



THE
THEOSOPHIST

A MAGAZINE OF

Brotherhood, Oriental Philosophy,

Art, Literature and Occultism

EDITED BY

ANNIE BESANT, P.T.S.

VOL. XLIII

PART I. October, 1921, to March, 1922

THEOSOPHICAL PUBLISHING HOUSE

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GIFT
NOV 8 1921

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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

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

Edited by ANNIE BESANT, P.T.S.

43:1

Oct. 1921 -
Mar. 1922

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and justifies them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to teach them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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SINGLE COPY: India—As. 14. Foreign, Re. 1.

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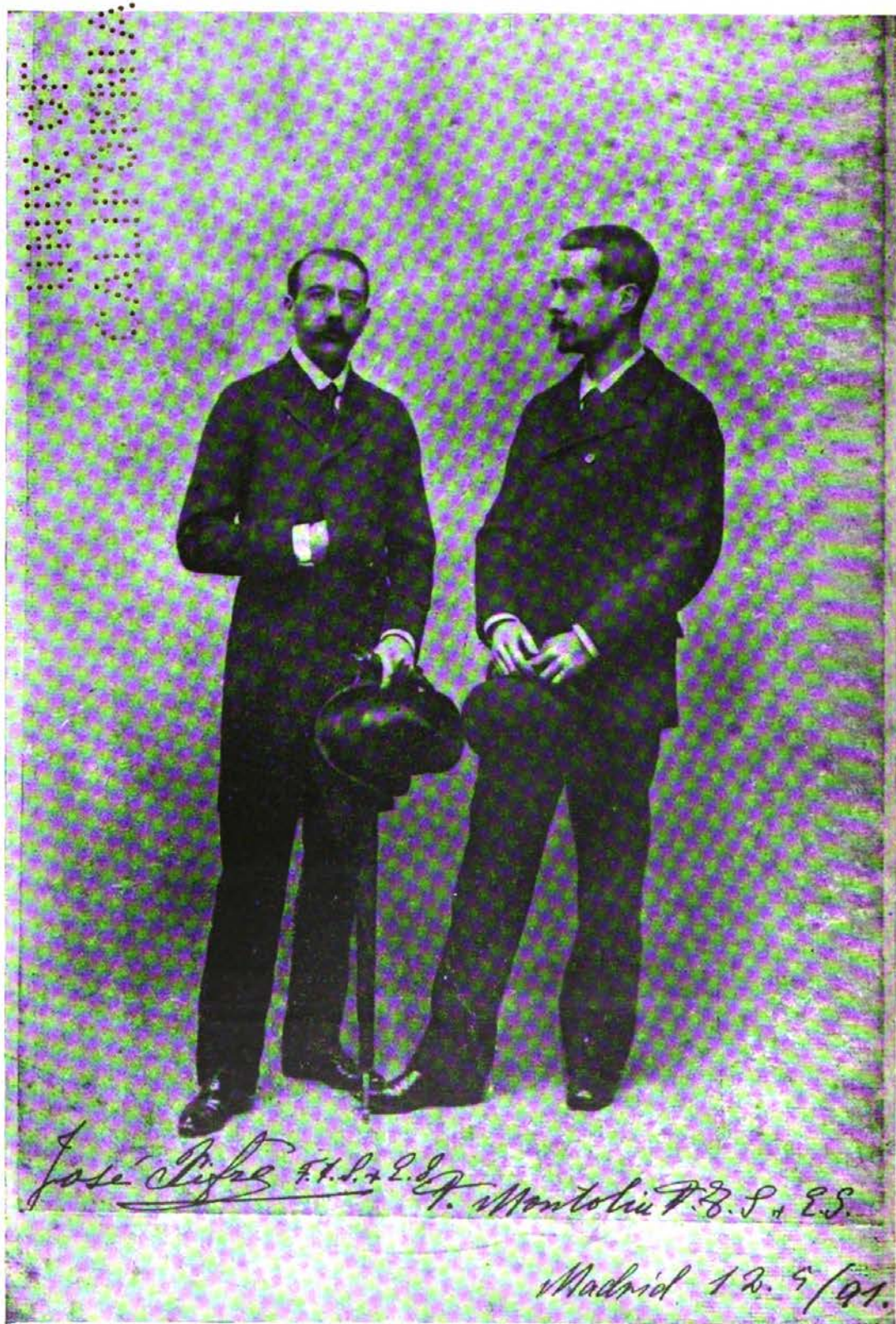
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Theosophical Publishing House, Adyar, Madras, India

and 9 St. Martin's Street, London, W.C. 2

New India Weekly

With reference to Mrs. Besant's appeal which appeared in the *Adyar Bulletin*, April, 1921, pp. 87—88, and in *The Theosophist*, May, 1921, pp. 108—9, subscriptions to NEW INDIA WEEKLY may be sent, either direct to the Manager, *New India*, P.O. Box 39, Madras, or through local T. P. Houses or Book Depots, who will forward the same direct to the Manager, *New India*, as above.



José Xifré F. I. S. y E. S. F. Montoliu F. S. S. y E. S.

Madrid 12. 5 / 91.

THE LATE SEÑOR DON JOSÉ XIFRÉ

VOL. XLIII

No. 1

UNIV. OF
CALIFORNIA

THE THEOSOPHIST



GREETING, readers mine, on the birthday of our THEOSOPHIST, beginning its XLIII Volume. Many have been its vicissitudes during these 42 years. Founded by H. P. Blavatsky and H. S. Olcott, it has passed through many experiences, but it has never lowered its flag. It stands as servant of the Hierarchy, spreader of the Ancient Wisdom, carrying the Torch of that Wisdom which has ever been the Light of the World, the Light which will last when the world sleeps for a while, until its period of activity returns, and finds that Light still burning in the eastern sky. THE THEOSOPHIST

has outlived—as men reckon life—its two Founders. It will outlive, I hope, its present Editor, and many a successor to come.

* * *

It is rather an odd coincidence that my birthday also falls on October 1, for I knew nothing of it on its founding, and it knew naught of me. Seventy-four years of this mortal life lie behind me, and I enter on this day my seventy-fifth year.

* * *

I have to offer grateful thanks to the many friends all the world over who have been exerting themselves to increase the circulation of THE THEOSOPHIST, and that with much success. The circulation is steadily rising. A special word of thanks must go to friends in the United States. I must, however, correct one error in the generous notice which appeared in the *Messenger*. It says:

It is the understanding at this office that a major part of Mrs. Besant's income is derived from the sale of her magazine.

Had that been so, I should have starved long ago! During the War, the magazine suffered in common with all our books, and from the whole book business, in India, Great Britain and America, I had no income at all during 1919 and 1920, and so far in 1921. THE THEOSOPHIST has never made more than a microscopic profit. My books have been the source of my income, and certain friends have helped me regularly. It was this fact which made me desire to place Theosophical publishing on a world-wide basis, so that the next President, less fortunate, perhaps, than I in books and friends, might have an income. I have now abandoned this plan, as it did not meet with general approval in English-speaking countries. I have therefore placed the British part of the business in the hands of the

three General Secretaries, to be carried on for the benefit of the three Sections, subject to a payment of royalties to authors as heretofore. I have handed over the American House to the General Secretary, for the benefit of the Section, subject to the purchase at cost of production of all the stock, repaying to the Section the value of the stock it gave me, and subject to royalties to authors. The Indian House remains with me, and, as it is rapidly recovering from the War depression, I hope to be able to assign some share of the profits to the T. S. and the Indian Section. But these will, I fear, be small, as we shall no longer print for the United States, the copyright law there refusing any protection to authors who do not print their books in the States. Copyright holds throughout the British Commonwealth. There should be very much larger sales of books in the States, now that all Theosophical printing will be done there under the control of the Section, and authors will profit thereby, as well as the Section.

* * *

A copy of a Resolution on the passing away of our Vice-President, Mr. A. P. Sinnett, on June 27, 1921, passed by the Bombay Lodges on August 22nd, did not reach me in time for the September number, as I did not reach Adyar till September 1. I print it here :

That this meeting of the members of the Bombay and Suburban Lodges of the Theosophical Society, assembled at Bombay on 22nd August, places on record its deep sense of appreciation of the very valuable and magnificent services rendered to the Society by the late Mr. A. P. Sinnett, who filled with honour the office of its Vice-President for a period of nearly forty years, and by his able and illuminative pen contributed in a large measure, especially in the earlier period of the Society's existence, to the spread of Theosophical truths, and made them popular especially in a material age.

That this meeting requests the Honorary Secretary of the Blavatsky Lodge to communicate copies of this resolution to the President, and to the Recording Secretary, Adyar, and to the President of the London Lodge of which Mr. Sinnett was the President-Founder,

The Vice-Presidency of Mr. Sinnett was not quite so long as is stated in the resolution. Dr. S. Subramaniam was the Vice-President from 1907 to 1911. Mr. Sinnett was appointed Vice-President by Colonel Olcott in 1896, and continued in office till his passing.

* * *

Theosophists will read with pleasure the following notice, sent out by the Secretary of the London Lodge, as all would be sorry if it ceased to exist, after its long service to the Society.

THE LONDON LODGE
OF
THE THEOSOPHICAL SOCIETY

The loss of our beloved President has filled the members of the London Lodge with a heartfelt regret; at the same time we should realise that our loss is his incomparable gain.

Shortly before he passed on, he suggested to me that our Committee should carry on the Lodge at any rate until we can find a suitable President, though it will be impossible to replace Mr. Sinnett. This we intend to do because he wished it, and I believe, from what I know of the members of the London Lodge, that they will heartily co-operate in carrying out his expressed desire in remembrance of, and gratitude for, all he has done for us.

The Committee realise that in Mr. Sinnett the Lodge has lost the mainspring of its existence, but they urge that in keeping it in being the members will be paying the most fitting and eloquent tribute to his memory.

We will do our utmost to secure interesting lecturers and we look for the loyal support, by attendance of our members, to ensure good audiences for them.

The next Session will begin in October; notices of it and names of lecturers will be sent to the members later.

July 5th, 1921.

I. M. RUSSELL,
Hon. Secretary.

We trust that the London Lodge will have a long and useful career.

* * *

Mrs. Larmuth, so well known to Lancashire Theosophists, has lived at Adyar, as our readers know, from 1914. She had suffered severely from heart trouble for some six or seven years, and patiently bore the restrictions it imposed. She passed away peacefully on August 30, and was cremated in Besant Gardens. Passages were read from the *Bible* by Mr. James Cousins, who also delivered a short address on her useful life, and from the *Bhagavad-Gītā* by Mr. J. R. Aria. Her daughter and son-in-law, Mr. and Mrs. Ernest Wood, were in Los Angeles at the time, and were informed by cable of her happy release from pain, and peaceful passing into the Light. None can regret the ending of the worn-out body, and her entry into the joy of her Lord.

*
* *
*

The rebellion in Malabar is the expected result of the inflammatory speeches of the Khilafatists and the Non-Co-operators. The Moplas are Muslims of a partly Arab descent, with the wild and cruel fanaticism that belongs to the ignorant Mussalmán. Those of us who have become so unpopular by our strenuous opposition to Mr. Gandhi's mischievous movement, have all along predicted that it must end in riot and bloodshed. Several riots had already justified our forecast, and this sudden and widespread revolt has proved our contention up to the hilt. Our position is shown by the following telegram which I sent to *New India* from Simla, where I was when the Ali brothers were arrested:

NEW INDIA'S POLICY

The Editor wires from Simla, dated 17th: The challenge to the Government thrown down by Mr. Gandhi has been taken up. It will be remembered, he wrote that they had challenged the Government and that it would not be playing the game if they became violent because the Government took them seriously. Mr. Shaukat Ali is reported to have declared that at Christmas, unless the Government

yielded, they would raise the standard of independence, and Mr. Muhammad Ali, in Sindh, is reported to have said: "From to-day it is sinful to serve in the army," and a Resolution was passed to that effect. If the reports were false, the trial will enable them to disprove them. While they remain uncontradicted, the Government has no option but to prosecute.

The Mopla part of the conspiracy broke out prematurely, showing that firearms were being collected and crowds trained to rush to the mosques at the beat of the tom-toms within them.

That is the penalty for stirring up a fanatical mob, and India may be grateful to them for the evidence of what would be the fate of Hindūs and Europeans were the army depleted and the Muslim Raj substituted for the British.

There must be no doubt on which side *New India* stands in this struggle. It stands for Home Rule obtained through the Councils and all constitutional means. It stands for the British Connection, for Co-operation between the two Nations. It stands beside the Indo-British Government through the struggle provoked by their enemies. And may God defend the Right.

(Sd.) ANNIE BESANT.

In times like these, decisions have to be quickly taken. I do not wish to say more, as the Ali case is now *sub judice*.

* * *

Professor Edwin Grant Conklin, Professor of Biology in Princetown University, U.S.A., asks whether there will ever be a higher animal on the earth than man, and answers the question in the negative. He thinks that the human race may become extinct before the higher animals, but does not see any source from which a superior animal could arise. He does not think that a new species of man, due to hybridisation, will arise, because, even if a new type appeared, it would be swamped and lost, unless isolated. He considers that the breaking down of racial barriers will restrict further race differentiation, and this will probably work against the evolution of a higher race. Standards are likely to maintain their present level, but not to advance. Theosophists think differently. There is already a new type appearing, distinct

enough to be marked out—that of the sixth sub-race of the Āryan stock. Nature's powers are not exhausted, nor is the work of our Manu ended. We can look forward with confidence to a higher race of men.

* * *

An appeal is made to me, on p. 94, as to the “neutrality of the T.S.” The T.S. certainly exists to spread Theosophy, but it does not bind its members to believe any Theosophical teaching. They are students, and are not bound to accept the views they study. The Geographical Society exists to encourage geographical discovery and interest in geography. It does not bind its members to hold special views. Mr. C. R. Young-husband is perfectly right in not pledging the Society, *i.e.*, the totality of its members, to any belief. I do not know what he means by “the Society's authority”. I am not aware it has any, beyond its Constitution. On the second point I answer that a Lodge may be formed for the study of any religion and confine its membership to adherents of that religion. We have Christian Lodges, Buddhist Lodges, Muslim Lodges, etc. We are pledged to Universal Brotherhood, without distinction of race, creed, sex, etc. That surely means that we do not refuse admittance to the Society or withhold fraternal feeling from anyone on account of these distinctions. “Without distinction of sex” does not mean that we refuse to charter a Women's Lodge; there are countries where women cannot join a Lodge to which men come; may not women study together if they wish? Cannot people of any Faith study their Faith together in the light of Theosophy? I may add that I lectured on this very subject, and the lecture has been published.

* * *

I see a correction in an American paper of a note which had previously appeared; very improperly, in the Canadian

Section, all the votes that were not cast against my election were counted as in my favour. The result is that the Canadian vote cannot be counted. I saw the original note, but did not think it worth while to correct it, as the paper is quite unique in its regular misrepresentations, and I do not know why it has corrected this particular one. I used to read it with interest because of its articles against brutality in gaols. But they have ceased to be interesting, since one cannot rely on their accuracy. An Editor who misrepresents without scruple a person or a Society he hates, cannot be trusted, for he may equally misrepresent a Governor of a gaol against whom he has a private spite, and hold him up as a monster of cruelty, when he is nothing of the kind.

* * *

I append the following note, written in *The Adyar Bulletin* on our work in China :

By one of those coincidences which help the T.S., a new script has been invented in China with thirty-nine characters instead of 43,000, and the Chinese, old, young and middle-aged, are learning it with extraordinary ease and rapidity. This will make possible a widespread literary propaganda. Meanwhile, Bro. Harrison sends us *Information for Enquirers* in Chinese. Mr. and Mrs. Wood were to visit Shanghai, and we doubt not they gave a new impetus to the Lodge.

I propose to insert next month a reproduction of a photograph of the Lodge.

* * *

Our frontispiece is a portrait of the two founders of the T.S. in Spain—José Xifré, the faithful follower of H. P. B., who lately passed away, and Count Montoliu, his loved colleague, who left this world very early in the work. Very joyous must have been their meeting on the other side.



RECONSTRUCTION: THE NEW ERA¹

By ANNIE BESANT

FRIENDS:

Over in India we have been talking a great deal about reconstruction, and coming over here to Great Britain, we rather expected to find you all busy either with reconstruction itself, or in the preparation for reconstruction. I suppose it is true, as the Chairman has said, that with the stopping of the war, with the relaxation of the tremendous strain under which you all have been living, there is probably a little feeling of tiredness, a certain natural desire to relax, and the strenuous work that is needed for building up a new and a

¹ A lecture delivered at Bolton, Lancashire, August 30, 1919.

greater civilisation perhaps does not seem so attractive to you as it will when you are growing accustomed to the cessation of war and are adapting yourselves to the labours of peace.

Still, whether people are tired or not, whether or not we see disappointing symptoms at the present time, some of us feel that we must study the problems that have to be faced, and that the sooner we study them the better. For the worst that is found all over the world to-day in these early months of peace can but be a passing symptom if civilisation is to endure, and if a better civilisation is to be raised on the ruins of the old. We must gather all our forces, intellectual and moral, we must look up to the high spiritual possibilities opening before the human race; and we must recognise that as the human Spirit lives in bodies, he is expressed through the mind, feels through the emotions, acts through the physical body; and he cannot manifest himself, his inherent divine possibilities, unless the mind is trained, unless the emotions are disciplined, unless the physical body is surrounded by all those things necessary for its thorough human development, unless the conditions of social life, the environment in which we have to live and grow, are made suitable for the highest development of the human being, unless we get rid of all those sad features of modern civilisation—terrible poverty at one end of the social scale, equally terrible wealth at the other end—unless we learn to recognise the laws of Nature and to build our new civilisation in harmony with those laws.

Now those of us who are Theosophists—who have made a study of that which, put into English, only means “Divine Wisdom”—think that with regard to these problems we have suggestions to make that may be useful to you. In speaking of these suggestions to-day, I do not want in any sense to lay down for you that which I expect you to believe. I only want to put before you certain statements of law, law whose

phenomena you must certainly accept, although you may not be prepared to accept the Theosophical view of the law. That is for each of you to think out in your own mind and by your own efforts. I have very often said that the duty of a lecturer is not to lay down what people are to accept, but just to lay before them what he believes to be the truth, and that his real work lies not in trying to carry people along a road by his efforts or his thoughts, but only in acting as a kind of signpost, pointing to the road that he believes is the best way to the goal. No man can live by the talk of another, nor can he live by the experience of another. Every man must make his own efforts, must gather his own experiences, and deduce from those experiences the lessons day by day impressed on him. The value of a lecturer lies in provoking the audience to think ; not in telling them what to think, but in spurring them on to intellectual efforts, not merely putting before them cut-and-dried theories. Only the truth that you can assimilate is truth to you. That which may be true to me, because I am passing in a certain direction, may not be true to you if you are passing in some other direction, if you are in some other attitude ; for just as a wheel has a centre, it also has a circumference, and people on the circumference, as you and I are standing now, must walk in different directions from the circumference to the centre, even in opposite directions if they are at opposite points of the circumference ; yet, if they seek the truth, they inevitably find it ; if they learn part of the truth and practise it, they inevitably find more and more as the practice grows. So what we want is the seeking for truth, the will to find the truth, and we should be ready to listen to any other fellow-seeker who may from his standpoint see a different aspect of the truth ; learning from him, we may add to our own store, and perchance may have something to give him in exchange which will enable him also to have a larger vision of the truth. Taking it, then, from that standpoint, I

am going to put to you frankly the Theosophical explanation of certain great laws on which civilisation has to be built.

The first of those, which will govern our general attitude to society, we call the Law of Reincarnation or rebirth. Many of you may not believe that it is a fact that we have been here before, and will be here for several other periods before we reach human perfection. It does not very much matter, so far as facts are concerned, whether you believe in that law or not, because you cannot prevent rebirth, nor can you help seeing what we say are the results of it in our social order. By Reincarnation, it is meant briefly that every human Spirit coming forth from God is as a seed of Divinity. Just as the seed of a tree falling into the ground will develop into the likeness of the tree, so the human Spirit, being essentially divine, will grow into the likeness of that parent tree until, to quote for a moment the words of the Christ, we become "perfect even as your Father in Heaven is perfect". But, we say, you cannot do that unless you have a considerable time to do it in, and one brief human life is not long enough to accomplish the growth from the seed to the perfect tree. Hence that seed, like the seed of a tree growing up from the earth, puts forth many leaves which drop off from time to time, but which have contributed something to the growth of the tree. The leaves of the tree gather in nourishment from the atmosphere, the roots gather in nourishment from the ground that turns into sap, which permeates the whole of the tree. The leaves drop off and perish, but the sap which the leaves and roots have gathered remains, and by them the tree grows and develops. Every season a fresh crop of leaves, every season a gathering of nourishment from air and soil; and so we see that the bodies also, as the leaves, perish, but all that has been gathered by these bodies during a human life remains. It is assimilated into the very life-blood of the Spirit, it stimulates the development of the divine faculties. All

experience is changed into faculty during the long heaven-life, and when all the gathered experience is assimilated and changed into faculty, a new birth is sought, that more experience may be gained. Then the human being comes back into the world, with the faculties he has created out of experience, for his new lesson in life's school, so that by earth-life after earth-life, heaven-life after heaven-life, rebirth after rebirth, the divine Spirit unfolds all the capacities enfolded within him, and the man grows towards perfection. That is, roughly, what Reincarnation means.

The effect of it is that all children are born with a character, and that those characters differ enormously. That is a fact you all recognise. You know quite well that when you deal with a little child, you are not dealing with a piece of plastic clay, with which you can do exactly as you like. You are dealing with a creature already possessing capacities and powers, already showing weaknesses and faults. From the very cradle, the baby begins to show his inborn character. Sometimes it is very noble, sometimes very unsatisfactory. You may find a child born with criminal instincts, very difficult to train, though much may be done with him by careful education, kindness and training. You may find another child showing signs of genius from his earliest days. Science recognises that the child brings his character with him, ready-made, into the world, that the character defines his possibilities, that the faculties he brings with him must direct to a great extent his growth, and that while you can do very much to mould and to shape, to eliminate what is wrong, to encourage what is right, you must acknowledge the truth of the well-known scientific phrase: "Nature is stronger than nurture." That is, the inborn character is stronger than the environment into which that character is born.

Whatever way, then, you choose to look at it, whether you choose to see in the child the human Spirit that has

gained a certain amount of experience and brings with him the qualities he possesses, or whether you choose the view that, for some reason or other which science cannot explain, the child comes into the world with certain powers and weaknesses, you know he is there with a character, and you have got to deal with him as he is. In the days of Darwin they thought they had found out the truth, that parents transmitted their characteristics to their children; that theory has since been exploded. Investigators agree that the character is already there, and that fact must be recognised in the building of our new civilisation, in its effects upon education. Again, it must be recognised in the treatment of criminals (or penology), in the development of the nation along different lines traced out by the different characters of individuals, and in the division of labour (as you would call it), which ought to be according to the qualities of the individual, but which, as a matter of fact, in the present social anarchy, is very often merely the pushing of a man or a woman into anything by which he or she can get a livelihood, suitable or unsuitable, with the result that labour is a toil instead of a delight, and that the man is frustrated in his aspirations instead of fulfilling them. You find round men in square holes and square men in round holes, both uncomfortable, because they are in the wrong place.

Let us take, for a moment, Education. What is the education we must reconstruct in order that a new society, and a happier society, may be built up? Let me lay down one general principle before I deal with details—a principle which I hope all of you will agree with—that every child born into a civilised society has the right to an environment, a right to circumstances surrounding him, which will enable him to develop to the full every faculty that he brings with him into the world. That is what is required for a civilised society, and it is not what our so-called civilised society gives to all the

children born into it to-day. If you take the extremity of poverty, what chance has your brilliant child of finding the place and the work for which his capacities fit him? If he has a very strong will, if opportunities, as we say, come in his way, then, after tremendous struggle and effort, he may find a place where his capacities will be useful to his country; but half his strength will have gone in struggling to find his place, whereas he ought to have had his way to the finding made easy for him by the conditions under which he was born. And so it is with those very wealthy people that I spoke of. Children born into almost unlimited wealth are by no means born into the circumstances in which they can develop to the full every faculty they bring with them into the world. On the contrary, their weaknesses are nurtured; any tendency to vice is increased. Self-indulgence makes them slothful and slack. They need the spur of exertion; the others are crushed down under the weight that presses on them. Both these extremes are mischievous to the newcomer into the world. Let us, then, take education in the light of Reincarnation.

Our present education is made as a regular system into which we put our children, just as you might have a very elaborate machine, into one end of which you can put a piece of cardboard and from the other end of which you can get a complete cardboard box. So you deal with human beings. You have got a mechanical system of education, into which you pitchfork them at one end, pass them on from class to class, and turn them out as the finished article at the other end. That is not education. It is forcing the child into a mould, which you have made for every child or any child, and consequently for no child. Children are not mere clay to be shaped in a mould. They are living human beings, every one of them different from every other child. There was a gentleman in the past whose name was Procrustes, and he had an iron bed. And when he captured a man, he put him

on the bed, which was, of course, of a definite length. If the man was too long, Procrustes chopped a piece off him, and if the man was too short, he pulled him out until he fitted the bed. Your education is like that. When a boy is too long you carve him down to the right length, and if he is too short you pull him out. Of each you say that he is a stupid child, and must be made to learn along your lines.

One of the results of the War is to be a complete change in the educational system, as you may see from the last Education Act, although that does not go far enough. Help a child to educate himself. Do not teach him what you think he ought to know, but what he wants to know. That is the secret of it, put in a phrase. You should not put thirty children into a schoolroom, and make them all learn together a certain set of things. Turn a child loose into a large room full of interesting and pretty things with words attached to them. Let him go loose for a time to choose what he wants, and you will find that presently he will settle down on something that attracts him more than the other things. He wants to know about it, and brings it up to the teacher, who just walks about, being pleasant. He begins to ask questions about it. Is it alive, or does it move? Or, if it moves, what makes it move? A child wants to learn, if only you will let him learn. He is anxious to learn. Every father and mother knows how a child is full of questions, and the foolish father or mother says: "Oh, don't bother me," and the wise father or mother takes the child up and explains exactly what it wants to know. It is not the teacher who should ask questions of the child, but the child who should ask questions of the teacher. The very science of teaching is to answer the questions of the child, and to find out what it wants to know when it is not ready with a question and is only groping after it in its want-of-knowledge way. That is the idea underlying the Montessori system.

I have watched that system at work in India, and have heard a good deal about it in the English schools that I know. I have watched children learning about things, while apparently they were only playing with them, and the results have been most remarkable. For instance, a child will have a number of different pieces of material given to him—silk, velvet, cotton, linen, and so on. The teacher will suggest to him that they feel very different, and presently the teacher says: "Let's shut our eyes, and see if we can find them out by touch alone." The child thinks it is a fine game, and sets to work to distinguish things by touch. Thus he develops the sense of touch at the ends of his fingers. The fingers become very sensitive, and he learns to detect little differences of weight, and of surface, and other things. The scientific man will tell you that the little child has the senses more powerfully developed than in later years. The first teaching should be for the development of the senses, so as to create instruments of knowledge throughout the whole of their future life. When the child is given different shapes, like triangles and squares, he is taught to go round these steadily with a little bit of stick, and when the fingers have grown deft and handy he is given a pencil, so as to make a line on paper round the object. He finds he has made a picture. In this way also he traces letters, and marks them in the same way on paper, and suddenly that child finds he is able to write and wants to write. Similarly the power of reading is developed. They teach with toys, objects the child knows, and in very clear printing the name of the object is put upon it, so that the object and the word connected with it become associated in his mind, and he learns, grows familiar with, the look of the letters that belong to different things. The child learns the written name of things he knows, the word and the object being joined together in his mind, so that he does not learn words he does not understand. He knows the object before he learns the word. The result

of this method of teaching is that the child is full of enjoyment in his learning, he is eager to learn more and more, he comes dancing to school instead of coming slowly, glad when the holidays are over, and school becomes a place of delight, instead of a place of drudgery and enforced lessons that do not interest.

Teaching is a vocation in the religious sense of the word. It is not a trade, a means of getting a livelihood ; it is the means of training a child into a citizen of a great Nation, the highest privilege and honour that a human being can possibly have. Therefore you need to give the teachers a very different position from that which they too often have to-day. You must look upon them as honoured servants of the Nation, engaged in the work of training the citizens of the Nation. They should be regarded with honour and with respect, and be paid according to their needs, so that they may not be anxious and worrying continually about making both ends meet. You want to remember that teaching is a duty that needs patience and gentleness and control of temper, more perhaps than any other duty, so that you should try to make the teacher's life a happy life, free from petty anxieties. And if a teacher ever strikes a child, that teacher should never have the chance of doing it again. You do not realise the harm you do when you strike a child. It is an outlet for the temper of the grown-up. A child annoys you and you give him a slap, but in any punishment which gives pain to and frightens a child, you are dulling the brain and sowing the seeds of fear, the most fatal quality in a child's mind. A child should never fear, and never have a chance of fearing, for fear dulls the intelligence and withers the heart. If a child is frightened while he is doing his lesson, if he knows he is going to be punished when he makes a mistake, how can the mind work freely and easily and brightly ? If a teacher cannot keep order without punishment, then he ought to find some other business ; he is not fitted to teach. A teacher should keep order by love and not

by fear, and the advantage of that is that the children will be just as orderly when he is out of the room as when he is in it. But if he keeps order by fear, they become disorderly when he goes round the corner, and set a big boy to watch until his return. We do so much to dwarf the children, to make them less than they ought to be.

The schools of the future are to be joyous places. And, friends, I am not speaking of the things about which I do not know, for my work, especially in India, has been very largely concerned with schools, and we have found out by practical experience that you do not need any punishment in a school, if you treat the children decently, if the teacher is the friend, the helper, instead of a cold and stern person. The children love to obey a man of the former type, love to be with him, and will do almost anything he pleases. That has been our experience, and the experience of all who are working with us in education. One of our schools and colleges over there has grown into a University, so good was it, and many other schools and colleges which we have show exactly the same spirit of bright, happy confidence, so that the boy and girl pupils become, as it were, marked, and have a certain type. They used to call our pupils "Central Hindū College boys," merely because they were absolutely fearless, straightforward, never looking afraid, and always kind and gentle to those weaker than themselves. If you punish a child, you are teaching that child to be cruel to those less strong than he is. He sees you, a great big man, striking him, and yet you blame him for striking a smaller child. Education, then, is to be based on the idea of fitting the education to the child, finding out what the child wants to be and helping him to become it.

And that will lead naturally to the point that I mentioned, where work will become a delight instead of a toil. Work is naturally pleasant, if we are doing something we feel we can

do well. The artist, the painter, the sculptor, the musician, all take a joy in their work. But there are some things in society which are not pleasant, but have to be done. The work of scavenging has to be done. Some forms of work are very rough, hard and toilsome, some mechanical. How are we to meet that in our New Order? Simply by putting on a machine, instead of on the human being, as much of the drudgery as we possibly can. Suppose you and I had to do scavenging or mining, what do you think we should do? We should set our brains thinking, to discover mechanical means of doing all the most unpleasant part of the work. We should not, as we do, shove it on human beings because they must do it or starve. We should use our brains to make labour-saving machinery for everything that is unpleasant, that is monotonous, that tends to deaden the life and intelligence of the human being. I do not say we can do the whole of it at once, but we can go a long way towards it. But because the people who do it are practically driven to that sort of work to get a living, because they cannot get it in any other way, because they are not educated in the same fashion and helped in the same way as the higher classes, therefore they are sent down to do the unpleasant, grubby and disagreeable work, and then we blame them because they are rough and hard, because their language is not refined and beautiful, because they are somewhat indifferent to the amenities of social life. That is all wrong.

Some kinds of work, however, we may not be able to get rid of in this way, that are in their nature dehumanising. What is the remedy? To make the hours for such labour very short, so that in the remaining hours the men may be able to turn to something else which will develop the higher faculties in them, develop their tastes, their sense of beauty, the divine powers that are as latent in them as in anyone else. Brief hours of hard labour, then, with leisure for education, for

culture, for enjoyments of a refined and beautiful character, are necessary. How can you expect a man to care very much for beauty if he is down in the mine nearly all his life, for long hours every day? What chance has the sense of beauty to develop in him? The remedy, then, is short hours for certain forms of labour, and—you may think it a curious idea—higher pay for these shorter hours. You may say: “That is an upside down way of looking at things; we always thought that high pay should go with high forms of work, that the Prime Minister should be paid more than a miner.” Are you quite sure? Well, you want great exceptional capacity in a Prime Minister, and if the man is of a selfish type, you will have to pay at a high rate for his services; but then you need not give him also honour or respect, because, if you pay him in gold for his exceptional ability, you need not pay him anything else. That is not a common view over here, but the other day I saw Lord Haldane, who was talking of avocations, say that there were other prizes in human life besides money, other things that noble characters desire and work for—honour and love and human respect and the power to work for the Nation. These are the prizes that appeal to the higher types of character. They do not need to have great wealth given them in addition to these. The artist has a joy in his work—he would do it if he were never paid a penny for it, for the mere joy of creation. He needs a decent living, but he does not need, especially after he is dead, to have his pictures bought at thousands and thousands of pounds.

You have a wrong view of human life, of human development, and you do not realise that the best part of man, the immediate instruments of the Spirit, are his intellect, his mind, his emotions. If I can write a good article to forward a great cause, do you think I want to be paid for it? The doing of it is the payment that rejoices me.

People who serve their Nation—if they serve it well—gain love and respect and honour, and the power that comes from all these from human hearts and human brains. That is the meaning of the old phrase: “Virtue is its own reward.” It does not ask to be paid for in money, it does not consider that so many sovereigns balance so much service. That is the higher ideal, if you look at things from the spiritual standpoint, and it is the ideal that in the New Society will regulate human life. It was so in the olden days, in some of the old Indian civilisations. It was said then, and said rightly, that the man who is least developed—the labourer—who perhaps has come into the world with great intellectual faculties, should be surrounded with everything that draws out those faculties. To some extent that is being realised by some of our great employers of labour. They are beginning to build Garden Cities for their workpeople, and to have in those cities all that encourages the social instinct, the development of peace, the growth of culture—places of amusement, open and free to all, and picture-galleries and statues. All should be open and free. People should not have the right to take a great work of genius and shut it up in their own drawing-room. It should be open for every one to see, that every one may grow by the work of genius and beauty.

That is how the old Greeks lived. When a great Greek sculptor made a statue, he did not shut it up in somebody’s private gallery, paid for by somebody’s money. He put it out into the road for everybody to see. I do not say that the statues you have are worthy to be put into the road to look at. Many are not things of beauty. But if you have a really fine statue, you have no right to monopolise it, to keep it for your own private enjoyment. Let it go where the whole world may see it. Streets are the picture-galleries of the poor. The Greek sculptor put his best work on the

outside of his temples and public buildings, so that every one could see it; and one very remarkable result was that the Greek Nation was a Nation in which the physical bodies were beautiful. You have no idea of the effect of beauty, how it refines, moulds, shapes the minds and emotions, and ultimately the bodies. But there is one thing that I think of in relation to that, applicable to all who are fathers and mothers, and who bring human beings into the world. A woman who is to be a mother should be surrounded by all that is beautiful; and everything that is ugly, or harsh, or bitter, should be kept away from her. The child is largely moulded by the surroundings of the mother. The Greeks developed a perfection of human form that scarcely any other Nation has done. It was because the whole environment was beautiful, and beauty taken in through the senses moulded the growth of children and of adults, and gave them a physical type that is still unrivalled in the world. You cannot grow beautiful bodies in slums of cities; you cannot grow beautiful bodies amongst smoke and dirt, such as is found in many of your towns here. Human beings grow into the likeness of the environment they live in, and therefore the environment should be beautiful, in order that the outer form may correspond to the inner beauty of mind and heart.

And so we have to realise that not only environment but also all that we use should be beautiful. You know that we take old Greek lamps, that they used to carry about with them as we carry candlesticks, and we put them as ornaments in our rooms. All household utensils should be beautiful. The ugly utensil tends to bring about an ugly user of it. That is why in India, even amongst the poorest people, there was great beauty in their household utensils. They are still beautiful, except where they have become westernised. If you go into an Indian village and see a water-pot, you take it home to England and put it in your drawing-room as an ornament. The result is

that you get more beauty among the poor people, more grace in dress, more beauty in outline, for all things work together on the plastic body and mind and emotions of the human being.

Natural beauty has often been destroyed, and the England you will bequeath to your children is a much uglier England than our forefathers bequeathed to us. There is no reason why manufactures should be ugly. There is no reason why you should poison the atmosphere because you are spinning, weaving or dyeing. It is the duty of your scientific men to find out ways by which industry can be carried on without loss of natural beauty, and may we hope that in the days to come they will give their brains to improving the civic life of the people instead of making instruments of destruction whereby they may slay?

Let us pass from that general educative work, and let us think of our criminals for a moment. You know our present fashion of dealing with them. We take a congenital criminal, and surround him with all the bad influences from his birth. He is very often taught to steal, and punished if he does not steal. He gets into the hands of the police and is sent to a reformatory, which, as a rule, does not reform; and when he comes out he naturally does not love society. Pushed by his inner nature, he comes into conflict with society again, is sent to gaol again, and comes out again worse than he went in. Again he breaks the law, and again is sent to gaol, and thus you manufacture the "habitual criminal". He cannot be anything else. You see in the papers about the death of so-and-so at the age of sixty, forty years of his life having been spent in prison. What ought you to do with the criminal child? You should surround him with everything which may help to eliminate the criminal trait that he has brought with him. From our standpoint, he has had very little experience of human evolution, and he has not yet learned enough to check his passions. He is ignorant, very much like a savage. Now the savage

steals on impulse, and murders on impulse. He sees a thing he wants and takes it. He does not know that he should not do so. He sees a woman he wants, and perhaps strikes down her husband. Some people, when born, are very much like that type. There is no good in blaming the criminal. You and I were in that condition several thousands of years ago, and have grown out of it. So will he. That is where Reincarnation helps us.

We only see in the criminal the young child of society, who does not yet know right from wrong, or knows it very faintly. You cannot turn him loose in society, any more than you can turn a wild animal loose. He is a danger, but you have no right to make his life a misery to him because he has come into the world with those qualities, and you have not been able to train him out of them. And the first thing to do is to get rid of the idea of punishment. You have no right to punish a human being—absolutely no right. You have a right to protect yourself from his aggression, and you have a right to protect society from his preying upon it. Just as you would take a man in delirium and not allow him to rush about and kill people, so you have a right to restrain a man who uses his liberty for the injury of his fellow men. That is the limit of your authority over him—to protect the social order against him. But go with him and try, within the limit of social safety, to do all you can to help forward his evolution into a more decent human being. The restraint to which you subject him should not be painful in its character, but educative in its work and in its effect. You should not try to make his life as unpleasant as you can. It is the better theory, as a rule, to try to make it as pleasant as you can, consistently with his not being allowed to injure other people. That means that, if you find in a child criminal tendencies, and fail to eliminate them by a carefully directed education, you should not, on his majority, turn that child loose on society to prey upon it, and to

become miserable himself and an injury to others. You should give him opportunities of work, having taught him to do something well, and make the good performance of the work the title to his individual liberty.

That the more freedom you can give him the better has been shown by some of the American experiments. America is peculiar in this: it has some of the worst prisons in the world, and some of the best. If a man has been sent to one of the better kinds of prison, he gradually grows into a decent member of society. There is one which is full of instruction as to the right way to treat a man who is a criminal. It is an enormous farm, surrounded by some desert land which is difficult to cross. Every man is housed in a comfortable room, he has his hours of labour, and during meal-times he meets his fellow-prisoners and is allowed to talk freely without hindrance in the way of social communication. During the hours of work they are not guarded. They can escape if they choose to try, but they very rarely choose to try, because the life is made a happy, if a busy, one. It is a social life, a life in which encouragement is given and harshness is not used. The result is that men do not try to get away. They are put on their honour. You may think that putting a criminal on his honour is not a very strong way of binding him, but it is. His honour is trusted, though he himself is dishonourable. Treat a man as if he were good, and he will grow up to your idea of him. That has proved to be true in this prison settlement in America and as a general rule. The result is that men, by steady work and good behaviour and a desire to go on along good lines, are set free. And they do not come back. They keep out of prison, and find the honest life is the happier life, whereas men sent to the ordinary gaol come back time and again. Having tried the worst forms of penitentiary, the States in some cases have introduced real reformatory methods instead of punitive ones, and the results

on hardened criminals show that the right lines are being followed.

The lesson to us is that your criminal, being born as he is—a very unsatisfactory creature—must be helped to become satisfactory as rapidly as possible, must be treated with sympathy and with kindness, but with a steady pressure of gentle discipline upon him, that will help him to improve. He is weak in will and not inclined at first to make many efforts for himself. Try to treat him as a younger child in the family: never do anything to brutalise him; do everything to help him up to a little higher level. Treat him as an undeveloped human being. You may say that that will not apply to some criminals who show brilliant power of brain, and whose crimes are the result of deliberate choice. But it does not follow that a good brain goes with a well-developed conscience. A clever man may not be full of a sense of his duty to society. He is ignorant in a worse sense than the man who does not know the alphabet; moral ignorance is far lower than the mental. When you find that in a man, the only way is to confine him within certain limits until he makes good the wrong he has done. If he commits a fraud, for instance, he must repay the people he has deceived in order to regain liberty, and so he is made to feel the wrong.

Some of us are elder brothers in the family, and others are younger; some of us have grown into a higher stature and some are still undeveloped; but we are all one family, and the lowest criminal on earth is our brother, and will grow into the divine likeness as surely as we shall do. Try in every one to see the Divinity, and help the Divinity to unfold himself within the man. Take men at their best, and not at their worst; look on them as Gods in the making, and not as devils trying to express themselves. Within every one of us that divine image is sleeping, if not awake, and the more we can help by love and sympathy, the more will that awake to

active life, and put forth the powers of Divinity. I have so often noticed in myself and in others that we are very eager to claim brotherhood with the highest, very eager to claim brotherhood with saints and heroes and martyrs and wellnigh perfect men; but do we realise that brotherhood is either with all or with none, and that we cannot expect Him whom we call the Son of Man to recognise us as brothers, unless we recognise as brothers the lowest and vilest of the children of men?

In this Reconstruction Era, the work is to be a work of love—to uplift and not to pull down. The danger in front of you to-day in England is that you will try to change the social order by force instead of by love, by destruction instead of construction, class against class, one system of society against another, hatred on one side and distrust answering to the hatred. Not in that way will the New World dawn upon the old. Those who are low in the social order must be lifted to the higher life, not those who at present have most of the benefits of civilisation dragged down. The real way of reform is that those who are not suffering and whose brains are clear and their emotions quiet—because they are not agitated by suffering—should go down amongst the suffering, bringing to them the remedy that they themselves are often too blinded to see. Sacrifice is the duty of those who are happy and comfortable in the world. It is not the poor who are to be told to sacrifice. They already involuntarily sacrifice too much. It is those who are well off, those who are cultured, those who are educated, those who have the good things of society, who should be ready to sacrifice them in order that the others may be lifted up.

For there is this great difference between the material and the spiritual things in life. The material perish in the using—there is often not enough, apparently, to go round—but the intellectual and spiritual possessions

increase in the owner as he shares them with his fellow men. If we have education, let us spread it among the uneducated, and we shall be the better educated for giving it to those who have none. If we are pure, let us go out among the impure; they cannot soil our purity if it be real, and our presence will be a purifying influence. If we are refined, let us go out among the coarse and the rough, and then by the beauty of our examples we shall stimulate them also to remedy their way of living. To every man and woman let us do what we would do for the members of our own family; let us give the love, the tenderness, the service, we would give to a child of our own, to our own parents, our own nearest relatives. That is the great Law of Brotherhood—the Law of Sacrifice. Only as we rise to that life, the life that here you would rightly call the life of the Christ, can we possibly become truly divine, for we can only serve God as we do service to man.

Annie Besant

THE FIRST WORLD CONGRESS

By CLARA M. CODD

THE First World Congress of the Theosophical Society took place in Paris from the 23rd to the 30th of July, at the Headquarters of the French Section in the Square Rapp. It was in every way an immense and wonderful success, and those whose fortunate karma enabled them to take part in it will assuredly never forget a deep and inspiring experience.

The beautiful home of Theosophy in Paris, where daily during the Congress more than a thousand of the brethren from all over the world congregated, must be seen to be truly appreciated in its delicate, almost oriental beauty. Already on the Friday preceding the opening day of Convention the building hummed with the cheerful speech and continual greetings of members arriving to get their cards of admission, and in many cases immediately finding old friends they had not seen for years. Every member was presented with a beautifully printed programme in French and English, inside which was also slipped the programme for the Conference of the Order of the Star in the East, which took place on the two days following the closing of Congress, the programmes of the Round Table and the Theosophical Fraternity in Education, and a printed motto for the Congress, with these words from *Light on the Path*: "The Peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons."

The meetings opened on the Saturday afternoon with a chant by the choir, composed and conducted by a relative of the late Countess Wachtmeister. Then came the address of welcome by our President, after which the greetings from the General Secretaries or delegates of thirty-three National Societies were delivered, either in French, English or the native tongue. The General Secretary of Iceland humorously remarked that probably only two other people beside himself understood his! This intensely interesting proceeding, which generated an immense display of warm feeling and fraternal applause, lasted so long that our beloved President closed it with only a few words, and we separated until the evening, when a little play in One Act, entitled "The Birth of Man," was performed by the author and two others in the Amphitheatre of the Headquarters, followed by a universal "At Home" all over the building.

Sunday we carried on with a debate in the afternoon on "The Mission of the Theosophical Society in the World: Spiritual, Intellectual, Social," our President in the Chair, supported by Mr. Wadia, and by M. Marcault who translated the English speeches into French with a truly astonishing promptitude and accuracy. At 4.30 there was an adjournment for tea, and at 5.30 the whole assembly foregathered at the beautiful Champs Élysées Theatre to listen to our President speaking to us on "The Theosophical Ideal". She spoke in French, indeed that was the language she employed at every meeting, and it was a beautiful and interesting experience for our English members to listen to our beloved President's familiar golden voice clothing the sublime ideals she so unwearyingly holds up before us in the graceful terminology of our French brothers' native tongue. Somehow the ideas expressed seemed thus a little different and a little new. Perhaps it was also the pressure of the French thought-forms around us.

At 8.45, again the indefatigable Congressmen gathered in the Square Rapp to listen to a splendid concert organised by the French Society, and upstairs, in the front of the gallery, our President sat and smiled upon us.

Monday's proceedings began with a debate on "The Problem of Education in the New Era," at which Mr. Baillie-Weaver presided, and Mr. Ensor gave the opening speech. The Educational Trust is at this moment holding a fortnight's Convention at Calais.

The afternoon was devoted to the "Order of Service," at which again Mr. Baillie-Weaver presided, supported by the Secretary for Europe, Mr. Arthur Burgess. I think the Order of Service is not so well developed abroad as it is in England, but the seeds of its future European expansion were sown that day.

Again, in the evening, we met in the Champs Élysées Theatre, where Mrs. Besant continued the subject of Theosophical Ideals. The key-note of her words was an intense appeal to us all to put Brotherhood into practice, to live love in a passion-wracked world, to spread peace and healing and inspiration to a world that had such sore need, and thus to become, each one of us and all together, a channel for the power and blessing of the Hierarchy flowing for the regeneration of the world. She called upon us all to strive our utmost to realise our divine possibilities, that thus we might become true helpers to men, "for," she said, "there is nothing truer than that we *can* be what we *will* to be". That unfolding of the Divinity within for the helping of the world is the primary thing we ought to undertake. He must unfold and become for every one of us the Ruler of our lives and deeds, for all men are open to that which is above and around them. The barriers of the lower selves close us to each other. If we could stretch up to impersonal realisation, we would be able to share what little strength is ours with others, helping them

where *they* are and not where *we* are—which is no help at all.

Tuesday morning saw the debate on the Society's mission resumed, this time more in its sociological aspect, and the tentative formation of a Universal League of Goodwill for Public Service, to have branches in every country, was announced. It was felt that now was the time when the ideal and example of social action, as service and self-renunciation, should be held up everywhere.

In the afternoon M. Chevrier lectured on "Man's Relations with Nature," in French, and was followed by Mr. Wadia on "Will the Soul of Europe Return?" in English, our President being in the Chair. Both speeches were able expositions of their subjects, and were distributed in condensed translations to the Congressmen. Mr. Wadia ended on a grand note, reminding us that we were at a parting of the ways, and that if the Society did its duty, we would have helped to save humanity to-day and to draw down amongst us that royal kingdom of the Masters which sent H.P.B. in the first instance to inaugurate the work of teaching the race its divine origin and goal.

Then came the official closing of the Congress, for the succeeding lecture by Mrs. Besant in the Central Lecture Hall of the Sorbonne on "Theosophy" was primarily intended for the public. Only a few minutes remained, and the great World Congress would be over; and the hearts which had been knit in such wonderful and flaming fashion into one, would draw again apart, at any rate on the physical plane, and scatter to the uttermost ends of the earth. But only on the physical plane—in order to do with added power and intention the work it is our joyous privilege to do; for that splendid sense of happy kinship and comradeship which was the marked feature of this first World Congress can assuredly never be lost, but will ever be cherished as gained for every National Society through

its individual participants—a great and enduring realisation of the world-wide character of our work, and of the glory of a human brotherhood freed from narrowness and misunderstanding and hate. Still, for the time, we were to part, we who had together supped at the Feast of Love and spiritual inspiration, and she who was the centre of that Feast, the great channel of that Love divine, creative, stood up to close, in but few yet such memorable words, the greatest Convention of its workers that our Society has yet seen. For a moment I seemed to feel the surge of emotion that swept us all, that seemed to say “ Ah! do not leave us!” How shall we crystallise all she said to us? Perhaps in these words of hers—that we must say: I *am* the Divinity within, I *am* the Hierarchy’s servant, I *am* somewhere one with God Himself, an instrument in His hand. There was only One Actor, let Him act through us; only One Thinker, let Him think through us, only at last One Lover, let Him love through us; then indeed would we form an instrument able to be used by Those who would love and save a torn, distracted world.

At the Sorbonne, that night, an immense crowd of the French public could not all find place. Five of the leading daily papers had printed long interviews with Mrs. Besant, and some of them afterwards reported the Sorbonne speech. I here append a little extract from the report in *Le Petit Parisien* :

Autour de M. Appell, recteur de l’Université de Paris, qui avait pris place au premier rang des auditeurs, se pressaient toutes les plus hautes personnalités parisiennes, les membres du corps diplomatique, des grands corps savants, des colonies étrangères de Paris . . . Elle eut des mots fulgurants, des phrases dont la simplicité éloquente atteignit parfois à la sublimité . . . Pendant une heure et demie, par la seule magie de sa parole ardente, nuancée, aimante, Mme. Annie Besant, prophétesse de temps meilleurs et prêtresse de la Nouvelle Espérance, tint son auditoire sous le charme. Quand elle se tut, ce fut, dix minutes durant, une ovation indescriptible, qui se renouvela dans la rue, quand elle quitta la Sorbonne.

The next two days were occupied by a Congress of the Order of the Star in the East, at which Mr. Krishnamurti

presided, assisted sometimes by Mrs. Besant. Debates took place on the work of the Order and its members, and reports were read by many National Representatives. Here, as at the Theosophical Congress, the key-note was the insistence on individual effort and purification, as preparation for becoming an instrument in the Order's true work. Our young Head presided at all the meetings with admirable grace and charm. To many, the most memorable meeting of all was his address to the Members of the Order at the Champs Élysées Theatre on the evening of July 27th. Beside him sat the Protector of the Order, and it was beautiful to see the look of loving admiration with which she watched him speak. And his words, in English, translated afterwards by M. Marcault—they were winged words, shining with an immense compassion and full of an extraordinary strength.

The meeting was opened and closed by the choir of the Russian Church chanting the music of the Mass. Then our young Head opened his speech by dwelling on the fact that of all the thousands who pass us every day so very few look happy. He spoke of the happiness that human hearts desired, so ardently, wherein it truly consisted, how it was to be found only in spiritual things. He begged us all from this day forth to lead a new life; and, as we listened to that gentle and charming, yet eternally strong presence, it seemed as if it were not only the Head of the Order speaking to the members thereof, but the World's Teacher speaking to a world which was His own. Here are some of the things he said: "True devotion is not sentimentalism, but a form of action very purificatory in its nature." "The Divinity in us is not a personal Divinity, but an impersonal God. Spirituality can only be developed by studying impersonally all the things which are most essential in life. If you study carefully, and then put it into practice, you will become a god." "Never mind if your conscience accuses you. It only matters that each of you, from

this day forth, begins to live a new life. Then the force of our Order will become irresistible.”

The last day, July 29th, was devoted to the children and the Round Table. In the morning the Chief Knights spoke of the great heroic figures of their own countries. In the afternoon two lectures were given by two children of the Round Table on the Grail and on Knighthood. At four o'clock Mrs. Besant had tea with the children, who afterwards performed a song-dance by Dalcroze in the hall, and in the evening, in the Lecture Hall, they performed a wonderfully beautiful representation of the Descent of the Monad into matter. It was called *Poème de la Vie* and was written by the Chief Knight for France. Whilst she recited it, accompanied and preluded by an orchestra playing the Grail music of Wagner's *Parsifal*, the children acted it in gesture and colour. A long white ladder, descending through five platforms of decreasing heights, filled the stage. On the highest, clothed in white and silver, rested the Divine sparks, attended by the angelic hosts. Descending to the buddhic plane, a rosy light was cast on the stage, and the children there awoke and clothed her in a rosy garment. Plane by plane she descended, symbolically represented by colour and action, and on the earth-plane lost all brightness and beauty. Then came the re-ascent, bringing others with her, when the sheaths of the Self were shed again and the Master appeared above to bless and crown her.

Thus ended a most memorable gathering, which was the instrument through which flowed down upon earth a glorious tide of love and power. And in the wisdom of things one can see why Paris was chosen as the point at which it should take place, for France has suffered so cruelly and is still so sore of heart. Yet, for the world's helping, as our beloved President so strongly insisted all through, must she stretch forth the hand of peace, for karma has given her, the injured one, the

right to forgive, that life may increase. Into the darkness of Central Europe may that light shine. That we must be, all and each of us, the bringers of that light, that peace, that joy, that healing, the bearers of hope and new life in every field of activity and thought—that was the central thought that held us in its heart, the word spoken by our President to all. The sacrifice and training of ourselves is the watchword. Let Love, and Peace, and Brotherly human helpfulness abound, not only amongst men, but from them to the lower kingdoms too.

Clara M. Codd

MOUNTAIN VISIONS

THE Earth is breathing
A quiet incantation
Through the frozen night ;
Star-spaces trouble the soul
With visions of its own depth.

Across the Unknown
I cry to Him who made me
That He answer why—
And out of utter silence
Cometh the wonder of dawn.

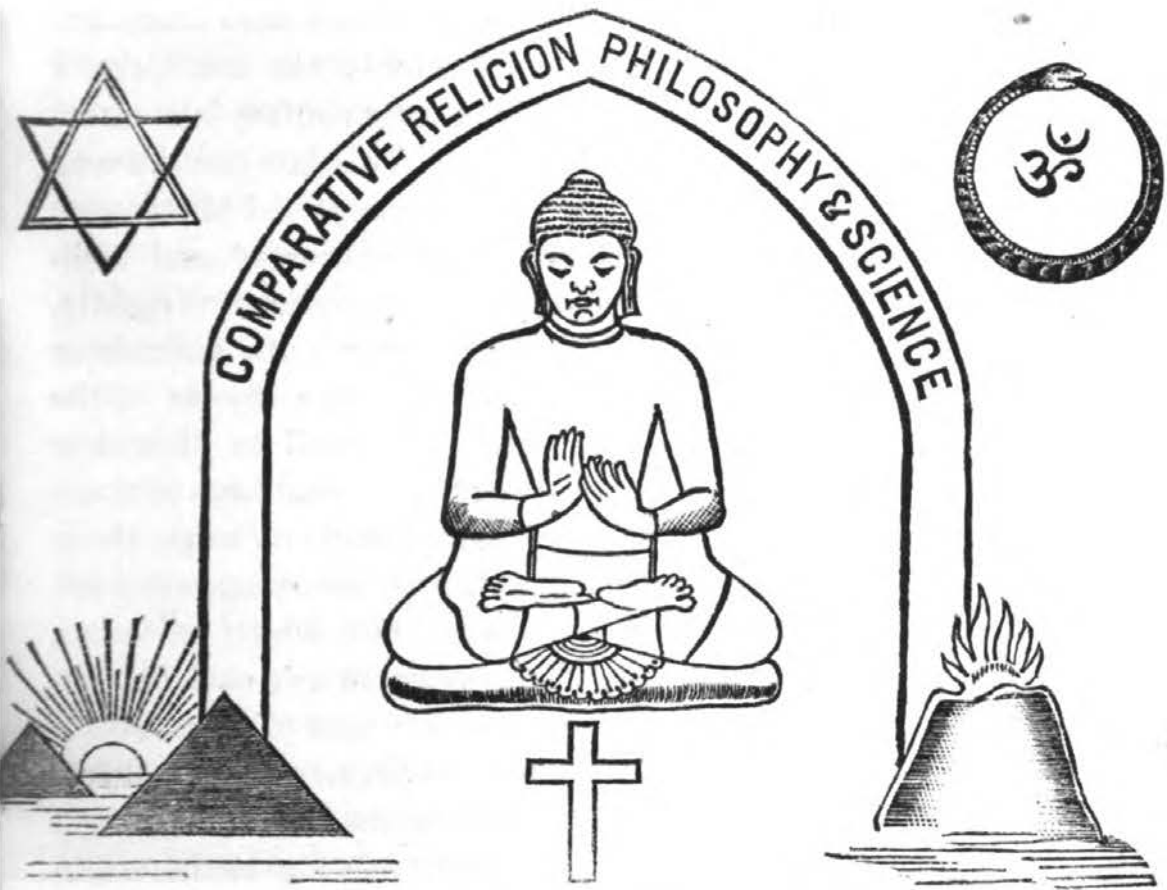
On the lonely moor
I heard the spirits of Earth
Moaning for a Soul
Cast forth from where once towered
A city, the pride of men.

Go, ease thy hunger ;
Rest and laughter make thee strong
Unto much learning.
Yet, when all is understood,
Dar'st thou lodge in this wild wood ?

Deep blue nothingness
They call it, unsounded space ;
Yet the spinning Earth,
Washed in that void, glistens
With the dewy dreams of life.

Once more she cometh
In her veil of morning blue,
Singeth, and is gone.
Happy they who see the glint
Of her swift and silvery feet.

E. E. SPEIGHT



THE THEOSOPHICAL MOVEMENT

FROM THE CALCUTTA REVIEW¹

By A. P. SINNETT

NO reasonable man can hope to avoid misunderstandings altogether in connection with a new movement of thought. For anyone concerned with such a movement, the hardship of being saddled with assertions he never made, and doctrines he never propounded, is very great; but this treatment has to be accepted with patience as a natural

¹ The date of the number in which this article appeared has not as yet been ascertained, but it is evidently in the early days of the T. S.

consequence of the mental activity characteristic of our age and country. People of quick imagination cannot help criticising new ideas wherever they crop up, no matter how crude and fragmentary their presentation, and such ideas are lucky if not so dealt with on the basis of a fragmentary statement purposely put forward as a caricature. This last fate, as well as the first, has often befallen the Theosophical Movement, but in truth, it is an effort which no cultivated and well-disposed person of any nationality, who comprehends it rightly, can have any ground for regarding either with ridicule or hostility. If false impressions concerning the objects of the Theosophical Society are kept aside, as well as mistaken notions in reference to abnormal occurrences that have perhaps been too much talked about in connection with its work, there will remain a path of operations, which every one may not make it worth while to enter upon, but which no man, amenable to the force of reason, can condemn as a path leading to evil consequences or emerging from any sort of delusion.

In other words, people who have become zealous members of the Theosophical Society are governed by a disposition to think that highly important truths, relating to the origin and future destinies of man, may be reached by a certain line of study; and that a great deal may be done towards obliterating the acrimonious warfare of sects, by uniting for the purposes of such study in a broad, loosely organised association, which exacts from its fellows no subscription to any test or belief whatever, beyond a simple recognition of the principle that men may wisely engage in a fraternal search for those fundamental truths which must underlie the discrepant creeds of the modern world, so far as each or any of these creeds have real truth in them. Already, indeed, some members of the Theosophical Society believe that they have prosecuted this search, along the lines indicated by the Founders of the Society, with great success. Individual members may conceive,

with varying degrees of confidence, that certain persons who have communicated to them within the pale of the Society the results, or some of the results, of *their* search after spiritual truth, have shown themselves so richly endowed with knowledge and intellectual capacity as to be manifestly qualified in an extraordinary degree to point out the way to others, and thus to save new enquirers 99 per cent of the trouble they would otherwise have to take. But if ever it is represented that Theosophists are the blindly credulous recipients of a great volume of cut-and-dried Oriental dogmatism, that statement can only be a more or less disingenuous perversion of the state of things just described. As Theosophists, they are simply enquirers after truth, and may not be the less Theosophists because they are also, as the case may be, Christians, Hindūs, Muhammadans, or Pârsīs.

Will an objection be raised at the threshold here, to the effect that so vague an aspiration as the desire for spiritual truth can be no bond of union; that every one who reads or thinks of serious things is to that extent a Theosophist by this definition already, and without having ever heard of the persons who have especially arrogated to themselves that title? Certainly, every open-minded person who reads or thinks with the view of revising, and not merely with that of confirming, established conceptions, is a potential Theosophist, but in the society that has recently been formed to pursue such revision systematically, there is just so much of a predominant leaning towards enquiry, in a certain direction, as to give the society a clearly-defined reason for its existence, without militating against the intellectual liberty of its members. This leaning has been determined by what the present leaders of the Society regard as their great success in obtaining an insight into spiritual science, with the help of some members of a certain organisation, that has its principal seat, at present, in Tibet. It is only within very

recent years that anything has been known of this organisation beyond the circle of its own initiates, and whenever, among persons who have paid any attention to the matter at all, a low estimate is formed of the importance of the Theosophical Movement, this can only ensue from a doubt whether the information now current in the world, concerning the organisation referred to, is to be relied on. For if I am even approximately right in the statements which, in some books of mine on the subject, I have ventured to put forward, the assistance of those who are known in the East as the Mahāṭmas cannot but be of priceless importance for all students of spiritual truth, whatever their creed or nationality.

The convictions formed by those of us who think we have ascertained with certainty that the occult fraternity of the Mahāṭmas, or adepts, has a real existence, are to the effect that the members of this fraternity have developed, by extraordinary exertions, a faculty for exploring the mysteries of Nature along some other paths besides those marked out by the physical senses. The chain of evidence on which those convictions rest is long and intricate, and it is in reference to this evidence especially that misunderstandings on the part of careless readers of fragmentary Theosophical writings are so apt to arise. Just as, in the case of a very long trial before a court of justice, some detached portions of the evidence will seem, by readers of these alone, to have no connection with the main facts under examination, so the records of some isolated occurrences that have interested Theosophical enquirers, as contributing to establish some link in the chain of their evidence, will often be scoffed at as trivial and insignificant bases for the large conclusions supposed to be derived from them. But the evidence, patiently summed up, if examined as a whole, will not be found insufficient; and the smallest incident, revealing achievements on the part of those who are invested in any degree with

the abnormal powers of the Mahāṭmas, may be a brick in the edifice—may serve its purpose in demonstrating the possibility that, by the methods of self-development which the Mahāṭmas employ, faculties are awakened that subserve the investigation of natural laws ranging beyond those that can be appreciated with the aid of the physical senses only. The mistake constantly made in reference to this branch of the argument is that the abnormal phenomena which are thus treated as of importance, are gloated over with a mere wonder-loving enthusiasm by their narrators as supernatural occurrences, held, because they are supernatural, to be miraculous guarantees of a new religion. Nothing of the kind is claimed on their behalf. There are no students of physical science in any laboratory in London who are more emphatic in repudiating the supernatural, as an absurd contradiction in terms, than the students of occult science. These are quite well aware that when they encounter a physical phenomenon, apparently doing violence to what are commonly received as the laws of matter, its importance lies—*not* in the notion, which they never contemplate for an instant, that the order of Nature has been reversed in this case—but in the evidence so afforded that the previously received conception of the order of Nature has been shown to be incomplete. And when they find that the phenomenon under consideration exhibits, on the part of those by whom it is provoked, a grasp of some higher generalisation than that which has sufficed to embrace more commonplace phenomena, the importance they attach to that discovery is as follows: they argue, as it seems to me, not unreasonably, that within the limits of that higher generalisation it is very likely that a purview of Nature is obtainable that may bring within the knowledge of those enjoying it an enlarged group of experiences calculated to throw light on many problems which appear to transcend “the knowable” from the lower standpoint. It is quite true that none of the

very many abnormal phenomena that have been witnessed by many Theosophic students, nor even all of them collectively, constitute a demonstration of the whole scheme of teaching, concerning the past and future evolution of humanity, that has been obtained, by this time, from the Mahāṭmas. But these phenomena, and the assurances of a variety of persons in a position to know, do prove that Mahāṭmas exist, and exercise powers which link the operations of mind with the phenomena of matter, and exhibit the consciousness and will of man as forces, under some circumstances of extraordinary potency, capable of effecting consequences far beyond the range of the nervous and muscular systems in which those forces habitually reside. The phenomena of which I myself have been the observer, not to speak of many others of a far more striking character testified to by others quite as well entitled as I am to be credited with common honesty in giving their evidence, distinctly demonstrate the fact that some persons are capable of exercising their faculties of perception and reflection and of communicating ideas at places far remote from those at which their bodies may be stationed at the time. The laws of Nature of which they avail themselves in doing this—just as we may avail ourselves on the physical plane of the laws relating to the constitution of gases, when we send the voice along a speaking tube—are on that which, till we understand it better, we may be content to call the psychic plane, but are laws of Nature none the less, and it is just this fact which renders the evidence so afforded important. Our detractors erroneously suppose that we are delighted with these phenomena because we conceive them to be supernatural. We are delighted with them for exactly the opposite reason—because we know them to be natural, and knowing this, perceive the splendid range of possibilities in the direction of acquiring knowledge concerning the higher truths of Nature with which the power of observing on the psychic plane may very probably endow their authors.

The Mahāṭmas are not fond of putting forward *ex-cathedra* statements, and that which they may have been most inclined to do, so far as they have taken any active part in directing the philosophic studies of the Theosophical Society, has been to indicate the light which may be thrown upon the evolution of humanity, and the laws of Nature in her higher realms, by the intelligent consideration of old Āryan literature and philosophy; and most of the doctrine so far conveyed to us by the Mahāṭmas may be shown to lurk, under various intricate disguises, in Samskr̥t writings, which have either not yet been translated at all, or have been translated with reference to the surface meaning only, so that the translations sometimes obliterate the esoteric meaning altogether. Still, of late, and by degrees, with the help of the Mahāṭmas, some of us in the Theosophical Society have picked up so much of this esoteric meaning that, when it comes to be presented in a coherent shape, people often find fault with it because they regard it as *ex-cathedra* statement.

This is only one of the misunderstandings it is my present purpose to dispel. The Theosophical Society is an organisation of enquirers after truth; but, unless it is perpetually unsuccessful in its search, it cannot help the accumulation in the hands of its most earnest and persevering members of (what they regard as) a large harvest of truth. New comers are certainly not expected to accept this *en bloc*; but, in charging the Society with being a band of crocheteers who pin their faith unreasonably to a system of cosmogony and anthropology as unproved as it is stupendous, the opponents of the Theosophical Movement are certainly misdirecting their criticism. It is open to any person to state the conclusions to which his own studies have led him, and if other persons find these conclusions sufficiently interesting to trace them back to their origin, well and good. No one who shrinks from the trouble of so tracing them back, will derive much benefit from

them ; but, at all events, this trouble may be considerably less than that which, in the first instance, gave rise to their evolution. So far, every one who may be disposed to try the path of Theosophical enquiry, even in the most tentative spirit, will be convenienced, and need not be deterred by the fact that his forerunners have formulated and published by this time a good many of the discoveries they believe themselves to have made.

The core, or main truth, underlying these discoveries, as far as I comprehend them, is this : the spiritual evolution of man is a process that is blended, as it goes on, with the physical evolution of the race as traced by the Darwinian theory, but it is not included in that physical evolution. It may be taken note of, by some of those higher faculties brought into play on the psychic plane of natural phenomena, and may be observed to be going on, on that plane, quite independently of its progress on the physical plane. That which, for convenience sake, we may here speak of as the human soul—though the constitution of the soul, examined in the light of esoteric science, is so complex that the word is not perfectly applicable all along the line—goes through a process of evolution as prolonged and elaborate, in each individual case, as the evolution of the physical types in which it manifests on the physical plane at successive periods of its growth. The soul is an entity, having materiality of a kind, though the matter of which it is composed is not in the same order of matter as that which constitutes human bodies on this earth, and many of the phenomena which interest students of occult science are valuable because they demonstrate the existence of this matter of the higher kind. The soul entity, or individualised ego, of a human creature, having once attained to that condition by passing through the lower forms of animated nature, is then educated by successive human incarnations, and refreshed by successive periods of existence

on the higher psychic plane. Its individuality is preserved throughout these successive processes of growth, and the fact that the personal adventures of each incarnation are forgotten by the time the next comes on, does not in any way, when the circumstances of such forgetfulness are rightly appreciated, militate against the unity of the individual. They are summed up in the essence of the ego by the time the period for reincarnation arrives, and thus constitute the advance which that ego has made, by virtue of its last life, along the path of spiritual evolution, but they are not even forgotten until they have been fully developed in all their consequences in the psychic existence immediately following the physical life to which they have belonged. There is ample time for this exhaustion of their effects, because the whole process of human evolution is so deliberate, that thousands of years may elapse between the successive incarnations of the same individual ego. If this gradual wearing away of the life-memories in each case strikes a newcomer to the theory as a comfortless notion, it can only be due to an inadequate appreciation, on his part, of what long periods of time really mean. Anyone who says: "Such and such a feeling in me can never be exhausted; my interest in the life-experiences I am passing through, my desire to remember myself as I know myself now, and to compare any later fate that may await me with the destinies I have already endured, can never die away"—in saying that, he is simply failing to realise the ultimate significance of the word "never". A man may be so full of thought and affection, and his mental grasp of his "personality"—*i.e.*, of the bundle of specific recollections which have grouped themselves during his life around the central core of his imperishable individuality—may be so strong, that he may quite rightly regard that personality as logically and in justice entitled to a prodigious prolongation. Very well: there is no law of Nature, according to the

esoteric interpretation thereof, to say Nay to his aspirations. These recollections, affections and active mental states, inhere not in the body, which goes to the coffin, but in the far more durable psychic body, which death sets free from its grosser encasement. The true ego thus liberated is under no obligation to return to earth as long as the feelings and aspirations referred to, continue in activity, and let us attempt for a moment to measure the future possibilities of their activity by a retrospective comparison.

We can look back over some few thousand years of history. We can retrace our steps in imagination along the story of our own country, till, with some distinct impression of the length of time concerned, we get back into the Roman Era, and across that stepping-stone of thought we can roll fancy backward into the misty period of Egyptian civilisation. Let the man who feels that he will be wronged if he does not retain his personal recollections "for ever," imagine himself perpetuating them along a channel of thought in experience which these exclusively engage—all through the future history of the earth, till the Victorian era of British civilisation has been covered with later strata of events, as thickly as the Era of the Heptarchy is covered for us. Is his unconquerable love of his own personality unsatisfied still? There is still, at all events, no natural law, if so, which blots it out. In the processes of geologic change this country itself may melt away, and new continents may be formed to be colonised afresh and slowly bear their social organisations of civilised men. If the ego of our hypothesis is egotistic still, he will hold on to the existence in which that egotism has free scope; but, in truth, the conjecture does a wrong to human nature. The most pleasurable day wears to a close, the most active votary of its enjoyments craves at last for rest, the fullest and brightest life, of the kind we are familiar with so far, is for time and not for eternity. At last its feelings,

its emotions, its experiences, will be sublimated to a true essence which represents the progress of the real individual along the path of spiritual evolution ; and, thus advanced, the fully refreshed ego will be born again, to take a fresh departure, as from the daylight of another morning.

And it is well for our ultimate perfection that this is the law, for only by a long series of such new departures can the human soul accumulate the attributes required to lead it on to that higher evolution to which it is naturally destined in the future, and from the standpoint of which the humanity we know at present will be looked back upon, almost as we look back upon the lower forms of animal life. This is one of the many profoundly satisfactory aspects of the esoteric doctrine. The history of humanity, viewed by the light thus thrown upon it, is not the purposeless agglomeration of suffering which some less highly sensitive interpretations would have it. It is not a crude tangle of injustice, in which one person is blessed with all happiness, and another cursed with all misery, and both alike treated to an equal share of an unchangeable beatitude afterwards. We may discern in the nature of the esoteric teaching the operation of a retributive law which does not merely obliterate the inequalities of its earlier working by a deluge of results out of proportion to any merit or demerit that can be concerned ; but which meets every case with absolute flexibility, and never departs one hair's breadth from the strict fulfilment of justice to each and every human being. Not merely in its operation as regards the ultimate spiritual perfection of the soul, but in regard, also, to the worldly experiences of incarnation, the law of consequences, to which the oriental philosophy gives the name *Karma*, tracks each individual along the almost interminable procession of his incarnations, and metes out to him the fruit of his own growth. The doctrine does *not* teach its followers to be callous on that account to human suffering, to leave unturned any stone, the

turning of which may afford such suffering relief. But it does supply a sublime justification of suffering, which may reconcile us to that which is truly inevitable in our own destiny, as well as in those of others whom we can only reach with a helpless sympathy.

It may, perhaps, be urged that the religious system round us may reconcile us to this by teaching a profound, if as yet unenlightened, trust in the benevolence of God, in whose inscrutable government of the world we may be sure that good will come out of evil eventually, and the dark mysteries of existence in this world be unriddled by-and-by. And no esoteric teacher would resent this trustful confidence: he would only point out that the esoteric doctrine gives us the explanation, much sooner than might have been expected, of the manner in which the good is evoked from the evil, of the providential ways that we might have feared would remain inscrutable much longer. The esoteric doctrine does *not* come to break down, sweep away, or discredit existing religious systems. It comes, on the contrary, to justify them in their essentials, to put aside, with all gentleness, if possible, distortions of original divine truth which have crept over the face of theological dogma, but mainly to give the world at last exact knowledge of spiritual science; so that the actual verities underlying a great many shadowy, but not on that account erroneous beliefs, may present themselves in clear outlines to the understanding, and constitute intelligible springs of action, the intelligent recognition of which may thenceforward conduce much more efficiently to the higher spiritual evolution of the future than could be accomplished by the further influence of a blind, however beautiful, piety.

In this country the Theosophical Movement must, probably for some time to come, present itself chiefly to public attention in its aspect as a system of philosophical enquiry; but its true importance would be ill-appreciated if we considered it merely

in this light. In India the Movement has another bearing, and there its philosophical is intimately blended with its social and philanthropic aspects. The rivalry of warring sects in Europe, keen as it may sometimes appear, is a small evil compared with the hitherto irreconcilable hostility of the various religious schools, sects and castes into which the population of India is broken up. The Theosophical Society has, for the first time in modern Indian history, succeeded in constructing a common platform on which Hindū, Mussalmān, Buddhist and Pārsī may stand in a fraternal alliance. It has, in actual fact, laid the foundations of the "Universal Brotherhood," which it emphasises as the foremost Object of its appeal to the world. With a hundred branches in different parts of the country—the magnificent fruit of Colonel Olcott's untiring exertions—the nucleus of this grand union of humanity has already taken shape. In the beginning some objections were raised to the programme of the Association on the ground that, beautiful as the idea of universal brotherhood might be, it was merely another phrase for the millennium, and that no practical result was likely to ensue from the promulgation of an idea as vague as the motto of a copy-book. But the Society has lived to prove that, in alliance with the philosophical views it is enabled to suggest, its aspirations towards an all-embracing fraternity are by no means an ebullition of empty sentiment. To begin with, the fraternity it aims at is not vitiated by the lower objects of material socialism. It is no community of goods which the Theosophical Society desires to set on foot, but a community of spiritual aspiration, of intellectual endeavour. And it claims this by helping to show that every man whose religion embodies a desire to ascertain essential truth, and not only to trifle with the formalities of ceremonial, or to fight for the predominance of a dogma, *must* at last reach a common platform on which he will find himself side by side with every other truth-seeker, no matter from what point of the compass he sets out. This is the way in which the guidance in the study of ancient Aryan literature afforded to the visible

leaders of the Society by the real adept Founders of the undertaking in the background, has proved of such inestimable value. An immense number of the more thoughtful classes of the Indian people have been persuaded to seek for the correspondences in their respective Faiths, rather than to dwell upon their discrepancies. And all philanthropists who may, for any reason, be shocked by the crude idolatry and incoherent fancies which disfigure oriental religions, would do far more wisely to co-operate with the Theosophical Society in trying to lead the imagination of the Indian people up from these to the primary divine truths they have so sadly caricatured, rather than to waste good effort in a lateral attack. Such an attack cannot be successfully prosecuted from the point of view of a religion which Europe has so far refined in the minds of its most gifted representatives, that these are sometimes apt to forget how it strikes an entirely unprejudiced stranger, when its cut-and-dried doctrines are crudely presented to him by preachers unable to illuminate their symbology as they proceed. Indeed, we may gather a higher lesson yet from the Theosophic position, even than that which would recommend a generous recognition of the good wrought already in India by its fraternal counsels. We may be enabled, at last, to perceive that, in penetrating to the core and partially obscured significance of our great European Faith itself, with the help of the light shining from the Oriental Brotherhood, we may discern something more than a moral benefit for India in the establishment of fraternal sentiment there—something which may reveal to European philosophy that its highest triumphs can only be attained when the universal brotherhood of the Theosophical Society has truly extended its influence across both continents, and has bound together the lovers of Divine Wisdom in England and in Hindustan in an even closer union than that which, for the welfare of both, let us trust, will long continue to attach them in physical allegiance to one governing organisation.

A. P. Sinnett

SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

THE basis of Astrology is a combination of certain traditional materials, derived chiefly from the Chaldeans through the Egyptians and Greeks (and confused in Europe's Middle Ages), with certain indisputable and easily verifiable facts. The traditional elements are subject to a considerable check and verification, and some slight corrections and extensions, by actual observations, slowly, by the usual methods of science. For this there should be regular sessions of a chief astrological society, similar in purpose and method to the British Association for the Advancement of Science, with Sections to deal with various portions of the work. There is, however, a source as yet practically ignored, save by the greater occult students of Astrology, from which invaluable and absolutely reliable data can be drawn, not only to check the old traditions, but to add what are at present quite forgotten elements in this grand, but badly reconstructed old Science. That sure source is Astronomy.

A moment's consideration shows that we are remote indeed from having exhausted the astrological significance of astronomical facts, though every single element in Astrology depends for its first determination upon Astronomy. It is more than singular, and not very creditable to some astrologers, that they should be so content to get their starting-points for every horoscope from the observational science, and fail to realise that that same science has vast stores of knowledge

which bear, immediately upon scrutiny, an interpretation of immense value to Astrology. Observe for a moment the planets. The astrologer usually ignores their relative sizes, inclinations and distances from the sun and one another, being interested only in their relative motions (which signify little to him except as a means of determining position against the background of the Zodiac), and for the rest of his knowledge depends upon the traditions—depending blindly in many cases. Let us point out, however, what a wealth of materials there is, regarding the significance of the planets, awaiting the astrologers who are also ready to be astro-physicists.

The solar bodies are divisible into two broad classes, those within the ring of the Asteroids and those outside. Those within (except the Sun) are small, comparatively near one another and quick moving. They have few moons, and nothing peculiar and inexplicable like Saturn's rings, and are comparatively intimate and well known entities. Outside the ring-pass-not of the Asteroids, however, the tale is at once different. Giant size, slow movement, vast distance and extraordinary diversity of condition is the rule. Great Jupiter with his eight moons and fine, regular-banded surface—obviously, from physical condition alone, the planet supremely powerful in organisation, ritual and great and regular movements, and of physical beauty, himself the most varied and beautiful in appearance of all the planets. Next Saturn, with his mysterious rings and peculiar colour, whose physical properties will be interpreted a little later. Then Uranus, and the distant Neptune, with one or two other physical planets beyond, as yet undetected by the astronomer except as unaccountable disturbances in the orbital motion of Neptune—and by the astrologer ignored entirely. There are, then, the inner, small, quick, intimate, *personal* planets, and the large, slow, remote, and somewhat mysterious (even Jupiter has his surface clouds unchanging),

impersonal or interpersonal and therefore national and international planets. These two systems are linked inwardly by a system of complex correspondences, and physically by relative, harmonic motions and by the comets, many of the latter having the sun as one focus of their elliptical orbits, and some outer planet (or *laya*) as the other.

The inner, personal planets are powerful in the control of destiny in the case of the lower, personal vehicles of man, and especially of such men as have their consciousness poised in the lowest vehicles. Grouping men roughly into three classes, we have higher savages and the peasantry, who live almost entirely in the physical body (with its etheric double), the astral and a little in the mental bodies—the use of each body varying inversely as we proceed from the physical. There is the second class, including the cultured and those on the Path of Discipleship, whose consciousness is considerable in the astral and mental bodies, but who have in these vehicles definite manifestations of downrushes from the higher bodies—higher mind and the intuitions, at least—and occasional inrushes of *prāṇa* from the lower spiritual centre and even some gleams of the *Ātmā*. This class has occasional direct contacts with the higher consciousness at critical times in life. The third class of men are those rare beings whose life is chiefly lived from a high centre of greater consciousness, and to whom the personal vehicles supply little new experience and are but more or less useful means of expression. The first class is powerfully influenced by the action of the inner, small, personal planets; the second class is so influenced, but, when warned and aware, has the power of throwing off these lower influences and expressing such higher influences as may come through aspects with the great outer planets. The third class entirely dominates unaided influences of the smaller planets, sways to some extent to influences of the larger, expressed through the smaller

planets, but responds chiefly to influences of the great outer planets, direct aspects between Jupiter, Saturn, Uranus and Neptune. Certain unexpected and peculiar influences in their cases are likely to be found explicable by movements of the comets.

After this general explanation it is necessary to add that Astronomy does not entirely confirm certain factors which Occultism supplies to complete our present knowledge of the planets. We have mentioned A Neptune and B Neptune. There is also the planet Vulcan, very near the Sun, and a mysterious centre behind the Moon, which we will call the Lunar Laya, detected by astronomy as a singular wobbling of the Moon. This centre oscillates behind the moon and can reach beyond the orbit of Mars, but is, indeed, synchronous with the earth. Another laya is entirely unknown as yet, and we postulate it under the name "Zodiacal Centre" for reasons which may become more obvious as we proceed. Outward from the Sun, then, the complete series of physical bodies and layas is as follows:

ORDER OUTWARD FROM SUN

1. Vulcan	9. Jupiter
2. Mercury	10. Saturn
3. Venus	11. Uranus
4. Earth	12. Neptune
5. Moon	13. Zodiacal Centre
6. Mars	14. A Neptune
7. Laya Moon	15. B Neptune
8. Asteroids	16. Zodiac itself

These centres of influence are to be grouped in two series, one lower and corresponding to the personal vehicles of man, and the other higher, having references to the highest aspects. The reader must keep in mind that the relative values of these influences depend upon the general stage of evolution of the

native, upon which the entire value of influences depends. The chart is as follows :

LOWER PLANET	MAN'S VEHICLE	HIGHER PLANET	
1. Sun Vulcan ₁	Ātmā Jiva	Uranus ₁₁ Neptune ₁₂	Zodiac Itself 16 (or, with Sun, 17)
2. Mercury ₂	Buddhi	Zodiacal Planet ₁₃	
3. Venus ₃	Higher Mind	Saturn ₁₀ and His Rings	
4. Asteroids ₄	Antahkarana	B Neptune ₁₅	
5. Laya Moon ₇	Lower Mind	A Neptune ₁₄	
6. Mars ₆ (2 moons) Moon ₅	Emotions (dual) Ethereic Double and prāṇa	Jupiter's Moons	
7. Earth ₈	Dense Physical	Jupiter ₉	

The inferior figures show the order out from the Sun. This order, it will be noted, has a symmetry in each case. There is a whole series of correspondences which it is impossible to elaborate here, but the chief factors may be indicated later.

The First Class of Men are influenced directly and powerfully by Lower Planets. Aspects of Higher Planets are only dimly felt. For them Mercury determines the highest intuitional influence, and a square from Mercury to Mars is a devastating and frustrating position, resulting in complete loss of control of the mind. The Sun is for them the highest and most occult influence, dominating all others in spiritual significance, and holding in himself the Ego's powers. It is for this class of men that the sign in which the Sun is found is so important, vying with the rising sign, and menaced in position and power only by an exceptional concentration of lower planetary influences in some other house or houses. The Moon to this class signifies, in the same way as the Sun does the Ego, the Personality as a whole. The higher planets affect them chiefly by indirect contact, through the corresponding lower

planet : Neptune through aspects with Mercury, Saturn directly (for the Asteroids by their scattered and numerous character always give *some* opportunity for Saturn to act, though conjunctions with Ceres, Juno and a few others are most powerful), Uranus through the Sun and Vulcan (whose positions Astronomy does not give us), and Jupiter through the Moon, according to the positions of his own Moons (to which the Hindū system of *Rāhukālam* may refer), and always through the Earth, upon which we live so intimately as to give Jupiter openings through which to contact every person, however lowly. The remainder of the system may be thought out by the student for himself, but it is notable that the Moon is fifth in order from the Sun, which explains his otherwise inexplicable connection with persons developed in the lower mind, where in fact the Laya Moon, whose mysterious influences we have yet to appreciate, is dominant.

The Second Class of Men divide their responsiveness between the higher and lower sets of planets. Take, for example, the so-called Saturnian. In his worst moments his outlook is really Asteroidean, that is to say, he is scattered, undecided, wasteful of force, gloomy, hanging between higher and lower, between heaven and earth. Toward heaven (the outer planets) he turns a dark side, and toward Earth, representing the inner planets, his light side. His natural tendency, until Mysticism or Occultism touches him, is to turn toward the light, understood, lower side. These types, however, can contact Saturn if they will, and save themselves the suffering of the conflict so perpetual with them, between the higher and the lower, the light and the dark, between the personal emotions and deceits of the lower mind and the higher (if dark and unknown) and impersonal influences of the outer planets. To do this the native *must stand alone*, and in his solitude reach up to Saturn (4), whose rings symbolise the ring-pass-not of the Asteroids. As a rule, however, in the

case of the second class of men, the native despairs of reaching up to Saturn's strange influence and throws himself back into the homelike, personal and comparatively easy influences of some superficial combination of the lower, personal planets.

As this second class of men includes those likely to be interested in Astrology, we will develop this point at some length.

Here, at the ring-pass-not of the Asteroids, for which in practice Saturn stands, is the critical point for all. We might almost say here is the individualisation of the soul, the strange experience written of by the mystics of the Middle Ages and called "the Dark Night of the Soul," the plunge in full consciousness, as it were, into the void, beyond form (Saturn) into the formless (Uranus). All must pass through this experience sooner or later, and perhaps the mystic takes it at an earlier if less definite stage than the occultist. But not until that has been endured can the influence of Uranus or Neptune be considered to be contacted, save in a limited sense.

It is true men who take great risks in connection with world concerns or "big business" may be considered to contact Uranus to a certain extent, such as Cecil Rhodes for instance, inasmuch as their decisions are rapid though momentous, and the results thereof far-reaching in their extent. Yet they are still bound by form, and their inspirations are applied to form and the concrete results connected therewith, and do not deal with abstractions of a metaphysical or spiritual nature.

Those who touch Neptune's influence through a certain kind of stilled feeling, whilst within the bonds of form (Saturn), may lose their hold upon physical conditions (by rashly experimenting with drugs, such as opium, etc., in extreme cases) in

order to obtain that peculiar quality of stilled delight. But these would not realise that sense of Cosmic Consciousness—of including all within the One—which comes to the advanced Neptunian in moments of ecstasy. If the higher realisations were not contacted by the soul in meditation, then the lower brain might become conscious of the nightmares of misconceptions and misbegotten things, creations of the past and present. It would be in such as these that the lower mind, drug-sodden, might become subjected or even obsessed.

Swinburne, in writing of the dead Baudelaire, the subtle author of "*Les Fleurs du Mal*," in that wonderful poem "*Ave Atque Vale*," makes an attempt to follow him into his after-life condition, and seems to carry the reader beyond Time and Space in a marvellous manner. Having Neptune on the cusp of his eighth house (the house of sleep and death), he is well able to accomplish this.

Alas, but though my flying song flies after,
 Oh sweet strange elder singer, thy more fleet
 Singing, and footprints of thy fleeter feet,
 Some dim derision of mysterious laughter
 From the blind tongueless warders of the dead,
 Some gainless glimpse of Proserpine's veiled head,
 Some little sound of unregarded tears
 Wept by effaced unprofitable eyes,
 And from pale mouths some cadence of dead sighs—
 These only, these the hearkening spirit hears,
 Sees only such things rise.

Then, in the next verse, his intuition, sensing the dead poet's condition, seems to sense the condition of Neptune itself.

Thou art too far for wings of words to follow,
 Far too far off for thought or any prayer.
 What ails us with thee, who art wind and air?
 What ails us gazing where all seen is hollow?
 Yet with some fancy, yet with some desire,
Dreams pursue death as winds a flying fire,
 Our dreams pursue our dead and do not find.
 Still, and more swift than they, the thin flame flies,
 The low light fails us in elusive skies,
 Still the foiled earnest ear is deaf, and blind
 Are still the eluded eyes.

Here we have the uttermost subtlety of formlessness and evasion, experienced by "spirits sick with perfume and sweet night" for whom "all winds are quiet as the Sun, all waters as the shore"! Evidently the way of the Neptunian is through the door of disillusioned sensation, satiated by endless experience of various kinds. Wearying of all alike, he at last attempts the Ultimate. But unless the Ultimate is the genuine fruit of his search, he will be met by the "dim derision of mysterious laughter".

Saturn, then, holds the key both to "the end of things" and "the beginning of (new) things," the junction where the consciousness must change its condition to go further, the transfer-point. The Age of Aquarius, said to be upon us, under the rulership of Saturn, should stimulate man, as an individual rather than as a mass, to contact Truth by personal endeavour, and thus by effort of Will reach out beyond space and time into the realm of Uranus, who is considered the Overlord of Aquarius, the God of All Space. Miss Pagan, writing upon the sign Aquarius in her interesting book *From Pioneer to Poet*, says of Uranus :

That the ancients regarded Him with peculiar veneration we may gather from the fact that no attempt to represent Him has been discovered anywhere in classic art ; although Saturn and his children are frequently seen. It is probable that we altogether underestimate the reverence of the worshippers whose teachers evolved all this complicated mythology ; and we who talk so glibly of the Eternal and the Infinite might take lessons in humility from those who felt that the best a man could do was to learn to understand some of His aspects and attributes, and to bow the head before them. The idea that the thoughtful Greek had no conception of God higher than Zeus is quite erroneous. Of Zeus he felt it possible to speak, and to Zeus he dared to pray ; but behind Zeus stood Chronos (Saturn), and behind Chronos, Ouranos, and behind Ouranos, Chaos (Neptune ?) ; far behind Chaos, THAT of which no man spoke, The Great First Cause.

It seems pretty evident that both the influence of Uranus and Neptune are closed books to all but very few, and for even those few, unless well-balanced souls, perhaps madness lies in

waiting. Perhaps the Christ alone, and those of His exalted nature, can really contact Neptune.

It is enough ; the end and the beginning
 Are one thing to thee, who art past the end.
 O hand unclasped of un beholden friend,
 For thee no fruits to pluck, no palms for winning,
 No triumph and no labour and no lust,
 Only dead yew-leaves and a little dust.
 O quiet eyes wherein the light saith nought,
 Whereto the day is dumb, nor any night
 With obscure fingers silences your sight,
 Nor in your speech the sudden soul speaks thought,
 Sleep and have sleep for Light.

In the case of the *Third Class of Men*, who respond directly to the influences of the great, outermost planets, and whose destiny is curiously crossed by the mysterious influence of elliptical-orbit comets and wanderers from other realms—even, in the case of parabolic comets, from the Zodiacal Constellations themselves, perhaps—the position is somewhat altered, for in their cases Vulcan becomes negligible as an influence (they having largely transcended the influence of the inner planets) and they acquire a powerful *direct* response to Uranus, standing above the Sun, which is in them more and more relegated to a position analagous, at its own level, to that of the Moon in the Personality. To appreciate these powerful beings, and especially those highest in the class, moving, as they do, inner and outer world-events, the astrologer must understand thoroughly the nature of the influence wielded by Saturn and, above all, Uranus and Neptune.

We are handicapped by not having ephemerides that include A and B Neptune and the Laya called here a Zodiacal Centre. In the case of the Lunar Laya and the Asteroids, the figures can be obtained. The latter will be of special interest whenever there is a conjunction of Ceres, Juno, Pallas, Astrea, and other asteroids of chief size, and whenever, particularly, this conjunction is aspected to Saturn.

The next contribution of Astronomy is with regard to the plane of the ecliptic and other planetary elements. In the Hindū system, and in the Middle Ages of Europe amongst the Rosicrucians, the Moon's nodes were invariably indicated in the map. The nodes are the points where the orbit of the celestial object intercepts the plane of the ecliptic. In the case of the Moon these are of special importance, though little understood, and are referred to as the head and tail of the dragon. Common sense shows at once what this signifies. The one point is the position at which the Moon descends beneath the plane of the ecliptic into the world south of the sun, and the other (positive or rising phase) where the Moon emerges. At these points there passes into the life of the native (swayed negatively in one case and positively in the other) the whole influence of the solar system. That is to say, at these junctions, through the etheric double, and through the whole personality, will come those pulsations which will turn the direction of the whole existence. The knowledge of the effect of these points in the progressed maps of husband and wife are of vital importance, and Western Astrology will do well to study further along this line, for the nodes are the keys to the past karma of the native—the Moon's the etheric, the nodes of Mars the emotional conditioning and the like. It is notable that the moons of Uranus are virtually perpendicular to his orbit.

All the planets lie and move fairly well in the plane of the ecliptic, but their eccentricities are more marked and have a significance worth studying. Mercury and Mars are most eccentric. Mars reveals his erratic nature and his wilfulness, carrying the centre of his being right out of the body of the Sun, as the emotions tend to carry the whole personality away with themselves in their chosen direction. Note that his greatest distances from the Sun and North of the Ecliptic are both in the position $\Omega - \text{III}$, which marked the destruction of Atlantis.

PLANETARY

	☉ SUN	♃ VULCAN	♄ MERCURY	♀ VENUS	♁ EARTH	♁ & MOON
Mean distance from Sun in M of miles	Diam. 0·864	15,000 (?)	36,000	67,269	92,830	238·8
Number and direction of satellites	11 Planets & asteroids	Nil (?)	Nil	Lately dropt	One,	direct
Orbital velocity in miles per second	...	40·4 (?)	29·76	21·77	18·52	...
Mean daily motion	Varies with the latitude	...	4°·0927	1°·6021	0°·9856	12°·19
Per. of rev. in days	...	27 (?)	87·967	224·70	365·25	29·530 ⁵
Long. and sign of ascending node ☿ ⁴	74° 28' ♀	48° (?) ♀	47° 9' ♀	75° 47' ♁	..	See Foot note No. 7
Long. and sign of perihelion ⁵	...	?	75° 54' ♁	130° 10' ♀	101° 13' ♁	See Foot note No. 7
Eccentricity of orbit	...	?	0·2056	0·0068	0·0167	0·055
Inclination of orbit	...	9° (?)	7° 0'	3° 39'	...	5°
Bode's series number.	.1	2	4	7	10	...
Chain and Round ⁶	...	III-?	IV-4	V-7	IV-4	Ex III-7
Exalted in sign	...	♁ + Fire Fixed	♄ 15° -Earth Mutab.	♀ 27° -Water Mutab.	♁ 3° (♁) + Air Mutab.	♁ 3° (♁) + Fire Mutab. ⁷
Appropriate stones	...	Diamond & Rock Crystal	Sapphire & Lapis Lazuli	Emerald & Aquamarine	Amethyst & Porphyry	Pearl & Coral

¹ The "eight pale horses of Brihaspati".

² A satellite is retrograde.

³ All the satellites of Uranus are nearly perpendicular to the plane of the orbit.

⁴ The ascending node (Dragon's Head, Rahu) is the point where the planet emerges from beneath (south of) the plane of the ecliptic; descending node (Ketu) is 180° further on.

⁵ Perihelion is the point in the orbit where the planet is nearest the sun; aphelion its opposite.

⁶ Synodic. Siderial month 27·32166 days. Nodical 27·21222.

⁷ Our moon's nodes make a retrograde revolution in 18·6 years, the line of apsides a direct revolution in 12 years. It is probably these cycles which connect the moon with Jupiter.

ELEMENTS

♂ MARS	☿ ASTEROIDS	♃ JUPITER	♄ SATURN	♅ URANUS	♆ NEPTUNE	♆ A NEPT. A	♆ B & B
141,701	255,750	483,853	887,098	1,784,732	2,796,528	5 Mill	9 Mill
Two, direct	...	Eight, 1 retro ¹	10 & the rings ²	Four or more ³	One now known ²	...	...
15° 0	...	8° 12	6° 00	4° 24	3° 40	2° 41 (?)	1° 8 (?)
0° 5240	...	0° 0831	0° 0334	0° 0118	0° 0060	...	...
686° 98	1708 (?)	4332° 59	10759° 20	30566° 29	60187° 65	...	...
48° 47' ♁	180° ♄ 360 ♃	99° 37' ♃	113° 3' ♄	73° 29' ♁	130° 41' ♃	...	...
334° 13' ♃	Extremely various	12° 36' ♃	90° 49' ♄	169° 3' ♄	43° 45' ♃	...	...
0° 0933		0° 04825	0° 05606	0° 04704	0° 00853	...	...
1° 51'		1° 19'	2° 30'	0° 46'	1° 47'	...	...
16	28	52	96	188	372	740	1476
IV-3	II (?)	III-2	III-?	III (?)	IV-?	IV	IV
♃ 28° -Earth Cardin.	...	♃ 15° -Water Cardin.	♄ 21° +Air Cardin.	♃ 19° +Fire Cardin.	♃ 3° -Earth Fixed	♁ 28° -Water Fixed	♃ 15° +Air Fixed
Ruby & Tourma- line	Jasper & Chalce- dony	Amethyst	Jasper	Diamond	Sapphire	Ruby	Topaz

¹ Two of the planetary systems (chains) revolving round the Sun are almost entirely non-physical, and these we have designated Zodiacal centre and lunar laya. Their elements are of course unknown. The reader will probably find it valuable to read *The Foundations of Physical Astrology* and other writings of Mr. G. E. Sutcliffe. See *Modern Astrology* for September, 1906, and *THE THEOSOPHIST* for 1904. It is generally presumed that chains having physical globes pour out influences upon the physical plane through that globe—hence the importance of its zodiacal position.

² See Neptune. Exaltation ♃ 3° applies to him and to the Moon also, but in less degree.

Another point of interest is in connection with the sunspots. There is, in the Hīndū system, a series of Mansions of the Moon, so-called. The use of these divisions, which are laid on the Zodiac and number 27, is not very well understood even in India. The truth is, likely, that they have very little to do with the Moon directly, but are the misunderstood tradition of the sunspots, and relate to the Moon only in such degree as any magnetic and etheric disturbance has reference to the planet which is *par excellence* the symbol of the Etheric Double, the vehicle of magnetism.¹ The Sun's tropical surface, if not his whole sphere, revolves once in twenty-seven days, and thus the spots, great cavities from which emerge vast etheric disturbances, have a cycle close to that of the Moon. Hence the confusion, no doubt. The sunspots have, furthermore, a very marked and well known, though little understood, influence upon the weather, particularly rainfall—another confusion with the “watery moon”. At this point, however, the connection ceases, and the true use of the Mansions appears. They are, no doubt, the Mansions of Vulcan, the little planet that moves so near the Sun and so intimately interprets his vital forces to the Solar beings, and whose movements are synchronous with the Sun itself, very nearly. Effective observation—even Bode's Law—begins only with Venus, and we are thus without knowledge through Astronomy of Vulcan's elements, but we guess at some of them in our table.

These are several lines along which Astrology could readily make advance, if only it would draw upon astronomical knowledge. There is field here for invaluable research, which, for the present at any rate, needs no special occult knowledge,

¹ Mr. G. E. Sutcliffe connects the asterisms with Uranus. This seems to us probable, for just as the Sun stood for Uranus before he was rediscovered, so Uranus now stands for Vulcan. But in this connection it must be remembered that the modern Hīndū *nakṣatras* are really the twenty-seven *bhogas* of the *Sūrya-Siddhānta*. The confusion was already complete in the time of al Biruni, in the eleventh century. See his Chapter LVI. The original twenty-eight *nakṣatras* are points reputed to be of immense antiquity. It is these that are Uranian stations.

save a fair intuition and common sense. We shall turn in the second part of this article to an example, and make some observations in the light of the foregoing.

In the appended Table we have put together the elements of the planets, both astronomical and other. An attempt has been made to straighten out the traditional knowledge about the exaltations, and with some success, we think. The appropriate stones have been included. There are seven chief jewels, and inferior stones classifiable under them are more numerous. The Hindū traditions, often so marvellously accurate, give nine special gems (the *navaratna*), and this we take to include two which have reference to cosmic *ḍevas*, and which we have therefore assigned to the Moon. These two are made by water creatures, and are pearl and coral. The remaining seven, according to the Hindū tradition, are identical with the series we have taken from the Bishop C. W. Leadbeater's book *The Science of the Sacraments*, except that *lapis lazuli* has crept in in place of jasper. The tenth or Solar gem is unknown.

B. A. Ross

F. Kunz

(To be concluded)

CORRECTIONS

ARTICLE "The Transmutation of the Elements," by L. C. Soper, in THE THEOSOPHIST, July, 1921.

Page 356, second line of Table, "Thorium X". Read "RADIATION a" instead of "b".

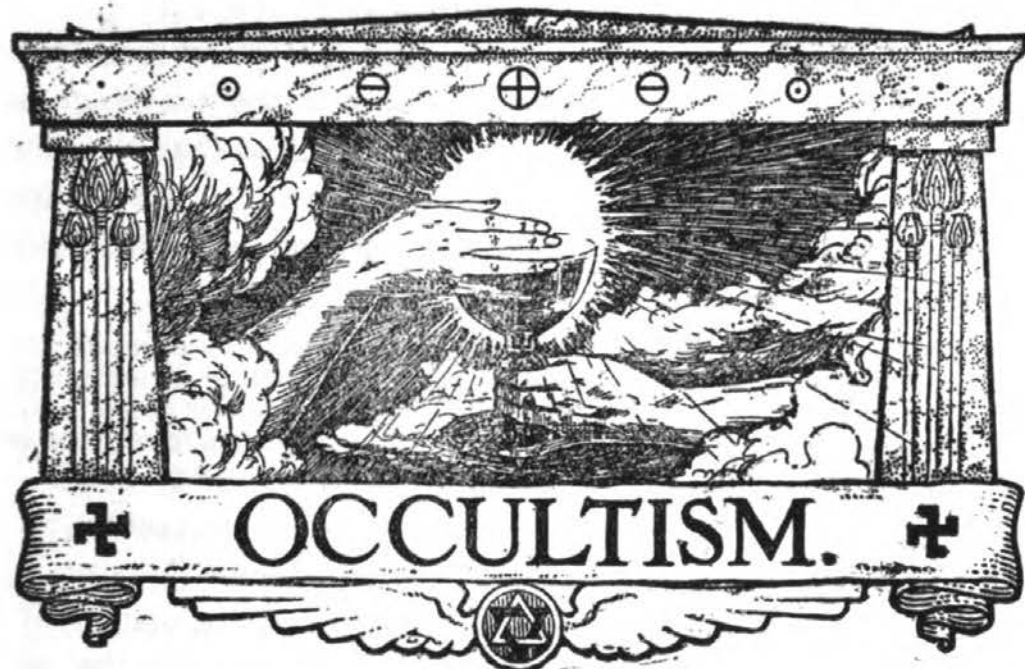
Page 358, paragraph of Appendix, headed *Velocity of the Radiations*, line 2. Second word should be "change" instead of "charge".

Page 359, heading of Table. "*Change in Air at 15° C., etc.*" should be "*Range, etc.*".

LUX E TENEBRIS

HAIL! holy silent Night,
Thy shades bid me rejoice ;
They ease the strain for the hidden Light,
The hush for the soundless Voice.
Dense are the fogs that darken
The ray of the distant Star ;
Hard for the soul to hearken
The Whisper from afar.
Yet ever that Star-ray beckons :
“ The mists shall one day be past ” ;
And ever the Spirit reckons :
“ The Voice shall be heard at last ”—
When the Light that is dim in all
Shall be Flame in every one ;
And the Whisper, with trumpet-call,
Declare the great work done ;
And the Music, that grandly rolls,
Proclaim, as it swells abroad,
The One-ness of human souls
Is the Life and the Truth of God.

J. GILES



INDIVIDUAL PROGRESS¹

By B. P. WADIA

ONE of the main purposes for which the Theosophical Society was founded was to afford its members, and those who came under its influence, a chance and an opportunity to lead the spiritual life. This has not been one of our declared Objects; but there is little doubt in the mind of any that the conscious treading of the Path of Evolution with the help of a deliberate and scientific programme was one of the main objectives which the Great Founders of the Society had in mind when They began Their work with the help of Their agent Madame Blavatsky and her physical-plane co-workers.

¹ Report of a lecture delivered in London on 7th June, 1921, to members of the T. S. under the heading "Fundamentals of Theosophy: I. Individual Progress".

To present-day members this might sound somewhat strange. Why should we claim that the Theosophical Society has an undeclared Object which aims at helping its members to realise certain great truths with a view to enable them to tread the path of spiritual progress deliberately and consciously? And yet, when we begin to examine the teachings as Madame Blavatsky gave them, we come across that view put forward by her in more than one place. Thus, in a profound and instructive short article which appeared in THE THEOSOPHIST, H. P. B. said :

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient R̥shis, its tenets those of the oldest Esotericism ; it is no dispenser of patent nostrums, composed of violent remedies which no honest healer would dare to use.¹

Here we get a corroboration of the fact I am putting forward ; but besides that, the general method to be followed by our members is indicated. It is a very interesting statement ; nowadays we are tending more and more to the idea that we of the Theosophical Society are here to do some particular form of physical-world work. While it is true that the Society exists to do active work for the benefit of the world, which is the subject of my second lecture, to-day I want to put forward the idea that that service is not possible unless our members fit themselves for it ; for our service must show itself in activity which is of a special nature and character. It is a good and sound doctrine that we should try to live a life of self-sacrifice and service ; but it implies that the members of the Society have selves to sacrifice, have something to offer at the altar of Service.

Further, the work which the T. S. has to do is spiritual. We were not created as a social service body, as a political reform league, as a Church to make men believe ; neither as “a school of psychology” or as “a miracle club” or as “a

¹ Adyar Pamphlet No. 71, *Spiritual Progress*, by H. P. Blavatsky.

college for the special study of Occultism". The work of the T. S., in the words of the Master K. H., is "to guide the recurrent impulse which must soon come and which will push the Age towards extreme atheism, or drag it back to extreme sacerdotalism, if it is not led to the primitive, soul-satisfying philosophy of the Āryans . . . Its chief aim is to extirpate current superstitions and skepticism, and from long-sealed ancient fountains to draw the proof that man may shape his own future destiny, and know for a certainty that he can live hereafter, etc."¹

All this implies the understanding of some new laws of life and being. Therefore it is but meet that we should consider what it is that the Society offers to its members in the way of a programme for the spiritual life. Has it any definite plan to offer, any cut-and-dried scheme which its members can use to get results?

When we carefully study the message of H. P. B., we find that she does not even make an attempt to give a cut-and-dried scheme; in this passage and elsewhere she speaks about spiritual progress, and says that the kind of spiritual effort which members should make must conform to the oldest teachings of the genuine esoteric doctrine of the Ancients. And yet our literature does offer schemes and programmes. In recent times we have begun to dogmatise: we know in detail the fetters to be broken and the virtues to be worn for every stage of the Path, which is mapped out in divisions and compartments. That being so, naturally we ask what are the varied possibilities of these programmes given to us, first for study and then for practice? Let us examine them.

First, we get such teachings as come to us from H. P. B. herself: in this little article to which I made reference; in several other articles in the early volumes of THE THEOSOPHIST, in *Lucifer* and in *The Path*, edited in America by

¹ *The Occult World*, by A. P. Sinnett.

W. Q. Judge; in the oral teachings, later on published in the Third Volume of *The Secret Doctrine*; then in her priceless work, written down by her under the title of *The Voice of the Silence*, we get three schemes; in *Practical Occultism* we get another programme.

In the early days of the Society, Mabel Collins presented that little gem *Light on the Path*. W. Q. Judge, in his *Culture of Concentration* and in other places, has given some fine and inspiring teachings. His translations and interpretations of the *Gītā* and Paṭanjali's *Yoga Sūtras* take us to the second class of programmes, *viz.*, interpretations based on ancient Hindū or Buḍḍhist schemes. We have had several of these: Mohini Mohan Chatterji gave one in the early days of the Society, as Mr. J. Krishnamurti gave us another in very recent times; Mr. Leadbeater gave us an interpretation of the same scheme from the Buḍḍhistic point of view in his *Invisible Helpers*. There are many and sundry who have written on the four jewels of the Brāhmaṇical and Buḍḍhistic books, including Mrs. Besant, whose lucid exposition in the *Path of Discipleship* is one of the very best of its kind. We must not forget her contribution to the literature of the Inner Path through the little book *The Doctrine of the Heart*: her Foreword and extracts from letters from "Indian friends" contained therein have an exquisite fragrance all their own.

Thus, through the years of our existence as a society, we have been accumulating (1) a number of schemes, and (2) a number of interpretations; both dealing with rules of conduct, of meditation, of practice for the training of bodies, the culture of mind and emotions, the unfolding of the Man within.

When we put all these teachings together, we get a number of definite programmes, and the question arises—which, after all, is the precise scheme which one must follow to tread this mysterious path of progress, of self-conscious evolution? The Path has been spoken of by different people

in different ways, and it has been given different names. From the point of view of the student these few programmes are expositions of and about the "Heart-Doctrine"; and their esoteric nature consists in the fact that a certain amount of spiritual perception is essential to grasp the inwardness of the truths they contain. Take the Brāhmaṇical or Buddhistic Fourfold Way; or the three schemes of *The Voice of the Silence*; or the programme of *Light on the Path*; or the rules of *Practical Occultism*; or the atmosphere of *The Doctrine of the Heart*; or the laws of the *Upasanas* quoted by H.P.B.; these and others of like nature are sincere attempts of occultists to explain how they sought and found the Way, how they became the Path. These are, so to speak, so many links between the esoteric and exoteric: they are not esoteric, inasmuch as they are public property; they are not exoteric, for they require some familiarity and touch with the Reality of Esotericism. There are no esoteric books in the public world; the teachings that come from within one's own unfolding consciousness can remain esoteric. All such books as I have named are indicative of the Truth which is the Path. The Message never is delivered, for it is spiritual in nature, and therefore always mysterious. The moment you begin to capture it, it eludes your grasp; the moment you begin to speak it, your language fails you. Thus it carries within itself the power of its own secrecy. Just as two individuals knowing a language can talk to each other, so also only those who have sought and found can know each other and hold intercourse. Thus are the secrets of the Real Mystery of Real Initiations guarded. The power to guard the knowledge goes with the obtaining of the key of knowledge.

When we study carefully such writings, from most ancient times to modern ones—like the Brāhmaṇical *Sūtras*, the philosophic propositions laid down by the Buddha in his "Heart Doctrine," the teachings of the great Chinese sages

or early Sūfīs, or the profound wisdom of the Greeks and the Egyptians, or what H.P.B. has put forward—we find that these are efforts made at explaining what the Path meant and what its treading involved for some daring souls who solved in the inner sanctuary of the heart the Mystery which cannot be revealed but can only be mysteriously indicated. But something very definite evolves out of the study of these Scriptures, *vis.*, that there are common fundamental factors which are the rules and the laws of the foundations on which these edifices have been raised; the existence of the underlying basis is perceived. The practical student of the esoteric science, therefore, goes in search of these laws for the building of foundations. He seeks for the currents of life which produce form, and the vitality which brings the organism into being. It is with such fundamentals that I want to deal in this lecture, and then, next week, I shall proceed to show how the Theosophical service of the world, to be undertaken by the members of the Society, should be in terms of this particular kind of inner realisation of the fundamentals of the spiritual life.

Now what are these fundamentals? An hour's lecture can but deal with one, and that one only partially. Therefore I shall deal with the root-fundamental; others evolve out of it. This is the seed, others are branches and leaves and flowers. It is that man should know himself, that each one should find his own self.

Every one has read—"Man know thyself"; but most people have read so much about it that they have a fair knowledge of how to know, what to do, what not to do—all about it, but not *it*! We have mistaken the descriptions for the experience; we have analysed and dissected the form and the coverings of the Sūtra, the Truth, so much that its life has departed! The seed (*bij*) of the Sūtra is important primarily. Thus, taking for granted that we have understood this very simple proposition, we have proceeded to the ramifications of

that proposition, to the many forms of interpretation which others have built around that life, and thus we have missed the point. Instead of taking the simple, straight road as it lies before us, by applying this fundamental in terms of life, we turn in one direction or another, to one kind of practice or another, to one form of study or another, and adopt that peculiar course which takes us round and round the groove, and—we make progress. Yes, progress which Kingsley has very beautifully described in his *Water Babies*, and which may be called “flapdoodle progress”. Progress in terms of life, in terms of knowing ourselves first, has little to do with books and a great deal to do with realisation. All that the great, genuine books of the occult order can do is to give us the interpretation of individuals who have made the search and have attained; but what good is that to us unless we make the search in our own way, and check the results of our seeking with their results? And this is the great trouble we are always up against, not only in our own Theosophical Society, but in Theosophical Societies of every age. It is the going away from this fundamentally simple spiritual principle that ultimately brings about the disintegration of real spiritual movements, for people turn the spiritual life into the religious one. These two are very different. The religious life is something as different from the spiritual life, as the intellectual life of the scholar is different from the spiritual. Therefore we want to understand this principle of knowing ourselves. Can we know the laws underlying this principle? Is there any general interpretation of use to all? Is there any clue whereby we can undertake, each one for himself, this profound search of the primary fundamental, so that we know what we are?

As we study H.P.B. we find that it is possible; for she deals *in a very living manner* with spiritual and mysterious truths. She indicated the existence and hints at the use of

certain keys, which we can apply to our own lives and get the solution of the mystery which surrounds us. In a sense she has solved the mystery for us; but also she has not, because, while she has provided the key, she demands that we must use it.

As a student of H.P.B. I have tried to understand this fundamental. In what I am going to say, I am giving you my interpretation, as useful or as futile to you as any other interpretation; for, after all, what comes in the shape of knowledge (not where it comes from) is useful to each one of us in proportion as we are able to utilise it; it is vital in proportion as we are able to understand it. It becomes the duty of succeeding generations of the students of the Sacred Science to record their interpretations of the inner truths, which they have been able to gain with the help of advanced occultists or teachers. I am giving you, who are students, my own interpretation as a student. You must examine impartially, accept or reject it after intellectual study, on its inherent merit. I am claiming no authority; for there is no such thing as authority in spiritual teachings, save the inherent authority that the teaching itself carries. If what is inherent in H. P. B. is authoritative to me, it is because I am able to respond. If I am not able to respond to the inherent power of any particular teaching, there is no other course for me than to put it away. In that sense examine what I have to offer as an interpretation of the primary fundamental of the inner life that man must know himself, that is, he must know the laws of his own being.

When we begin to analyse, we find that most of us are in the real sense of the expression "non-entities," not non-entities in the ordinary sense in which perhaps the world uses that word, more or less contemptuously, but non-entities in the sense that we are no entity. This might sound to you who are students of Theosophy somewhat strange, that we who

talk of monads and egos, and higher and lower selves, are no entities. But it is true; when we begin to analyse, we find that most of us are non-entities, that we do not find within ourselves any particular entity. Why do we not find ourselves? Because there is no Self or Entity to find! Unless the kingdom of the Self is taken by violence, and he is compelled to reveal himself, we shall find that we are, each one of us, a bundle of non-entities, a fact that we ought to note carefully if we want to progress.

Something else we find: by the help of all the varied processes of life, as individual beings, we are passing, or are endeavouring to pass, from a state of non-entity to a state of entity. Every one is making an effort to realise it. We find that we have nothing tangible on which we can put our finger and say "this is I"; but we are continuously finding that behind or beyond the bundle of non-entities there is somewhere an "I". We begin to analyse this "I" which instinctively to us is the law of our being. When we become deliberate in our search and analysis, when we become intellectually honest with ourselves, when we begin to think for ourselves and put a stop to thinking by proxy, which has been going on all the time, and when we think earnestly and sincerely, our search yields a result. What do we find?

We find that there are three beings in us, each yet to be sought and found; each yet to be looked for and recognised. Unless an analysis of our complex nature is undertaken and the law of beings in us found, spiritual progress is not possible. The Laws which govern the life of Being can be understood only when the law of beings in us is grasped. The Entity reveals Himself when the non-entities are seen and overcome.

First, then, we find that there are ghosts of dead selves in us; and that we continuously identify ourselves with them; the ghosts of the selves which we were, but which we no more are. Thus in a very real sense we live in a ghost world.

People are very anxious in the Theosophical Society to know what the astral plane is like ; but there is a very real kind of astral plane which must first be investigated. The astral world of our solar system can be found ; but to investigate into the nature of this ghost world in which we are living, the world which is peopled by many ghosts of our own dead selves, that is a very important thing for us. Each one identifies himself with his dead selves of long ago, and the real Self cannot make himself manifest when this identification continues.

And these ghosts, where do they live ? In the graveyard of the body. "What art thou?—A little soul carrying a corpse," said the Emperor Marcus Aurelius. That is why our physical bodies live by rules and laws which are dictated to them from without. Our bodies are dead, and kept alive by artificial, mechanical processes. Civilisations have been killing them, and the task is not yet accomplished ; our modern doctors with their serums and vaccines are achieving it as fast as they can.

First, then, we find dead selves—ghosts in graveyards.

Next, we find that there is a living self in us, one which we can catch hold of. But there is this peculiarity about it—it is dying. This is very disconcerting when for the first time we experience the phenomenon. This living self which is dying is a very fascinating entity ; it is a reality and an illusion ; it reveals itself as an entity, and, before we realise it as such, it is a ghost ; it is elusive for it is becoming, and by the time it has become it is dead ; it is an entity and yet not one entity ; it is always changing, never stable, and yet is stable—from childhood to maturity and old age, from birth through life to death. It unites all our experiences, connects all our actions, is the basis of all we call life, and even is there in what we call dreams. It is there and yet not there.

And this too belongs to our body ; but, when this self is active, the body is no more a tomb, but, by turns, obeys its

mood and becomes a garden of pleasure, a desert of loneliness, a prison-house of pain and suffering. Through all three we contact the present—the illusion of Time. “Even this shall pass away” is the perpetual slogan this self habitually uses.

That, then, is the next constituent in our make-up, of which we should take note before we can advance further.

Then we go a little deeper. Our inspirations and our aspirations, our yearning and our quest, in the midst of death as also of change, enable us, if we will, to come upon the third Self in us, a Being in hiding. This is the Sleeping Self, and the pursuit of its existence reveals the fact that it is beginning to wake. It is willing to be coaxed into a condition of awakening.

This also belongs to our body; but, when this sleeping-waking Self works in it, it is like the Night—silent and dark and mysterious—but the star-chimes are heard. It keeps vigil to catch the whispering Voice of the Great Sleeper.

We find that there is nothing more in us than these three Beings: the ghosts of our dead selves; the living self that is dying; and the sleeping self that is trying to awake. This is the condition of most of us who belong to what is called the civilised human race.

We are living in three worlds. Recognise in you these three factors of consciousness which you call “I” and which build three worlds to live in. You live in three worlds. “Yes,” you say, “but we know them—physical, astral and mental.” No, we do not live in those worlds; we do not even live in one of them fully. With the help of the five senses we contact only a portion of the physical world. We contact a meagre portion of the astral world with the help of our immature and uncultured emotions. How much do we contact of that mind-world which lies beyond the astral?

But we do contact in a very real sense three other worlds. There is, first, the world in which these dead selves of ours exist, the ghost world, the world of the past in time.

All that has to do with our own dead selves has to do with the past, and there is little that is tangible in it; it may be called the world of the past. Secondly, we live in the world of the present, a very interesting world, full of illusions, but peopled by what to us is the only reality, because we can contact it—the self which is dying. Then the third, the world of the future, the real devachanic condition. It is the world of the Sleeper who is yet to awake. He lives in the Heaven of his own making.

Individual progress means that by some process that future world should be transformed into the present world. Spiritual progress means the transmutation of the future into the present—but, herein lies the mystery, that new present must be of a nature that cannot pass into the past. When the Sleeping Self becomes awake, it must be endowed with the Virtue of Immortality—the self must become the Self, the present must become the Living Present, the body must neither be the garden of pleasure, the desert of loneliness, nor the prison-house of pain, but the Temple of the Living God. The sleeping star must not sing to the stillness of the Night, but its silver points, holding the angelic radiance of its Being, must incarnate into the Temple of the body. The illusion of time must vanish, and the Reality of the Eternal Now be precipitated. Therefore, says *Light on the Path*, “live neither in the present nor in the future, but in the eternal”. Therefore the Sleeping Self, in the process of descending into the graveyard, must come enriched with the mysterious Power of Youth. He must not come, like his many predecessors, a mortal, but an Immortal Lord. That sleeping Self generally awakes looking behind to the Past, and is the Epimetheus; he must awake with his Fiery Eye turned to the Eternal, a true Prometheus.

To build the Bridge between the Heavenly Home of the Immortal Lord and the graveyard transformed into the Temple,

is the work of the Spiritual aspirant. The Path is the Path of Balance, the Path of Equipoise, the Middle Path—named in a dozen ways and misunderstood in a hundred.

That, then, is the conclusion we come to. We have three beings in us; we live in three worlds; and there is a definite thing to be done if individual progress is to be made. When we identify ourselves with our ghosts, we live in the world of the past, and this we continuously do. We do not live even in the world of the present; when we make plans for the hereafter or the morrow, we do it continuously in terms of the past. We plan in terms of that which is dead or that which is dying. But it is the *eternal* aspect of the present which makes that present the Great Reality, and the world of the present the world of Truth.

This, then, is the first great fundamental principle of the spiritual life. How far have we strayed away when we talk of going on to the astral plane, becoming invisible helpers, making progress by treading the Path of Discipleship and getting Initiations, and so on and so forth. Did not H. P. B. affirm that the Initiator of the Initiates is within us? How have some found the Self? By self-effort, by self-practice. And it is the individual effort which brings forth help. From which source? From the Source from which all inspiration comes, the World of the Masters.

The spiritual world is not somewhere far away, but within us. When the three worlds of the past, the present and the future merge into the World of the Eternal Now; when the dead selves are resurrected, when the dying self is made to live, when the sleeping self becomes endowed with immortality in the process of awakening; then the graveyard becomes the Temple, and Man, as an incarnated entity, lives in this great World of Reality.

Therefore, to make entity out of non-entity is the process. Recognise the fact that there is an Entity standing somewhere

on the threshold. We have read of "dwellers on the threshold," and we attire them in unattractive and even gruesome garbs; but there is a Dweller on the Threshold of the Heavenly World for each one of us—a Radiant Being of Power which is Peace and of Wisdom which is Love.

This world of Mahā-Māyā—Great Illusion—where past and present and future abide; this enemy of the Self—dead, dying, asleep, each engaged in the struggle for existence, bound by the laws of division of Mara's creation—these two are one. We are dead, and therefore everything only seems; let us live, and the world will be the World of Reality. God is not in our heaven and all is not right with us when the eternal change fashions eternal pain. God will be on earth, and all will be right with our world, when we live by the Power of the Eternal Watcher within us.

Seek for the Self—the Entity, the Inner Ruler, the Immortal God within you, which *is* you. The Masters teach him, on him Their blessings rest, into him Their inspiration is poured. Seek for Them in the World of the Ego, in the sphere of the Self. Advises *The Voice of the Silence*: "Seek not for thy Guru in those māyāvic regions"—the Worlds of the past, the present and the future. Follow the one true Path of Search for your own Self, all other paths are false. Know, and do not only believe; stand up, and do not lean on others; seek for the Bread of Life and do not ask to be fed.

H.P.B.'s words come to mind: "Through joy and sorrow, pain and pleasure, the soul comes to a knowledge of itself; then *begins* the task of learning the laws of life, that the discords may be resolved, and the harmony be restored."

Kindle the Fire of the Self in the Temple of the Heart, and worship it in the Silence of Reality.

B. P. Wadia

SATURNIAN HEALING

SATURN THE CHASTENER AND CORRECTIVE, "LORD OF
THE DARKLY-SHINING FACE"

THE FOURTH OF A SERIES OF ARTICLES ON PLANETARY HEALING

By "APOLLONIUS"

There is a reaper whose name is Death,
And with his sickle keen
He reaps the bearded grain at a breath,
And the flowers that grow between.
Not in cruelty, not in wrath,
The reaper came that day;
An Angel visited the green earth
And took a flower away.

H. W. LONGFELLOW

"IF Mars be the angel of pain, Saturn's decoction is the bitter brew of sorrow"; "slow and sure" his ministerial methods of procedure! Neither clarion nor bugle-call announces his arrival, but when he comes, it is usually to take up residence with the patient; many pray him to depart ere the cure is "through"; inexorable, he heeds neither cry nor clamour.

Saturn's simples are gathered from the families of bitter herbs, whose names proclaim their somewhat sinister character and "reducing" effect. Fennel, rue, black hellebore, *amaranthus*, *blitum*, *tamarix anglica*. At no period of evolution

can man altogether escape the regime of Saturn, for the Spirit of Earth is in close and intimate association therewith. "Earth to earth, dust to dust"; at some time our ailing earth-atoms will call to this dread physician, "mortality's consultant," and summon him to our side.

Saturn is the great kârmic physician-avenger of earth abused, evilly entreated, or desecrated. Impotence, the withering stroke of his mysterious rod, is but the natural Nemesis of wasteful extravagance—not exuberance, but exuberance's excess; surfeit "calls down" Saturn to remedy the state of disease set up in the human realm by abuse of health and wealth on all planes. Not the life of joyful, spontaneous "good living"; this "lays no mine" for subsequent kârmic explosion beneath the feet of the unwary; naught save "wilful waste" needs those years of "woeful want" within the state, which proclaim that Saturn has answered the invitation of the ego and is now "in charge".

Temperance produces sanity and health. The sybarite and the libertine, these "call in" Saturn, whether they will or no. Profligacy is the prophet of asceticism, all the world over. Whenever we see a patient reduced to Saturn's code of life—"nothing of most things, and very little of anything"—we may know that the unfortunate invalid has brought upon himself this unpleasing regimen by past irregularities in some department of health; having overstepped the boundary of sufficiency, he must now "toe the line" of abstention from much that he sees enjoyed by his stronger brethren—another drop of medicinal gall in Saturn's quassia cup! He may not accept any banquet invitations, whose days compose but Lenten penance, "long drawn-out". Should the Gods themselves invite, an R. S. V. P. formal note will be sent, to which Saturn will dictate a polite but chastened "regret," etc. "A dull time of it" Saturn gives, one way and another. The slightest infringement of his ascetic "order of the day" meets with

such summary chastisement that the patient is seldom tempted to disobey a second time.

“Schools for Stoics” are headed by Saturnian Healers, masculine and feminine—“Hardeners” were perhaps the more accurate word! Their pupils do not precisely “make the welkin ring,” while services for retreats and quiet days are held with punctilious frequency. A “dour” dynasty, but—it does its work, and at a certain stage the patients rise up and call it blessed, though this “stage” may not be reached conspicuously early in the proceedings.

Saturnian recreations for the convalescent are those more adapted to life’s autumnal season, such as “bowls,” where lead, the metal “corresponding” with Saturn, is used to weight the balls, and incidentally suppresses any undue flightiness or skittishness on the part of the player. Invaluable the teaching and practical discipline given and received in a course of Saturnian treatment, wherein the sterner subjects are compulsory; moreover the remedies are gradually but inexorably “driven home” to the furthest recesses of the patients’ constitutions, and there incorporated within the fabric as permanent atoms—responsibility, reliability, patience, perseverance, persistence, faith, fortitude, and the meditative, contemplative habit and attitude of mind—these are all “induced” by a course of Dr. Saturn’s medicines and medicaments. Last but not least, *grit*—that indefinable but most real and effective “quality” of mind, that carries the patient through and prevents him from either “buckling under” or “crumpling up,” that enables him “having done all, to withstand,” and “carry on,” even if the position be considered hopeless by all, the patient included. This latter marks the culmination of the epoch of fortitude combined with faith, Saturn’s penultimate jewel, talisman of the patient approaching the end of the cure. Resignation, whole and complete, “rounds the orb” of Saturnian efficacy,

i.e., philosophic resignation, the acquiescence of the mind, not to be confounded with the lethargy succeeding exhaustion.

And this it was that made me move
 As light as carrier-bird in air :
 I loved the weight I had to bear
 Because it needed help of love.

At this point "the Shadow waiting with the Keys" is that of Saturn, about to unbar the door of his House of Detention! The End of these things is—wisdom. For Saturn's disciplines gradually impart those cumulative stores of knowledge whose sum total, *when digested*, is *wisdom*. True prudence is Saturnian fruition, *i.e.*, the balance of power between foolhardiness and over-caution—not that chaffy by-product, rightly disdained by all save mechanical minds, which stultifies initiative and originality and takes its stand with precedent, in the museum of ancestral, mummified thought-forms. It is the wisdom which judges with acumen and accuracy when and where to act, or to refrain from action, that is born and bred by Saturnian regimen and discipline. This wisdom the world looks for in leaders of all ranks, and still demands, even to-day, amid protracted absence of supply! "Hope springs eternal," it is an inexterminable human attribute; Saturnian discipline cannot crush it, nor is meant to eradicate it, for Jupiter and Saturn are complementary physicians, frequently prescribing for patients, at a certain stage, alternate courses of each others' treatments. "If hopes are dupes, fears may be liars," marks the epoch of consciousness in the human state, showing that both Jupiter and Saturn have left their mark as co-equal Healers, Hardeners, Restorers and Repairers. There is room for elasticity and endurance, buoyancy and stability—both—in that "*mens sana in corpore sano*," the ideal human "state," to-day as of old.

Lack of resentment at, active co-operation with, Saturn's stoical prescriptions, diet, and general regimen, prove that

the "cure" is drawing toward its natural close. When the formulæ are handed over the counter of circumstance to "Daily Life" the chemist, for him to dispense, ungrudgingly, unquestioningly, by the patient himself, gradually the flavour becomes less bitter, the medicine less nauseous. Then comes the day when drugs are dispensed with, and the patient is admitted into the cavern of dark silent air, the last "prescription" of Saturn as medical adviser. Here a short course of insulation and isolation does its final work. Presently the patient stands on his own feet, and determines to find his way out. Now, when restrictions, deprivations, prohibitions, no longer weigh on him, nor obstruct light and block out air, at first he gropes and staggers, "moving about in worlds not realised," and drifts back and forth for a season.

Suddenly the idea of flight occurs to him! At this juncture a Capricornian teacher shows him the door—he finds himself outside, with an Aquarian "after-cure" Messenger, deputed to give a few final counsels of perfection and warn him not to be rash, etc. At first all he realises is that he is *free*. "Death"—in the person of that forbidding but planetary world-famous Dr. Saturn—"has no more dominion over him". He "tries a flight"; his wings obey, though somewhat hesitatingly, but—O joy! He can—*he can fly*. Let us leave the patient here, before he realises that Saturn's last "ministration" reached him through Capricorn, the custodian of the door, who was bidden to clip his wings not excessively, but just so that he will not be able to "spurn earthe".

"Apollonius"

NOTES OF MRS. ANNIE BESANT'S REPLY TO THE ADDRESS

GIVEN BY THE ALL-INDIA THEOSOPHICAL LODGES
ON 28TH AUGUST, 1921, IN THE EMPRESS THEATRE, BOMBAY

FRIENDS AND MEMBERS OF THE THEOSOPHICAL SOCIETY :

With all my heart I thank you for the welcome which you—members of the Society—have extended to me on my coming Home once more. Since I left you, as you may know from the address just read, the Society has elected me for the third time as the President of that Great Movement. When the request for my second candidature for this high office came to me, it was suggested then that the election should be for life. I asked the Society not to elect me for life, because I thought that it was better for a democratic society like ours to have the right, at the end of this term of office, to signify its approval or disapproval by a new election. As, however, you have expressed your approval by re-electing me as your President, it makes me stronger in your service and emboldens me to make a definite pronouncement at the end of the term of office that, as you desire my leadership to be continued, it shows to the world that you are content with what little I was able to do in the service of the Society ; I feel sure that in days to come some one stronger and greater than myself will hold this high office of your Presidentship ;

meanwhile I will be glad to prepare the ground for my successor, so that you may all work together for the helping of the world.

Now, in the address to which you have just listened, the true note is struck that on Religion depends the future happiness and peace of the world. It is true that when I first came among you it was to the revival of Religion in this land that I turned all my efforts, following closely the admirable example set by the President-Founder of the Society. I have since then ever preached and believed that in religion and religion alone is the foundation, not only of National Education but also of National prosperity. This one great lesson India holds before the world, since the day when, many thousand years ago, from their cradle-land in North Central Asia the first members of the Aryan root-stock race, which had also sent four emigrations to the western world, came down across the Himālayas, and settled their home in India. It was the broad principle of Dharma in the Āryan race which gave India all the great possibilities which history has entered on its records. In that long record of the Indian Nation, dominated by a spiritual ideal, we see a promise of the glories of the future. In the light of history, when we look over that long, long record of many thousand years, we are convinced that India to-day preserves intact in her the heritage of her spiritual life; in her to-day we see the promise of the future, never to be forgotten by us, the heritage of perfecting humanity. In the youth of the country are stored up the promises of this heritage and the triumph of a mighty Indian Nation of to-morrow. We cannot overlook the fact that the Āryans of yore had given us a splendid heritage of wisdom and luminant ideals of Duty—Dharma—which was unfortunately carried to excess into undue submission, and had passed into a slavish condition when our Society was being inaugurated. Fortunately the ancient R̥shis sent their messengers to revitalise and invigorate

the spiritual lethargy of the East, in consonance with the divine promise of the *Bhagavad-Gītā*.

Unless the youths of the country are inspired with the spirit of the *Gītā*, unless they are guided to a spiritual path, there is little hope for Hindūism to be a truly free and democratic mainstay of the Nation. Spirituality, manifesting itself in various garbs, is the true life of the Nation. The youths of the country must all feel and agree in the hope and passionate aspiration to create a mighty Nation, and I am sure and certain that in the present and in the future, India will preserve that righteous heritage of a spiritual mission, ultimately shaping the evolution of a new civilisation. There lies India's real strength and her real heritage.

During the time I was absent from you in the West, I had made it a chief factor of my programme to deliver lectures on the reconstruction problems of a shattered world. I pointed out to my audiences the great ideal India holds for them, and which Mazzini, the patriot of Italy, so strongly upheld. The ideal of Europe is based upon "Right," that of India on "Duty". India carried her ideal too far, making herself too submissive, while the West became too undisciplined. Both exaggerated their ideals. These are to be blended. The evolution of mankind as a whole is to be shaped by that blended ideal of the future. The new civilisation should be founded on Duty and the obligation of man to man, and built in consonance with individual Rights and Justice. On that glorious ideal of Duty, of Rights, of Service, depends the New Civilisation, and it is the glorious heritage of India to give this ideal for the regulating of the world.

The Theosophical Society, standing on the ancient foundations laid by the wisdom of the Āryans, through the medium of one of her great Ṛṣhis, proclaimed that the Theosophical Society in India has as its duty to hold up the Ancient Wisdom for the health and guidance of the world. Herein stands the

heritage of the Ancient Wisdom. Only through that wisdom can the different problems of the present jeopardised world be solved, and it is your privilege, as the true and faithful sons and daughters of India, to become as it were the very backbone of that great body of the Wisdom, which has never been wholly lost in this ancient land of Āryans. By this fact in your history you have earned the right to give this message to humanity. It is for not putting the world on the spiritual basis that humanity suffers so much, and it is for the cessation of those sufferings of the world that we have been privileged to undertake this humane and immortal work. It is because India has suffered that she has learnt the noblest lessons of Wisdom, because she has been crucified that she has maintained her spiritual glory. You are the deputed harbingers of this great message to the whole world, and for this largely the Theosophical Society has come into existence. It was founded when India was in danger of losing her ancient heritage, dazzled by the material splendour of the West, dazzled by the triumphs of the material welfare which is the ideal of the West. Dazzled by that prosperity and Science, the youth of India in the later part of the nineteenth century had turned their backs on the Ancient Wisdom and had forgotten the inherent glory which it promises for all time to come to the whole world. It was therefore quite in tune with the sacred traditions that the ancient Ṛṣhis—the guardians of this Āryan Land—sent out their messengers to recall the straying Indians, and settle them firmly on the pedestal of their Ancient Wisdom. It is in the following of this Ancient Wisdom and in the perfection of her spiritual life that the glory of Hindūism stands.

After describing shortly the advent of Zarathushtra to the Persians, the Buḍḍha and Shrī Kṛṣhṇa to the Indians, the Christ to Europe, and Muhammad to Arabia, Mrs. Besant concluded by urging that it was by realising the experiences of the past

and adjusting ourselves to the future by spiritualising our present life, that we have to conquer the whole world, not by the force of arms—that is a brute force—but by the pure spiritual love which is the inherited treasure of India. India was never averse to material prosperity, but she knows full well how to adjust things in their rightful and fruitful order, aiming at perfect unity and harmony, the soul of spirituality upon which depends the glorious part which she has been destined to play in the Great Commonwealth of Humanity of to-morrow. India unites in her spiritual supremacy her intellectual, scientific and material powers as a part of the perfect life of a Nation, and it is on this inherent strength that she stands to-day, full of the vigour of her youthful ever-new Spirit. Let us not forget, during the current political excitement and the struggle for commercial prosperity, the grand efforts of science as shown by those great scientists Sir Jagadish Chandra Bose and P. C. Roy—let us not forget that our beloved India has to-day not only borne great patriots, great scientists, but also teachers of Spirituality like Rabindra Nath Tagore, the Master Poet of India. It shows that India is quite awake in the morning of her reborn whole, and I urge all patriots that, to uplift India, they should one and all struggle for higher and spiritualised education, because it is through the medium of that education alone that India can achieve material prosperity, political freedom and spiritual splendour. I give you greeting and welcome you to this new heritage, for yours is the labour, yours is the duty, and yours is the triumph in the coming future. I thank you.

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

TO THE EDITOR, "THE THEOSOPHIST"

Will you kindly permit me, as a member of the Sydney Executive, to correct an error which appears in Mrs. Besant's reference to the Sydney Lodge in your April issue? Mrs. Besant says: "Some members of the Sydney Lodge, Australia, while inviting to its platform priests and bishops of the Liberal Catholic Church, refuse to print their ordinary courtesy title on the syllabus." The facts are that the Sydney Lodge has *refrained from inviting certain* "priests and bishops". As the President remarks in the same paragraph: "A Lodge need not ask any particular person to lecture on its platform," and this is the position taken up in Sydney. Mrs. Besant proceeds to claim that Theosophical Lodges must *per se* admit the validity of any titles claimed by any persons. Does she really insist that we should abandon the ordinary privileges of private judgment because we are members of the Theosophical Society? In Sydney these Liberal Catholic titles are not accepted by the leading newspapers, which refuse to apply them. Quite recently the Regionary Bishop of the Liberal Catholic Church lectured for the Sydney Conservatorium of Music, which advertised him as "The Right Rev.—". One of the two morning papers, in reporting the proceedings, referred to the speaker in one paragraph as "The Rev.—," and in another as "Mr.—". The second reported "Mr.—," and the evening paper had it as "a Mr.—". Surely it is no accident that Sydney's three leading papers decline to accept a title simply because it is claimed! Yet this is what the President demands of our Lodges. It is just possible, of course, that Mrs. Besant is not aware that in Australia special care is taken—in fact, special legislation has been enacted—to protect the public from bogus titles, and possibly there is here a rather stricter etiquette on the subject than in older countries. In any case one would rather see the Theosophical Society a little too particular about its standards than indifferent to them. We might easily fall into the error of calling jackdaws peacocks, and by so doing prejudice the Society in the eyes of those who look to it to maintain a standard of common sense and genuineness in all things.

J. E. GREIG

[I print the contradictions of my own statements, while asserting their accuracy. I cancel three paragraphs, containing other misstatements which are not levelled against myself, but against others. The letter was properly withheld during my absence from home.—EDITOR.]

NEUTRALITY IN THE THEOSOPHICAL SOCIETY

THERE are one or two statements in the article under the above heading in the May THEOSOPHIST which appear to me to ask for a little further elucidation, in view of their general importance, as well as their bearing on neutrality itself.

The first is (p. 112) that we exist as an organisation to propagate certain teachings in the world. If that is the object of our existence *as an organisation*, it seems to me we have every right to pledge the authority of that organisation for those teachings. But do we exist for that purpose? I have always supposed that, as a society or organisation, we existed for three Objects only, namely, those stated by the Founders; and, though personally a firm believer in Reincarnation, for example, I have, in all propaganda work, held myself in duty bound not to pledge the Society's authority for that or any other dogma—for such it is for the majority at present—although, for us who accept it, it is the only possible philosophical explanation of some of life's riddles.

The second point (p. 122) is that a Lodge of the Theosophical Society can decide for itself whether to be neutral or not. Whatever may be the position as regards education, politics, social questions, etc., etc., I should have thought that the First Object of the Society, to which every member pledges himself on joining—"without distinction of race, *creed*, sex, etc.," would have made it impossible for a *Lodge* to be chartered that infringed that Object by confining its members to representatives of one creed. How, logically, can a part of an organisation or body exist, the chief characteristic of which is diametrically opposed to the spirit of the parent body? It seems to me that much harm may be done by forming Lodges of the Society for political, social, or other objects, as the general public are so easily misled by a name, as well as ignorant of what the Society itself really stands for. Why not call such combinations Guilds or Orders, and so avoid pledging the sacred name of Theosophy to what are, after all, the views and aims of, shall we say, a comparatively small section of humanity?

I hope our President, in some of her Watch-Tower Notes, will give us one of her dispassionate pronouncements on the above.

New Zealand

C. R. YOUNGHUSBAND

BOOK-LORE

Theou Sophia: Elucidating the Science and Philosophy of the Divine Mysteries, by Holden Edward Sampson. A complete epitome and analysis of Cosmological Science embodied in the Divine Wisdom, Vol. I and Vol. III, Pt. i. (W. Rider & Sons, London. Price 8s. 6d.)

Mr. Sampson has followed up his two large books, *Progressive Creation* and *Progressive Redemption*, by this many-volumed exposition of the Cosmic Truth "known to the ancients [*i.e.*, the compilers of the Vedas and Upanishats] by the attainment of Spiritual Faculty, the result of pure contemplation"—crushed out in the West by "the vicissitudes of ecclesiastical domination, scholasticism and dogma"—partially restored to the world by Darwin in his "'discovery,' or rather 'recovery,' of an ancient and universal truth, namely, the truth of Organic Evolution".

His teaching is on the whole the same as the Eastern doctrine of the way to Union with God, translated into terms of the Christian and Hebrew Scriptures with much stretching of metaphors and elaboration of allegories. In one thing, however, he differs considerably, and that is in his statement of the qualification necessary for one who wishes to take the "First Step" upon the path as he sees it. The first necessity is a "State of Abnegation," the asserting that everything, good or bad, in the previous years of life was *bad* because "wrongly causated, from Evil centres of thought and action". So that a man, before entering the path, must abjure his whole past life *in detail*, and "make full restitution, an hundredfold, for every selfish and mean thought and deed, every act of pride, presumption, hypocrisy and pretence, for every dishonesty, every inconsistency to accepted and professed rules and standards of right and wrong". Truly it is easier for a camel to go through the eye of a needle than for any human being to compass such a task in this life, and take even this first step towards the path! We agree with Mr. Sampson that there comes to every man, in his awakening to the higher life, the "sense of sin," the feeling of utter unworthiness—that all our righteousness

is as filthy rags; and no doubt it was to remove this crushing burden that the Christian Church, having lost sight of the doctrine of reincarnation, taught that sin could be "washed away," atoned for by the sacrifice of Christ; but Mr. Sampson replaces the burden on the individual, and does not even allow the possibility of paying the enormous debt by instalments in other lives, but exacts the "uttermost farthing" here and now, as a condition of being allowed to take even the first step upon the Path that leads to the Divine Mysteries.

No explanation is given as to the performance of this gigantic task; but, in Lesson II, the disciple who has accomplished it is taught that there are on the path Seven Cycles, each with Seven Rounds, leading to seven golden gates which are the seven greater Divine Mysteries, which are the seven circles of the Kingdom of Heaven. (This is expounded in a series of questions and answers involving much repetition—distinctly reminiscent of "The House that Jack Built".)

The Seven Golden Keys with which the gates are unlocked are the well known four qualifications, somewhat differently expressed, and the Seven Mysteries are the Five Initiations with the addition of Passion and Burial. The Master of the Mysteries may forgo his "Sabbath" (which, by the way, is placed among the "keys," though always referred to as an Initiation) in order to help the world.

Several lessons are taken up with the exposition of a curious cosmology, in which the Earth figures as the "Planetary Mother of the Sidereal System of the Universe," while the Sun is "the Eternal and Supernal Home of God the Father-Mother, of Jesus Christ the Only Begotten Son of God, and of the Spirit".

The other lessons in the first part are taken up with explanations of "Heaven," "the Outer Darkness," "the Release from Hades," and so on. One chapter, "The Caste System," dividing the whole of humanity into castes according to their various temperaments, is very interestingly worked out. The second part of the book treats of the various classes of superhuman entities, coming down to the Church of Christ. The other volume is merely an elaborate repetition of the first, illustrating the progress of the disciple along the Path of Holiness by comparing it with the journey of the Israelites from Egypt to Canaan.

The value of Mr. Sampson's work lies in the fact that he presents the universal truths of the Ancient Wisdom to the minds of those who are unacquainted with the terms and methods of Eastern

thought, in a garb with which they are acquainted, and which is therefore no strain upon their intellectual powers; and, if sometimes he seems to strain at gnats and swallow camels, he is at least sincere in his efforts to show that Truth is One, though it may be diversely expressed.

E. M. A.

Will the Soul of Europe Return? by B. P. Wadia. (Theosophical Publishing House, London.)

This little book, recording the Paper read by Mr. Wadia before the First World Congress of the Theosophical Society at Paris, in July, 1921, will enable those who had not the good fortune to be present on that occasion to read at leisure what was then said, and will also induce those who had the advantage of hearing the spoken words to follow up their first impressions with the closer study that the subject demands. The fact of this Congress being held as soon after the cessation of the war as was compatible with some degree of recovery, plainly showed that the T.S. recognised its responsibility, as the messenger of Universal Brotherhood, for helping to restore to the suffering peoples of Europe their shaken faith in human nature and its possibilities of development along saner lines than have been followed in the past. This recognition of responsibility is ably voiced in Mr. Wadia's address, with all the force of a practical reformer added to the insight of a keen student.

The opening paragraphs are deliberately rhetorical, and produce an atmosphere distinctly suggestive of that spontaneous blend of poetic feeling and philosophic calm peculiar to the Eastern mystic. From the burning-ground of mistaken notions of national interests, he tells us, there arises the opportunity to create a new Europe, proceeding from a knowledge of the laws of life and providing a field of experience fertile enough to attract great souls to take rebirth there. The author rightly emphasises the need for a truly International State, and not merely the enforcement of arbitrary decrees by one or more large States on a number of smaller ones. Neither is this International State to be a mere organisation in the old political sense, but the expression of an altogether new outlook on political relations, and one already waiting to be projected into the world of action from the archetypal world of mind. In order to bring about this union of the ideal and the practical, Mr. Wadia recommends the formation of "Cultural Units," or spiritual centres, in different parts of the world, where people with the necessary experience of the world and power of concentrated

effort may train themselves for this special task of devising and testing ways and means of bringing to birth the International Idea. Such, briefly, is the author's interpretation of H. P. Blavatsky's message to the times through which we are passing, for he claims that the keys to the solution of modern world-problems are to be found in *The Secret Doctrine* by those students who have the capacity to search aright. For the rest, we leave the reader to draw his own fund of inspiration from this fine appeal for a thorough application of Theosophic knowledge.

W. D. S. B.

Master Keys, by Capt. Walter Carey, C.B.E., R.N. (W. Rider & Sons, London. Price 3s. 6d.)

This is primarily a book for the uninitiated, dealing with the principles of Occultism, and also dealing with the question of what diet the author considers to lead towards making such principles practical. It is perhaps necessary to remark here that, although vegetarianism is carried out by a great number of people who desire to become learners on the occult way, yet it is in no sense a compulsory step, especially as regards Theosophy, and the two terms—Theosophy and vegetarianism—are by no means synonymous, as perhaps a casual reader might conclude after reading the last two chapters. In this book the author has tried to put before the public the fundamental truths of Theosophy, unhampered by the somewhat abstruse and complicated jargon of the *bona fide* Theosophical student, and he has also succeeded in simplifying such matter by bringing it down to the plane of practical physical life. Each chapter has a heading which attracts the attention, so that it is arrested by the contents, all of which make an appeal which is personal—not merely metaphysical and impersonal.

The three separate foci of consciousness which make up the man as we see him, are very clearly and graphically described, also the best methods of controlling such; and special emphasis, to the extent of a whole chapter, is laid on the power of thought.

Then come the after-death conditions, where spiritualistic dangers regarding séances, obsession, etc., are touched upon; also the right spiritism, as typified by the Theosophical literature, dealing with the after-death help one can give to those who have passed beyond the grave, is mentioned. Then comes a new development in this textbook of elementary Occultism: a whole chapter is devoted to a discussion of the animal creation and the reasons for such creation—a most interesting addition to the book. The group-soul explanation of

various phenomena is brought forward, and the evils of vivisection and meat-eating are stressed—not as part of the official, esoteric Theosophical philosophy, but rather as the innate conviction of one who accepts the esoteric philosophy and carries it out to its rational conclusion. This chapter leads up to a chapter on vegetarianism and some simple, practical rules for sound physical, and therefore sound emotional and mental, health; these bring the book to a conclusion. I consider this an excellent book for those anxious to get a clear, bird's-eye view of such a vast subject as Occultism generally.

D. C. B.

The Secrets of the Self (Asrar-i Khudi), a Philosophical Poem, by Sheikh Muhammad Iqbal, of Lahore. Translated from the original Persian, with Introduction and Notes, by Reynold A. Nicholson, Litt. D., LL.D., Lecturer on Persian in the University of Cambridge. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

This poem, and books like it, have the charm that makes the reader long to know Persian, to be able to read the original. The mode of expression, even in the translation, is so vivid and attractive that it might well allure the reader from deep investigation of the thoughts enshrined in such a delightful casket. Can we agree in the poet's estimate of Plato?

His Pegasus went astray in the darkness of philosophy
And galloped over the mountains of Being . . .
"To die," said he, "is the secret of Life:
The candle is glorified by being put out."

The story of the diamond and the coal is one that ever repeats itself, when the time comes that the coal realises: "We are comrades, and our being is one." Hardness is the lesson taught:

Because thy being is immature, thou hast become abased;
Because thy body is soft, thou art burnt.
Be void of fear, grief, and anxiety;
Be hard as a stone, be a diamond.

The volume ends fitly upon an invocation:

O Thou that art as the soul in the body of the universe,
Thou art our soul and thou art ever fleeing from us,
Thou breathest music into Life's lute;
Life envies Death when death is for thy sake.
Once more bring comfort to our sad hearts,
Once more dwell in our breasts!

A. J. W.

South Indian Shrines, by P. V. Jagadisa Ayyar, with a Foreword from Lord Carmichael. (*The Madras Times* Printing and Publishing Company, Ltd., Madras. Price Rs. 5.)

This neat and attractive volume of 263 pages is of considerable interest to archæologists and travellers in South India. It is a guide to all the important shrines in this part of the country, giving the importance of each temple, its legendary origin, and the God worshipped therein, with light thrown wherever possible on the social and historic aspects of the country's growth, as far as can be gleaned from an investigation of these temples. If it is realised that temples form almost exclusively the architectural monuments in South India, and that the religious nature of the people made them congregate in large numbers in towns round about these shrines, the importance of the places described here, in understanding the civilisation of the people, becomes patent. The author has laid the public under an obligation by taking them to all these places and giving the *Stalapurānam* of each place. The large number of illustrations adds to the value and attractiveness of the book.

B. R.

The Reconstruction of Mind, by Esmé Wingfield-Stratford. (Books, Ltd., London. Price 6s.)

A small book, and only 211 pages; but it is in a luminous and colloquial style, simple and straightforward in its sentences, so that it is easy to read in every way. The book is not involved, yet thorough and scientific; in fact, it is more in the nature of a handbook than a textbook. And as such, it would be of real value; the summary at the beginning of each chapter making of it a valuable help for daily exercise of the faculties for students who wish to build them up, and want more than just to know that such building is possible. In the Introduction the author gives a most valuable and concise analysis of memory, and points out the fundamental fallacy of "Memory Systems" and their mechanical weakness and certain limitation of the real power of the mind.

The ten chapters of the book devoted to the details of the field of our human consciousness are all good, because short and to the point. This elimination of all padding is carried to an extreme, and one wonders how many will be content to work on and on at growth, without the intellectual craving for the detail and proof that is not really proof nor help, but just story-telling. But it makes the book

all the more valuable, for there is nothing exactly like it, except in the Theosophic field. The chapter on "The Ordering of Ideas" takes the case of the ordinary man just where he is, being a real and helpful analysis of what we all are so prone to be doing, and shows the first steps to efficiency. It is followed by equally valuable advice on Memory, Will, Rhythm, etc., which provides training if it is practised.

The last two chapters, "Harmony" and "Concluding Hints," are worthy of mention, for they are illuminating as to the collective needs of humanity to-day, as well as individual needs for the training of the means of expression. And, if only a few hundred men and women take up the idea that love of home and family is but a bridge to the great relationship of all humanity, the book will have earned a place in the world of books as a builder.

A. F. K.

MAGAZINE NOTICES

The Buddhist Annual of Ceylon, B. E. 2465. (A.D. 1921.) Edited by S. W. Whayatilake. (W. E. Bastian & Co., Colombo. Price per copy Re. 1-8. or 2s.)

We congratulate the Editor on the increasing interest of this Annual. The articles show in an attractive manner various aspects of Buddhist life and thought and philosophy, and one or two are of world-wide interest, even to those who do not in this life acknowledge the Lord Buddha as their guide. This is notably the case with the description of the opening ceremony of the Calcutta Vihare, when the relics of the Blessed One, from the *stūpa* unearthed at Bhattiporelu in 1892, were delivered by H. E. Lord Ronaldshay, Governor of Bengal, to the Trustees of the Mahā Bodhi Society, to be placed in this Vihare, which was constructed especially to receive them. Nothing better shows the spread of interest in Buddhism of recent years, even into unsuspected places, than the fact that the principal donors to the building fund are a Western lady and an Indian prince. The Governor, in his speech, spoke of the occasion as "one that will surely prove to be of historic interest," and paid to Buddhism his tribute of respect and admiration. The whole question of "The Re-establishment of Buddhism in India" is gone into by the Anagarika Dharmapala, whose heart must rejoice

at the fulfilment of his dreams of the return of Buddhism to the birth-land of its Founder—a dream for which he has worked so long and whole-heartedly.

“The Buddha’s Daily Life,” translated by Mr. F. L. Woodward from Buddhaghosa’s *Sumangala-Vilasini*, will be read many times by those who appreciate the life-like beauty of its description. From the Pāli we have, in *Magandaya*, abridged and translated by the Bhikku Silacara, another peep at conditions surrounding the Lord Buddha, which we can only obtain by the help of those who know the old language. A vivid contrast is “The Diary of a Pilgrimage to India,” wherein a modern man gives his glimpse of things as they are to-day, on his way to various shrines. The photographs of places connected with the life of the Buddha, and of those who have worn the yellow robe through the centuries, increase the value of the *Annual* in many ways, and we look forward to its reappearance for the pleasure these give, as well as for the many aspects of Buddhist philosophy and thought which expert writers contribute to its pages.

A. J. W.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Reign of Relativity, by Viscount Haldane. (John Murray, London.) *Bureau of American Ethnology*, Bulletin 67. (Government Printing Office, Washington.) *Pure Thought and the Riddle of the Universe*, by Francis Sedlak. (George Allen & Unwin Ltd., London.) *Hunger*, by Knut Hamson. (Duckworth & Co., London.) *The Fruits of Victory*, by Norman Angell. (W. Collins, Sons & Co., London.) *Self-Healing by Divine Understanding*, by W. Owen Hughes. (Williamson & Co., Westcliff, Essex.) *The Practical Value of Ethnology*, by A. C. Haddon, and *Is Spiritualism Based on Fraud?* by Joseph McCabe. (Watts & Co., London.)

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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The half-yearly Volumes begin with the April and October numbers. All Subscriptions are payable in advance. Money-orders or Cheques for all publications should be made payable only to the Business Manager, Theosophical Publishing House, and all business communications should be addressed to him at Adyar, Madras, India. *It is particularly requested that no remittances shall be made to individuals by name.*

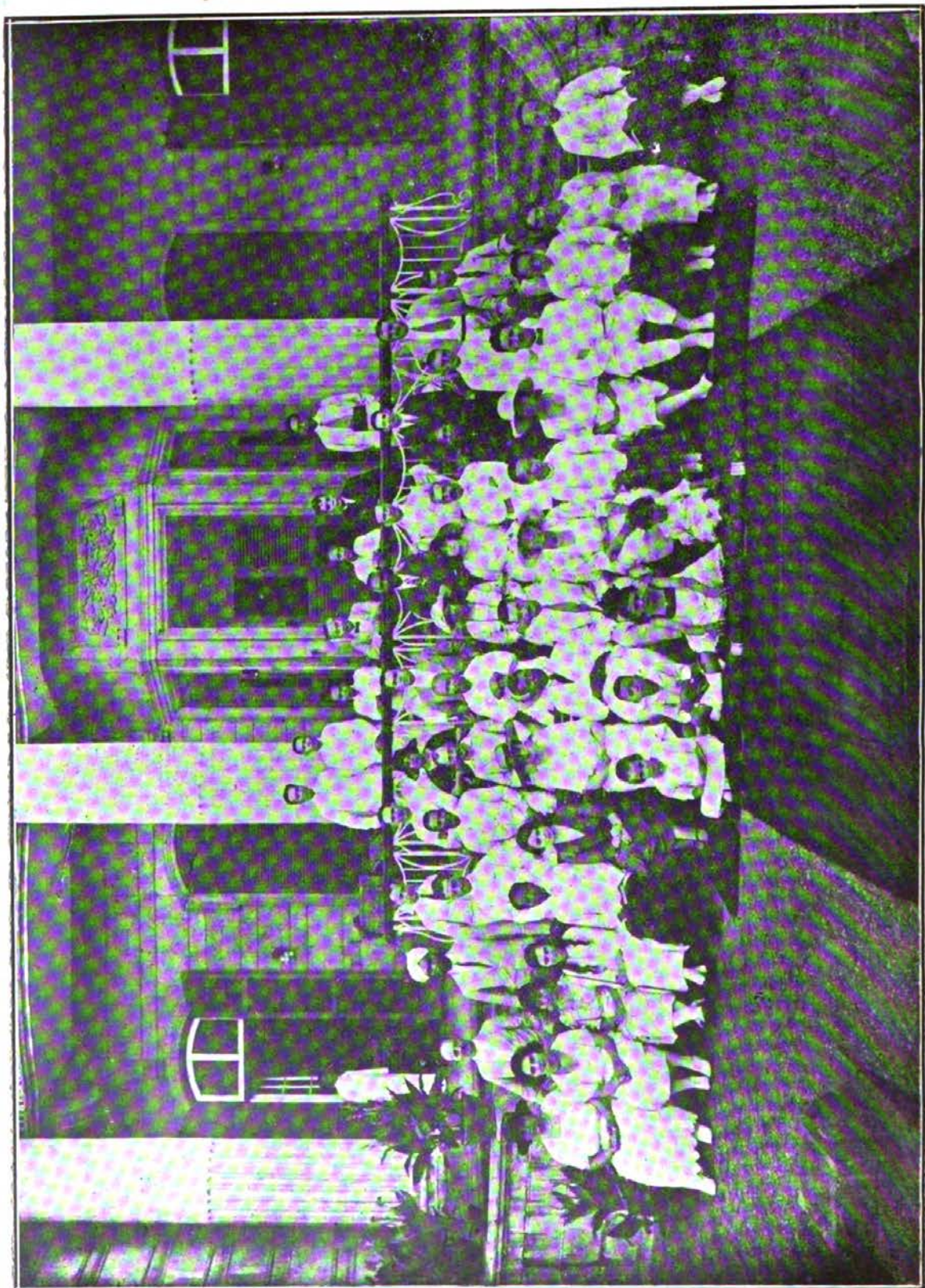
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ANNUAL SUBSCRIPTION: India—Rs. 9. Foreign, Rs. 10-8. Post Free
SINGLE COPY: India—As. 14. Foreign, Re. 1. " " "

(Owing to fluctuations in the altered rate of exchange, foreign subscribers are advised to remit in rupees.)

Theosophical Publishing House, Adyar, Madras, India
and 9 St. ~~Asling~~ ^{Asling} Street, London, W.C. 2



SATURN LODGE, SHANGHAI

THE THEOSOPHIST



ONCE more I have to thank all the friends in many lands that have remembered my birthday, and sent me loving messages and gifts. I have acknowledged them in *New India* and in *The Adyar Bulletin*, and on p. 189 will be found a list of cables and telegrams, which rained in upon me on October 1st and 2nd. In answer, I can only send my grateful thanks to one and all, and my promise that I will try to deserve some of the abounding love poured out on me.

* * *

My many-years-colleague, B. P. Wadia, is doing very useful work for the Society. He writes from Holland, sending an account of his stay in Belgium. He writes:

I have visited Brussels, Ghent, Antwerp, Ostend, Liège, Charleroi and Morlanwelz, where altogether nineteen lectures have

been delivered, of which 5 were organised by the Labour Party in Belgium for Labour audiences, 12 by the T.S., and 2 were for the International University at Brussels. The smallest audience, at Ostend, was 60 to 65; others were 300—400; largest in Brussels, of 900.

Two interesting invitations came: one from the World Brotherhood Congress which held its Third Session at Prague. I could not go, but sent a paper on "Brotherhood from the Indian Point of View," which I understand has been appreciated; the second invitation came from the First International Congress of the Psychical Research Society which was held at Copenhagen, for which I sent a paper on "Psychical Research in Ancient India," and have heard that it was much liked; during my forthcoming visit I have been asked for a lecture, which I hope to give.

He has sent me a number of cuttings, giving interviews and reports of lectures, and I have summarised these for *New India*, for his many friends here. He evidently made a very pleasant impression on those who met him, and those who heard him speak. One journal remarks: "In every country he visits, the press is unanimous in recognising the virility and the charm of his warm and vibrant speech." He is described as tall and thin, with ebony hair and beard, with fine dark eyes, using few gestures, but with a forcible manner of speaking which makes a great impression on all who understand English. When he wrote, he was at the Summer School in Holland, in which country he proposes to make a tour. He goes to the Geneva Conference on Labour, being appointed to represent India with Mr. Joshi by the Indian Government, on the election of the All-India Trade Union Congress here. He visits also the Scandinavian countries and Finland, before he goes to Geneva, he says.

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Another wandering comrade is Mr. Schwarz, the Treasurer of the Theosophical Society, who reports himself as tramping about the Alps, to the great benefit of his physical body. He writes:

Regarding myself I can only say that I am greatly enjoying the stay in my old home, which I have never found more beautiful and attractive. I have spent most of my time in the Alps for the benefit of my health, touring a great deal on foot with a "rucksack" on my back, reviving old memories and also exploring regions that were new to me. The general conditions here are probably more satisfactory

than anywhere else on the Continent, though there is stagnation in certain industries with consequent labour troubles and unemployment, calling for relief from Government. Still, on the whole, we are better off than other countries, and I could not help being struck by the cleanliness and neatness of our towns and villages, very noticeable when crossing from France into Switzerland. Next week I expect to go to England and from there to Germany to visit Dr. Schröder, who is now Professor at the University in Kiel; also Countess Schack, in Berlin.

It will be remembered that Dr. Schröder was the Director of our Adyar Library, and was interned at the beginning of the War, and repatriated at the end. We shall all be glad to hear of his well-being, for he loved India, and did some valuable and scholarly work while here, which will keep his memory green. Mr. Schwarz goes on to Hannover, and he will be glad to find the T. S. in Germany again at work. From Germany he returns to Switzerland till December. He says he is "greatly tempted to stay over the winter so as to get the benefit of the bracing air"—the very thought makes me shiver! Miss Kofel is staying at Zürich, but proposes to settle at Locarno, in the Italian Section of Switzerland.

* * *

Lovers of our Society will be glad to hear that a Lodge of the Theosophical Society is in course of being formed in Constantinople. Four members of the Society are there, and about twenty others wish to join a Centre for the study of Theosophy; they have a number of books and pamphlets, and are reading and discussing. They have applied to me to be allowed to link themselves with the Society in England and Wales, to which those who are already members belong, and I have granted the necessary permission. In a similar fashion, the T.S. in France is mothering a group in Poland. When the ideas spread, and when seven Lodges are formed and are working steadily, then a National Society can be established. It is often more convenient to attach a Lodge to a neighbouring country than to attach it to our Indian Headquarters, and the President has power to make such temporary links.

* * *

We have received from Miss Frances E. Christien, 444 North Catalina Avenue, Pasadena, California, U. S. A., a notice of a new Society, "The Brotherhood of Races". Its object is :

To hasten the coming of a World-Teacher by breaking down colour prejudice.

Its rules are simple and admirably few :

1. To practise brotherhood in all relations without distinction of colour.
2. To lose no opportunity to overthrow colour prejudice in whatever walk of life it may be met.
3. To dedicate all such efforts to the great World-Teacher.

In support of this it prints three extracts from letters from the Elder Brothers :

The white race must be the first to stretch out the hand of fellowship to the dark nations—to call the poor despised "nigger" brother.

Letter from the Mahā-Chohan.

Selfishness and the want of self-sacrifice are the greatest impediments on the path of adeptship.

Letter from the Master K. H.

It is always wiser to work and force the current of events, than to wait for time.

Letter from the Master K. H.

* * *

It has issued some useful leaflets. The first gives a graphic account of a deplorable race riot in Tulsa, Oklahoma, a town which has a population of 72,000, of whom 10,000 are Negroes. Martial law was proclaimed, 30 were killed and about 300 wounded of both races. I send a word of personal thanks to the Secretary of the Besant Lodge, for sheltering the flying negroes in his own house, and collecting food and clothing for them, and for associating my name with the good and brave deeds of his wife and himself. A useful leaflet on the First Object of the T. S. quotes the words of the Mahā-Chohan :

The Theosophical Society was chosen as the corner-stone, the foundation, of the future religions of humanity. To achieve the proposed object, a greater, wiser, and specially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of

Society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark Nations—to call the poor despised “nigger” brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.

In another, the pointed questions are put :

When we speak of looking for a World-Teacher we do not always realise what may be included in the expression. We say that He will be a Teacher to all races, but shall we be ready to welcome Him in any race? As Frenchmen, would we welcome Him as a German? As English, would we listen to Him as a Hindū? As Americans, would we reverence Him as a Negro? He may assume any guise at any moment; our part will be to recognise Him under any guise, and we cannot do this so long as we cherish race prejudice.

Some time ago, I wrote on this subject, taking as text that terrible book of Du Bois, entitled *Darkwater*. The following is from it :

In Thy Name, I lynched a Nigger—
 (He raved and writhed,
 I heard him cry,
 I felt the life-light leap and lie,
 I saw him crackle there, on high,
 I watched him wither !)

THOU!
 THEE!
 I LYNCHED THEE!
 Awake me, God! I sleep!
 What was that awful word Thou saidst?
 That black and riven thing—was it Thee?

Has it not been said: “Forasmuch as ye did it unto the least of these My Brethren, ye did it unto Me”? When the Rāmākṣhṇa Mission lads feed the poor, they say: “Let us feed Nārāyaṇa,” and they feed God in the hungry. It is equally true that in the States men lynch the Christ, who is the Negroes’ Brother.

*
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 *

It is a very terrible karma that has been created in the United States by its permission of slavery. It is strange that it should have lasted on so long in the democratic Republic, and even the suffering of the Civil War and the death of noble Abraham Lincoln did not suffice to exhaust the kârmic debt.

The wild outbursts of race hatred from time to time have evoked a corresponding hatred for the whites among the negroes, as is shown in the bitter words quoted above. The negroes are a very prolific race, and they multiply exceedingly. How is the problem to be solved? So many generations of them have been born in America that it has become the only country they know, and yet it seems impossible that two races separated by so seething a gulf of hatred shall remain in close physical contact, side by side, in the same land.

* * *

Within the British Empire, South Africa seems determined to sow seeds of hatred, which may grow into a harvest of strife, like the seed sown by Theseus, that sprang up as armed men. In the holding together of Britain and India lies the only hope of peace between the white and coloured races, and yet South Africa and Kenya are blindly striving to infuriate the Indians. The menace of the future lies in Pan-Islām, which threatens to become more and more aggressive, and which embraces a large part of the coloured population of Asia, and is striving for dominance. The Indian Muhammadan population is being skilfully manipulated, and led into a road which menaces the world. Asia is very largely Musalmān; apart from Afghanistan, the Central Asian tribes, Mesopotamia, Asia Minor and Arabia, Islām is spreading in China; it has a large following in Java; in Africa, there is not only Egypt, but along the northern coast and in Central Africa there are large populations of Muslims of the fanatical type. In the holding together of the Indo-British Commonwealth lies the safety of the world. The outbreak in Malabar is only a small picture of what the triumph of Pan-Islām would mean.

* * *

The Theosophical Society Order of Service is being just started in the United States. By the way, in Europe, the meeting at the World Congress decided to drop the word "Society" out of the name, and to call it the Theosophical

Order of Service. I agreed with the proposal. The promoters in the U. S. say :

The time has come when T. S. members, having accepted the Divine Philosophy—at least such parts as deal with the Universal Brotherhood of Humanity—need to co-operatively attempt to put these principles into practice among themselves, and in the world at large. The great problem of how to do this will be more easily solved if the relation between the T. S. and its Order of Service is understood.

Briefly, the Theosophical Society is the channel through which the revivifying stream of Truth comes out to the world ; its primary Object is : To form a nucleus of the Universal Brotherhood of Humanity. Through profound study, these mighty Truths become facts in the minds of the students.

The Theosophical Society Order of Service exists—not to form a nucleus of Universal Brotherhood, though contributing to it—but that individual Theosophists, having found through Theosophy the solution of their own gravest problems, may band together with those of like mind, and on their own initiative carry these Light-giving Truths into the problems of organisations and peoples not yet Theosophical. The T. S. Order of Service co-operates with the T. S. in practical, social activities, wherever such co-operation is needed, but each remains autonomous, fulfilling its own appointed purpose.

Civilisation is now facing the greatest test it has ever known ; that of being able to put into active actual practice the key-thought, key-note, key-word, of the New Age—Co-operation. The T. S. Order of Service, through its link with the T. S., should be the great bridge-builder between the Old and the New.

Reconstruction through co-operation is the vital need to-day. Woman's mission, and the freeing of her power of sympathetic understanding for use in the world's problems ; Political Reform, and the abrogation of many restrictive laws not true to the needs of free men and women ; the Drama, with its mighty power to convey the truths of Karma and Reincarnation ; the rebuilding of the true ideal of Health ; the lifting of the Divine art of Healing out of its commercialised prison ; the abolition of White Slavery and the furtherance of the other aspect of the same problem—its very root—Sex knowledge and Use ; the building of a true Brotherhood of Nations ; the higher Arts and Crafts ; Astrology and its uses in evolution ; these and many other subjects are ripe for action in reconstruction, and the need for Theosophical helpers is great.

Each League will work on a single line ; its membership will be composed of T. S. and non-T. S. members—those to whom that line of thought is of greatest interest—they will train to express clearly Theosophical ideals on that special line and will push it earnestly until the purpose is accomplished.

The Order is doing very good work in Europe, and I wish all success to it in America. The motto I gave it on its founding in 1908 was: "The Union of all who love in the Service of all who suffer," and I do not think it can be bettered.

* * *

Miss Agnes Henry sends the following interesting little note from Singapore :

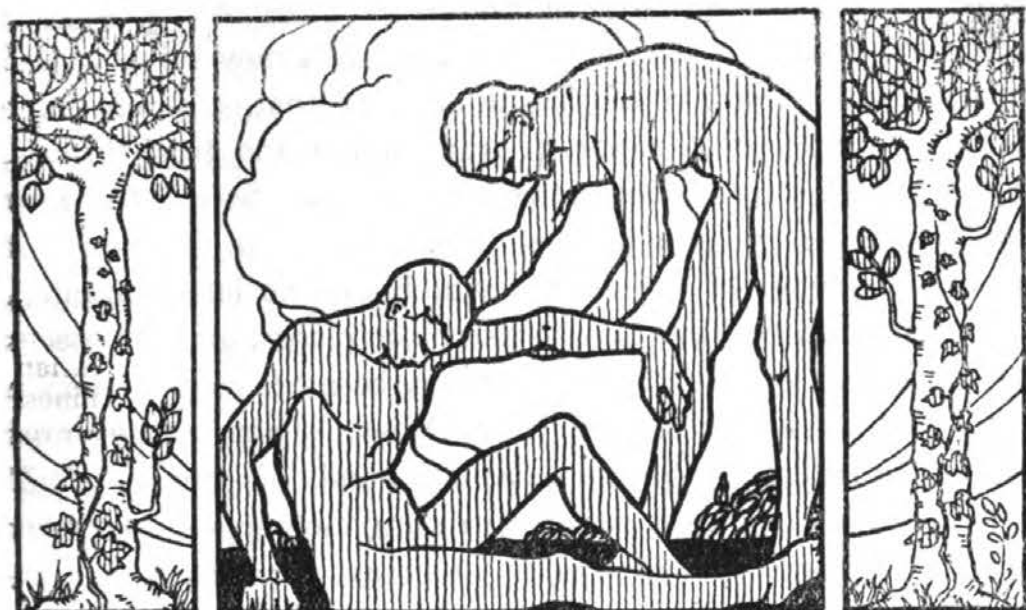
In Singapore, before I left, I found Theosophy was beginning to show signs of growth. *The Secret Doctrine* has lately been presented to the public library by the Chinese Consul General, and was in demand from the moment it was given, as I learnt from the librarian. I had the good karma to meet Mr. Tszang Woonnan, the Chinese Consul, in a Buddhist temple, and soon found that he had believed himself to be the only student of Theosophy in Singapore. I, of course, introduced him to the small group of F. T. S. I had found, and he joined us. Now, however, I expect he is on his way to London, where I hope to meet him at Headquarters.

* * *

Still further East we have our Shanghai Lodge, and of this we give a photograph as a frontispiece this month. Mr. and Mrs. Ernest Wood will be recognised, as they were paying a visit there when the photo was taken.

* * *

Some of the Central European countries are suffering so much from the exchange being so unfavourable to them, that it would be a brotherly thing if a few of our readers would subscribe for them to send them THE THEOSOPHIST. Italy, Germany, Hungary, Russia, Czeckoslovakia, Jugoslavia, Roumania, Bulgaria, are the worst sufferers. The T. S. has remitted their annual dues, as they are prohibitory. We think some of our richer readers might help them with THE THEOSOPHIST. And speaking of THE THEOSOPHIST, I am asked to implore some good Samaritan, who has a copy of January, 1887, vol. viii, No. 4, to send it to complete our T. P. H. file.



Brotherhood

CLASS WAR ¹

A LECTURE

By ANNIE BESANT

I

FRIENDS:

I have been asked to speak on the peculiarly difficult subject of Class War, and I speak of it, of course, from a Theosophical standpoint. That will imply that I shall use it as a kind of guide for myself, in speaking with such knowledge as I have—which is very imperfect, of course—as to the course of evolution during the near future, in the years at the

¹Address to members of the Theosophical Society, in London, on November 22, 1919.

beginning of which we now are. They are years of a most critical character in the evolution of the world. It is nothing new, of course, for any of you who have studied, to be reminded that the period of the birth of a new sub-race and the gradual evolution of the infancy of that sub-race have always been a period, so far, of great trouble and great turmoil, always with much destruction of the past before the new reconstruction can begin; that destruction is in the nature of a clearing away of the things which are no longer wanted, the things which have to be broken into pieces, and the pieces swept away, so that the ground may be made clear and open for the foundations of the New Order. That future must colour the whole of present thought, and, of course, it will explain why it is that so many disturbing elements are at work now, when we are supposed to be almost at peace, just as we had very disturbing elements in the period of war. We are still in a chaotic time when the world, so to speak, shall be rebuilt, though it is more accurate to say that the civilisation of the world is being broken into pieces for the rebuilding.

Supposing you take Europe, you will see that in the past enormous changes have passed over it, which have carried Great Britain and several of the Continental countries away from an earlier system, which they brought with them from the East when the people emigrated into Europe—varieties of the village system and the district system such as you found in Saxon England, where you had Village Councils, and Hundreds, and so on. These are peculiarly Āryan, are essentially the methods of the Āryan Race, and imply its peculiar genius for self-government and the management of its own affairs, as well as its ineradicable love of liberty. The whole of that has been overlaid with the Feudal system. Now, the Feudal system in many ways was an exceedingly helpful system to the evolution of the time, and furnished an important element in the growth of mankind. New ways

were opened up for the western world, and those ways were the ways of Feudalism. It was advantageous, because it enabled States to grow more fully and to be more thoroughly organised than they would have been had the village system persisted here, as it persisted in India right down to the present day. Another result was the growth of a large number of cities, large in proportion to the area which is covered, and also you have broken the close connection between the village and the town, which is so very strong an element still in Indian civilisation ; education and culture have there passed from the village to the town, whereas here they have passed from the town to the village.

Now, that growth of large cities played a very important part in the general growth of Western civilisation. In the first place, it gave a speeding-up, made evolution more rapid by the closer contact between human beings, an inevitable sharpening of minds, a development of mental faculties, generally dominating the social instinct, the communal instinct, in the village. This is always inevitable as civilisation goes on, though we shall return to a certain extent in a spiral and come back to many elements of the past on a very much higher level ; that will be one of the characteristics of the coming future, when you will return not to the village system itself—save perhaps as a unit of government, because you have done so much in that direction in local councils and so on—but to the essentials of the village system, which will be enlarged probably to a National instead of a communal holding of land and to the great means of production. You may take it for granted, I think, if you accept at all an occult view of things, that we shall be passing on to a kind of more or less modified Socialism.

Now, Socialism on the Continent has come as the result of tyranny causing widespread misery, which, becoming intolerable, caused a huge upheaval, a revolution ; and it is

always mischievous when it assumes that violent form. It is true that a revolution may be bloodless, and mean only a fundamental change, and the word can quite as well be applied to processes through which all countries will pass at a certain stage of civilisation lying in front of us; but I am using it at the moment rather as implying great physical violence, physical upheaval, bloodshed; and I want that things should not develop in that extreme way, in ways which are characteristic of Class War, which is the result of the hatred of socially better-off classes by those classes which are partially submerged and have to struggle constantly to keep their heads above water. A special hatred develops amongst them against those who are better-off, a thing which is of course utterly un-Theosophical, and which it is the duty of every Theosophist to try to eliminate, wherever he may be living, whatever his particular views, whether sympathetic or antagonistic to Socialism. Hatred is a thing which destroys. It can never build up. That hatred is intensified, of course, by the tyrannies growing out of Feudalism, the remnants of Feudalism gone to seed, peculiarly anachronistic at the present stage of the evolution of man, when the mass of human beings, so far as mentality is concerned, are very much more on a level than ever before in the past. The great mass of the people all over the world are more highly developed mentally than ever before, with the result that, on the whole, you do not see towering above the Nations such great geniuses as we have seen in the past, and who appear to be the greater because no one then at all approached them. If you do not see these at the present time—our leading men being much closer to their contemporaries than of yore—it is because large numbers of the people are intellectually well-equipped, not always well-equipped from the standpoint of knowledge and education, which is a different thing, but well-equipped as far as mental capacity is concerned.

You have, of course, when you come to deal with the submerged classes, a considerable number of people very little above the level of the savage; but, after all, they are not the average, but are distinctly below it, and, as I have often pointed out, their presence means something which is abnormal. It is the outcome of National Karma, accumulated for the most part from the time of Elisabeth onwards by the various adventurers and filibusters who founded our great Colonial Empire, by the way they treated the populations, the peoples, to whom they came. It was the general view of all the great mercantile adventurers in the time of Elisabeth and James and Charles the Second, that they had an inherent right to invade non-Christian lands, and to conquer, and very often butcher, the inhabitants. The whole of these expeditions were the efforts of men of very brave and adventurous spirit, who obtained charters from Kings and Queens, and Monarchs in general, without difficulty, and then used to go off on filibustering expeditions. They had their ships and sailed off, a few ships together—men like Sir Walter Raleigh, Sir Francis Drake, and people of that kind, who generally plundered and took possession of any land they found. According to the charters of the time they were promised all lands where there were no Christian Monarchs. Where a Christian Monarch was, his land was supposed to be his, to belong to him, and he could look after it, if he were a Christian; but suppose you had a great civilised foreign land, like India, which was ruled over at that time by Akbar—a far more tolerant and enlightened ruler than either Mary or Elisabeth, but who was not a Christian Monarch—they could plunder that. They were not at all troubled by the question of right and justice. If he were not a Christian, you took Christianity to his people, even if it went with murder and massacre and treaty-breaking, for you had to think of souls more than of bodies, and they were supposed to be saved and to have a happier time hereafter, if

they were converted and died at the hands of a Christian—at least according to theological argument. These men—and I am not speaking in any sense of serious blame—were remarkable men with consciences not highly developed, but you cannot blame them very much, because it was the conscience of the time as regards non-Christian peoples, and you cannot blame any individual for not being beyond the general conscience of his time. There was an enormous amount of reducing people to entire slavery, or shooting them down at sight.

In addition, Australia, you may remember, was made into a penal settlement, very much as the Carolinas were, and was used for people who transgressed, or fought against, the laws of England. Thus a curious society grew up, as there were two classes of criminals transported. Most of them were rather ruffianly, but some of them were very highly cultivated, intellectual, liberty-loving men. Remember that—at that time and a little later, if you take the time when Thomas Paine was writing, for instance—to have a copy of the *Rights of Man* was against the law, and discovery carried with it a sentence of transportation for life; certain Scottish political heretics, some of them very admirable, were transported for possessing such books, for nothing more than that, which only implied instruction in them and love of liberty. The great majority were ordinary convicts of a rough and brutal description, not good material at all, and it took Australia some time to grow out of it. In the first state of affairs there, they appear simply to have shot down the native people as they would have shot animals. It is quite true that the aborigines were not very much more than animals, except in the shape of their bodies, with mind not developed, scarcely any memory at all, the very lowest type, remnants of the Lemurians. I am inclined to think, though I do not know, that very many of these have come back to us. They were sent out of the world in contact with our civilisation; they are brought back into contact with it;

they come back to it as congenital criminals, returned aborigines and people from other islands and convicts—these people who were treated simply as wild animals, to be shot down at sight, and convicts incredibly brutalised by ill-usage. We were responsible for cutting off their lives at that time, and they have come back to us. Leaving these out, as decidedly not average, and taking your average population, they are much more on a level than ever before.

Now, Feudalism, Autocracy, all the forms in which you had a certain set of men distinctly superior to those over whom they ruled, these were exceedingly useful for the time, at any rate. As you know, you had the tradition of the divine Kings, who ruled by divine right, Kings who really guided, helped, instructed, those which were practically child-Nations. In that early Kingship, the King was really superior to the people whom he ruled and, therefore, no sort of question arose as to his right to rule. In every way he was regarded, as one Scripture said, “as made of portions of the Gods”. All early civilisations came from these Rulers, the early civilisation of Egypt, the early civilisation of Mexico, the early civilisation of Peru, the early civilisation of India: the whole of these came from highly advanced men and women, many of whom were Initiates, and they are responsible for the peculiarities of the civilisation. It may be said, as Bernouf said of Egypt, that they “sprang full-grown on to the stage of history, as Pallas Athene sprang from the brain of Zeus”. And this is readily intelligible, because you realise the class of people with whom these very highly advanced Rulers dealt—simple, obedient, ready to be instructed, willing to be instructed; and at such a time it was clearly true of all Nations, that “the autocracy of the Wise was the salvation of the foolish”—a generalisation which has its bearing even on the future, but is not available when you are dealing with an ordinary modern Nation, where there are not outstanding men

to give help and guidance to infant souls. How the mighty Autocrats ruled may be seen in the ruins of the marvellous civilisations they created, civilisations which are dimly seen in the "infinite azure of the past". That Past is past. Civilisations are now in what you may call a condition of mature manhood, and necessarily, when they are grown up to be of age, attempting to manage their own affairs.

Now, in countries where Feudalism lasted too long—as it lasted in France down to the close of the eighteenth century, in Germany, in Austria, and to some extent even in Hungary, to our own days, and in a clumsy form in Russia—in all these the tyranny over the people grew to a stage in which submission in the lowest classes became a natural instinct, where there were no mentality, no intellect; while in those whose minds were alert and were denied expression, in them prolonged tyranny wrought helpless anger, created bitterness and hatred, which were inevitable, and then you have the form of Socialism of which hatred is very largely the soul. And you have also formed there, largely by bitterness, that condition of thought in the people who preached it, which only wanted to substitute for the tyranny of one over the many, the tyranny of the majority over the minority. Now, certainly, that is natural at the first; but the Great Hierarchy which guides the world, is not aiming at tyranny of any kind, either of one person or of one set of people over another, but is aiming at the highest condition of mental equality, spiritual equality, showing itself in outer forms, as it always exists in thought, as we are to have the building of peoples on a self-governing basis, aiming continually at passing on and on to the least constraint possible, and ultimately to no constraint at all for the perfected individual. Putting it roughly, that is the aim of human evolution: to reach the conditions wherein the God within can so develop that outer conduct is controlled from within, and in that way the need for external laws shall

have passed away ; the compulsion of authority shall be no longer wanted ; the Will shall guide, and the outer law shall give place to the inner Ruler Immortal, the state which is indeed to be the triumph of human evolution on our particular globe. I mean that men will go forward and ever forward until is reached that highest fruit of the highest specialisation possible on our planet, the goal of our evolution.

As you have read, in the Fifth Round there will be an enormous acceleration, because only those will continue to live upon this earth who are capable of reaching a certain point in human evolution in a comparatively short space of time. A very large number will pass away from our globe—*i.e.*, will not be reborn—into a heaven-world. The reason for this is that the rest of evolution has to be accomplished in a certain time in certain stages, and they have not been long enough in humanity to accomplish those stages in the time ; so they stop their human evolution on this globe for the time, and go into a condition of great bliss, a splendid heaven, suited to the condition reached, and in which they can to a considerable extent progress quietly. They are lifted out of the toil and struggle which characterise this rapid progress for those who are capable of doing it, whose advance is not delayed to a slow progress, suitable to the conditions of the younger souls. The more advanced go on very much more rapidly, without the need for waiting for the less advanced people, who, after a time, would become too great a clog on the evolution of those prepared to help in the building up of other worlds. I cannot go into further detail on this, nor is it necessary for my purpose.

Annie Besant

(To be concluded)

A CIPHER PROBLEM

By FRANCES ADNEY

STUDENTS of Theosophy will not marvel, as the uninformed are doing, at the very modern scientific knowledge which is being read into, or out of, a mysterious cipher now attracting popular attention, and attributed to Roger Bacon. Theosophists have been taught that wide and accurate scientific knowledge was never entirely lost, that it has been preserved in secret channels throughout the centuries, that it has not been recently acquired for the first time in the world's history by the stupendous efforts of modern intellectual giants. But if the manuscript now being examined by various experts was actually indited by Roger Bacon, many will feel a heightened interest in it because of the well known connection between the friar and Him whom we delight to honour as a Master of the Occident.

For a time, rumour and newspaper report worked wonders of publicity for the cipher, nearly all the superlatives in the language having been lavished upon it. Some fancied that it supplemented the Bacon-Shakespeare puzzle. Others, learning that its supposed author had been imprisoned because of a suspected connection with magic, hoped that at last some secret would be revealed which would enable them to retain their physical bodies beyond Nature's jealous and querulous time limit. One poor woman actually travelled hundreds of miles to beseech Professor Newbold, of the University of

Pennsylvania, who had been endeavouring to expound certain passages of the MS., to cast out, by means of Bacon's magic formulæ, the particular and unruly set of demons which she believed had taken possession of her.

The manuscript is a small volume, written on vellum and embellished with coloured drawings. Modern professorship is not able always to separate the realistic from the symbolic in these illustrations, which consist of representations of cell development, of whole plants, leaves and roots, of astrological diagrams and nude figures. As for the mysterious writing which runs throughout the volume, experts in languages declare it is not in any known alphabet; and those versed in cryptography aver that it is a totally unknown system of cipher.

Wilfred M. Voynich, bibliophile and dealer in ancient books and manuscripts, brought this volume to light. For several years it was known to only a comparatively small number of scholars, scientists and cipher experts in Europe and America, who studied it by means of photographs of its contents supplied by its owner. Mr. Voynich discovered it in a collection of books and manuscripts which had formerly belonged to the house of Parma. A letter, attached to the volume, written in 1665, signed by Johannes Marcus Marci, shows that he sent it as a present to Dr. Athanasius Kircher. Before Marci obtained it, the Imperial Museum of the Emperor Rudolph probably held it. Students believe it was given to Rudolph by Dr. John Dee, mathematician and astrologer to Queen Elizabeth, and that Dee obtained it, with other Bacon MSS., when the monasteries of England were disestablished and their MSS. destroyed.

While there is no evidence against the belief that this MS. belongs to the thirteenth century, or that Roger Bacon wrote it, there is still nothing like documentary proof of the fact. But the appearance of the MS., the ink, pigments,

general style of writing and general appearance of the vellum confirm the belief to scholars. While a certain degree of probability as to origin and date of the volume is attainable, the subject-matter and the character of the cipher have offered obstacles which no two experts appear to have surmounted to the same degree, or in a like manner. It is as if several experimentalists had attained certain niches in a rock from whence they viewed one another, but with the big bulk of the rock-climbing still ahead of them. Thus Professor John Manly, of the University of Chicago, genially admires the work done on this MS. by Professor Newbold of the University of Chicago, but finds himself out of accord with some of the latter's decipherings and conclusions.

According to Professor Newbold, the mysterious symbols of the MS. have no significance in themselves, but they carry and conceal a system of microscopic signs devised from the ancient Greek shorthand. His theory is that the strokes of each individual letter, instead of being made by an ordinary free sweep of the pen, are carefully built up of tiny signs closely packed together, about ten signs to each letter. After having given the shorthand signs their values, Professor Newbold translated from the MS. historical facts, philosophical and scientific theories, astronomical observations and predictions, with which he had previously been unacquainted, and many of which he has since verified.

Professor Manly writes that, while the microscopic signs are objectively present to anyone who examines the cipher with a good reading-glass, it does not seem to him safe to assume that they are at all the result of intention or purpose. The ink is thick, almost of the consistency of printer's ink, the surface of the vellum rough. It appears to him that almost any ink, applied without pressure to such a surface, would break into filaments and shreds such as this writing now presents; and to him, the strokes have a freedom of sweep incompatible with

the process of building up carefully bit by bit. With commendable, but necessarily somewhat tiresome determination to probe to the last depth for truth, Professor Manly asserts that even if the cipher is itself built of a shorthand cipher, there is, in the reading of all shorthand, so much of looseness or flexibility that the value of the translations are much reduced. To him this looks like an ordinary cipher, constructed of arbitrary, artificial symbols, which, up to the present time, has quietly but firmly refused to be read. But, since the simplest cipher may thus resist acquaintance until the correct assumption is made of the language lying at its base, no permanent discouragement need follow the failure to read this evidently complex congregation of pen-strokes.

Professor Newbold, an old student of the Kabbala, knew that Roger Bacon had not only written a Hebrew grammar, but was familiar with all the methods of secret writing known to mediæval science. On the last page of the MS., he read in Latin the sentence: "Thou wast giving me many gates." With a key connected with the Kabbala he laboured many months to unlock some of those gates, reading, at length, with apparent success, long passages of historical and scientific import, which had been unknown to him. The substance of one long message is thus given :

February 26, 1273. King Edward ordered the clergy to undertake a systematic inquisition into crime. They began it, but, owing to the antagonism of the nobility, soon desisted. At Oxford, the knights besieged the friars; long speeches were exchanged; Bacon exploded gunpowder to scare off the assailants with the belief that hell was opening and the devils coming out. Surrender and ultimate pardon of the rebels recorded.

Professor Newbold has verified the order for the inquisition addressed to Parliament in January, 1273, and has found a report of legal proceedings in January and February, 1274, against insurgents at Oxford. He adds: "Nothing of the kind is mentioned in any history I have ever seen."

Some of Newbold's kindly critics have suggested that the messages he reads are not actually in the cipher, but are the result of subconscious recollection and activity, thus again "explaining the little understood by the less understood". The subconscious storehouse is becoming the sacred asylum for all the destroyers of self-esteem and self-righteousness, and for the absconders and delinquents of the mental plane with which professors and people of education are forced to deal. Out of that temple of unrest, these disturbers of the peace are likely to emerge at any moment, demanding, not only new laboratory methods akin to those remarkable powers with which *Occult Chemistry* was compiled, but a general re-building of educational processes whereby the universally possessed but now disregarded superphysical faculties shall be unfolded.

Frances Adney



COLOUR IN THE SIXTH RACE

By M. R. ST. JOHN

THEOSOPHICAL Students cannot fail to be interested in every indication that augurs a change in the Race, that is a change from the present fifth sub-race type into something different, something distinctive. The appearance of a new type in America has been verified by more than one anthropologist of that great country, and Bishop Leadbeater has already given his opinion that a similar change is taking place in Australia and New Zealand. From even a cursory observation it is obvious that this is so, for the signs and portents are to be seen there in very many of those who form the rising generation, and who are in many cases not only different in facial characteristics and cranial development from their parents but seem to be striking out on a line of their own.

Yet in all that has so far been written on the subject, no mention has been made of that most important item "colour," this omission giving rise to the very natural inference that the next race will be what is termed a "white" one. But it seems highly probable that this inference will be falsified, for, since the next Root-race will be inhabiting a part of the world the climate of which will range from sub-tropical to tropical, it stands to reason that skins of a hue more suited to the higher temperatures and stronger actinic solar radiations would surely be a desideratum, if not a necessity. Never has it been found otherwise than that the inhabitants of the regions nearer the equatorial line are dark-skinned, and those of the more northern and colder latitudes fair.

With this in view, it is not unwarrantable to assume that at least a very considerable portion of the sixth sub-race, those inhabiting the sub-tropical regions, will be a moderately dark-skinned people, varying from the olive tints of Southern Europe to a more distinctive golden brown colour, not unlike what is believed to have been the colour of the inhabitants of ancient Egypt; this does not necessarily imply that the hair and eyes would be dark, for, in those respects, Australians are mainly of the fair type.

Although this is merely put forward as an opinion, it is greatly strengthened by what is actually taking place in parts of Queensland and New South Wales to-day. In the course of a conversation the writer had with a man who had lived for several years in the "bush," the question arose as to the necessity or otherwise of importing coloured labour into Northern Queensland, bearing in mind that the present policy of the Australian Government is to keep it solely a white man's land and exclude all coloured peoples. He was of opinion that in a couple of generations or so the children would be born with bodies suitable to cope with the conditions found in the Torrid Zone, that they were, in fact, even now very nearly ready to cope with them. As to colour, he said that he had seen children who had been born with skins darker than that of either of their parents, and where there was no question of admixture; such children did not appear to be adversely affected by the sun and the intense heat to any appreciable extent, going about hatless and seemingly indifferent to conditions and environment which would be intensely trying to a visitor from colder climes.

This information was corroborated from other sources, and the appearance of the people inhabiting the country more or less remote from the towns confirms it. But I was hardly prepared to find that in the city of Sydney a considerable number of the young people of both sexes are engaged, during the summer months of the year, in a friendly rivalry of artificial

or rather accelerated pigmentation, for, in fact, they are quite seriously engaged in the task of making their skins as brown as possible, prizes being offered in some cases for the most perfectly browned man or girl. In short, these surf bathers are adopting almost the identical methods employed by the ancient Greeks who, in order to harden their bodies, exposed them naked to the elements, to the sea, the air and the sun, anointing their skins with oil, so that the solar rays should turn them brown without any risk of blistering. In all the bathing-resorts there are to be seen the young Australians of both sexes, browning themselves in the sun's rays, until in process of time they become all over of a lovely golden brown ; and, although this wears off to a certain extent during the cooler months of the year, the process is repeated summer after summer, until the change in the pigment has become relatively permanent. Dark-hued people beget dark-hued children, for, while this artificial acceleration of a natural process is not the same as an acquired characteristic, hereditary traits disprove the theory that the latter are non-transmittable, for family characteristics must have been acquired by a forbear at some time or another.

But what of the future—the future of these fine peoples of Australia and New Zealand ? Will they be able to continue to carry on their exclusive policy and keep free from admixture with others of a different race ? Will they be able to increase fast enough, with the help of a steady immigration from the mother country ? So far, the increase in population has been far too slow, but the future of the two great Dominions of the Southern Seas is in the Manu's hands, and who shall say what His plan may be ?

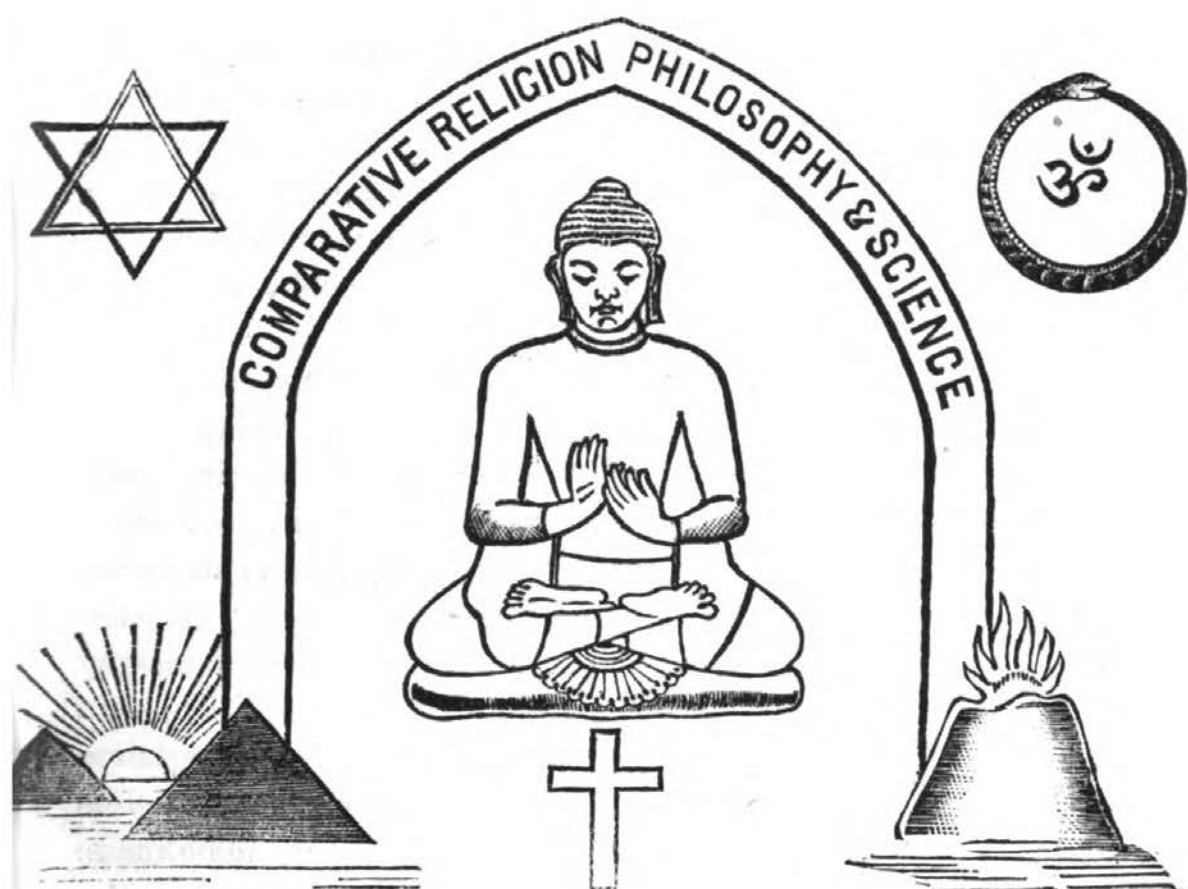
M. R. St. John

ADYAR

October 15th, 1921

THERE was a beauty laugh'd from thee, this morn,
That challeng'd song.—I hail'd thee Paradise;
Fair emerald set 'mid sapphire seas and skies;
A Queen in green and blue; a bright leaf torn
From heaven's own book, that on an Earth forlorn
Had flutter'd down and settled; a rich prize
Won in some ancient strife with deities,
And thenceforth aye in friendship's token worn.
So hail'd I thee—and, Adyar, such thou art!
Such, and yet how much more! Thy groves and flowers,
Bright river and pure skies—these have their part
In thy commingled charm. Yet are there Powers
Whose Presence binds thee nearer to each heart.
This is our Home—and yet it is not ours!

E. A. WODEHOUSE



SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

(Continued from p. 67)

WE have pointed out and illustrated the value both of obvious and of somewhat abstruse astronomical data, the importance of a careful study, revision and extension of general classifications, and the utility of a close scrutiny of the traditions of Astrology, whether Eastern or Western; and we have supplied some materials for study. There are, of course,

many more lines to explore. The ancient Indian traditions, and especially the Hindu mythological systems, are immensely wealthy. A study of these might reveal the interesting fact that our astronomers have wrongly named Neptune and Uranus, in the sense that the planet Uranus (Varuṇa) has not the properties it is supposed to have in order to make it an emblem of the qualities of Ouranus.¹ A more careful attention paid to the values of the fixed stars would undoubtedly be profitable. Here again the Eastern lore is invaluable, as witness the illuminating statement that Kārṭṭikeya was nursed by the Kriṭṭikas (Mars and the Pleiades), which forms the foundation for some interesting remarks by Madame Blavatsky in *The Secret Doctrine's* pages (II, 299). Taurus is the sea in which Hiranyagarbha, "the golden city floating in the air," is situate. That golden city is the Pleiades, and Kārṭṭikeya is six-faced, the Cube of Planets. Again, the significance of retrogression wants some careful consideration, and the values of planetary influences on each plane of nature want study. (See *Man*, p. 205.) We are very far from understanding the importance of looking at the influence of each planet on each of its levels of consciousness. And there is yet much advance to be made in comprehending the gradations of influence that mark the circle of the Zodiac. Do the signs correspond in some singular way with the planes of nature? To the seven and five notes

¹ A table of Hindū and Roman correspondences may be useful:

1. Sūrya	Sun	☉
2. Twashtri	Vulcan	♁
3. Budha	Mercury	☿
4. Shukra	Venus	♀
5. Bhūmi	Earth	♁
6. Soma	Moon	☾
7. Kārṭṭikeya	Mars	♂
8. Brihaspaṭi	Jupiter	♃
9. Shani	Saturn	♄
10. Varuṇa	Uranus	♅
11. Miṭra	Neptune	♆

Should 10 and 11 be interchanged to make legend fit the truth about the planet—*i.e.*, have we Westerners misnamed Herschel?

of the scale? The twelve classes of chemical elements? The Platonic solids?

We cannot here discuss these enticing issues, but their eventual settlement is essential to the solving of other problems in turn—what exactly is the effect of, and what the astronomical basis for, the “part of fortune”; just how the seven main and three subordinate aspects are related, and so on. And will not these advances give, what are very badly wanted, precise and substantial ideas as to the real values of the outer planets? The modern astrologer is at any rate able to map the position of Uranus and Neptune, and so he is able to allow for their unknown influences. The astrologer who studies the occult, also wisely leaves room for other unknown factors. But this is not enough, for it is in its grandest aspect and its most useful form that Astrology depends especially upon the outer planets for its value. *It is the direct conjunctions, the simple oppositions, of Jupiter, Saturn, Uranus and Neptune that mark the passages of great world-cycles.* It is the wars and alliances of the Great Gods that sway puny men’s microcosmic affairs. We do not, of course, suggest that it is these four great entities alone who sway evolution and open and close cycles; nor that any rigid system of division between outer and inner groups is possible. Here, as all through nature, force shades into force, and system into system, and there are always finer and finer classifications possible. But, broadly speaking, this division applies, and broadly speaking, the more remote the planet the higher and the subtler its character.

We propose to discuss one of these occasions of grand opposition by way of illustration, to try to show the importance of such interpretation, and to supply to those interested some clue to passing events.

One point must be raised and disposed of before dealing with the example. The late Mr. Alan Leo, probably the most original Western astrologer since Lilly, and the man, at any

rate, to whom modern Astrology owes so immense a debt, very properly introduces his two important volumes on *How to Judge a Nativity*, with this paragraph :

The earth revolving upon its own axis once in twenty-four hours causes the sun to be viewed from the earth in various positions from the time of the sun's rising to sunset ; and, in order to obtain a clear conception of the twelve houses, it will be convenient to treat the matter, for the moment, as though the earth were the centre instead of the sun, though we know very well that the Sun is really the centre of our planetary system.

With equal propriety the author does not there discuss the issue thus raised, for in the matter of personal events the geocentric system is adequate. But what of world and cosmic events? Surely for these the heliocentric system is all-important? The time has now passed when the destiny of men is dependent upon the actions of kings and potentates in any except a slight degree. It is a little old-fashioned in these times to prognosticate for a nation by the horoscope of its king, except when the influence of the king as a king is carefully judged first of all. What guide is there, then, to great cycles? The movements, of course, of the great planets, who interpret to us the influences of the cosmos, are the signifiers. These movements carry the planets over the face of the Zodiac, and, like great lenses—Neptune and Uranus especially, but also Saturn and Jupiter—they focus on our system the forces of the mighty Beings who are the compeers of our Solar Logos. Yet the destinies of whole races are in His and no other hands, and the influences of outer systems must come to us (in such cases especially) through Him. Therefore it is the position of the planets as viewed from the Sun that counts. How, then, can the ordinary geocentric map apply? Roughly, it suits equally well to observe the outer planets from Earth or Sun, for their relatively vast distances, and the inconceivable remoteness of the Zodiac, make the change of position from Earth to Sun have little effect upon the apparent position of

the outermost planets.¹ A diagram makes this plain. We show the actual positions of the various planets on January 11th, 1910, as they would be seen by an observer from the north pole of the ecliptic.

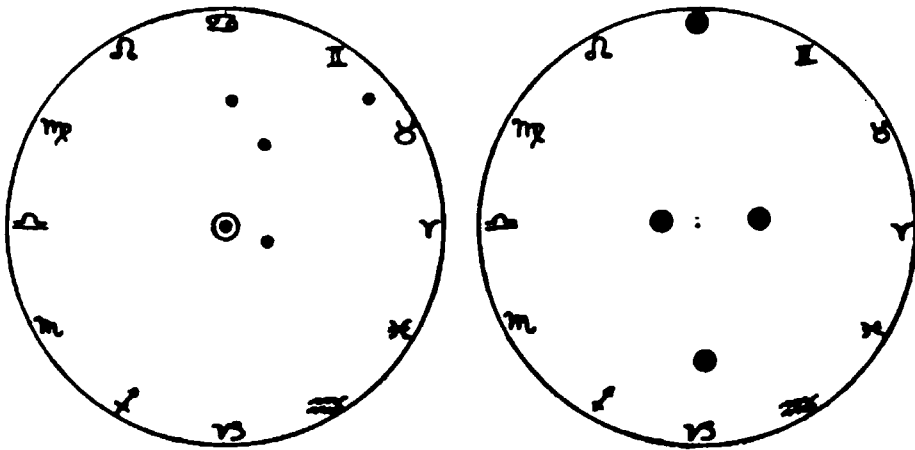


DIAGRAM I

A

The actual positions and relative distances of the Sun ☉, Mercury, Venus, Earth and Mars, on January 11th, 1910. Note that planets are "in" very different signs when viewed from the Earth and when viewed from the Sun. Relative sizes of planets ignored, of course.

B

The actual positions of Sun and Earth (central dot and one above it), and Jupiter, Saturn, Uranus and Neptune on the same date. Whether viewed from Earth or Sun, these four outer planets are virtually in the same signs.

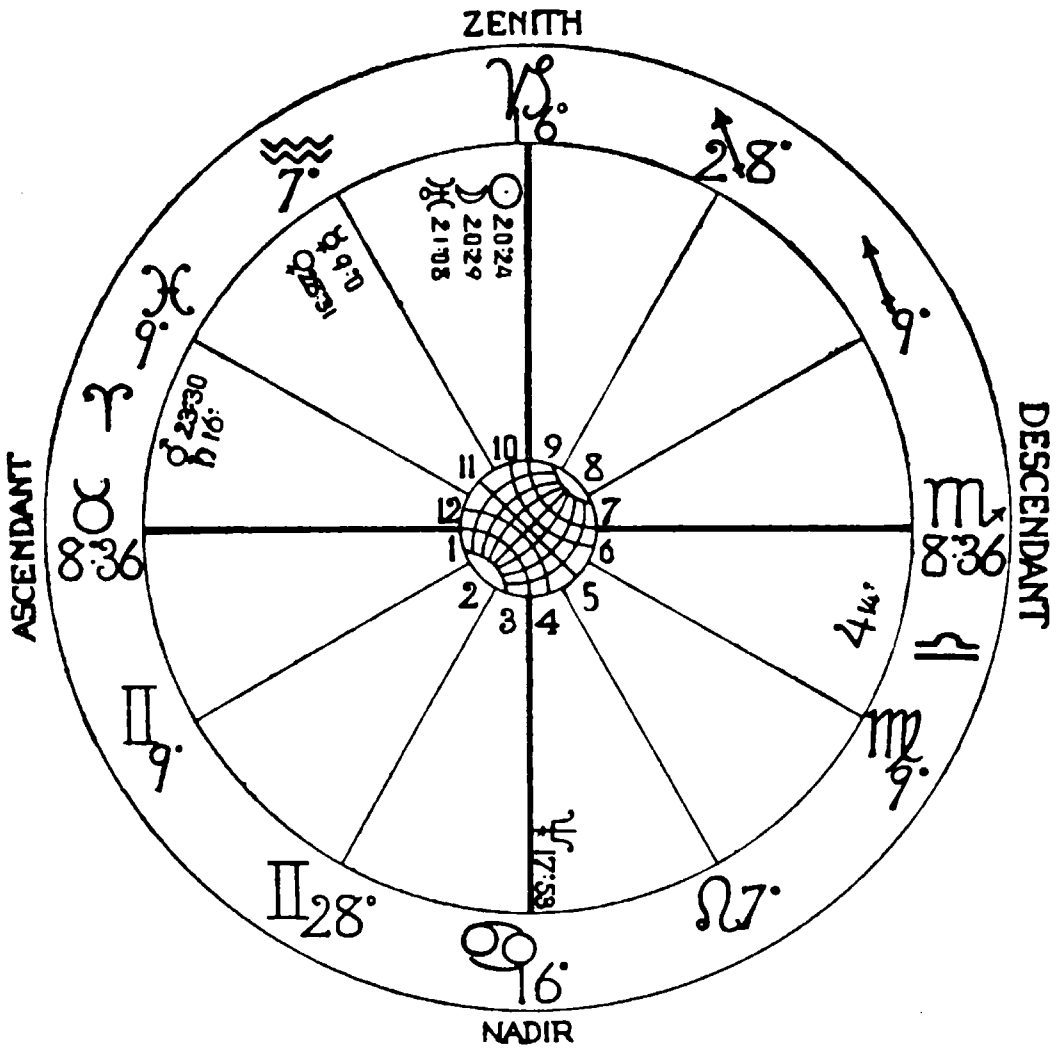
Having disposed of this question for the moment, and ignoring all of the many issues it raises, let us now turn to our example, an astrologer's map of the positions of the planets and signs on the same date and at the same time, namely, January 11th, 1910, new moon, noon at Greenwich. For India, the position would be nearly 90° further advanced, with Mars and Saturn in the tenth house.

A very remarkable position indeed, pregnant with significance, such as (except its preparatory cycle of the opposition of December, 1899) the world has not seen for many years!

¹ A useful scale for realising the distances involved is to imagine the Sun the size of a lady's parasol, 2½ feet diameter. The Earth would be a bead ¼ of an inch diameter, 89 yards away, with the Moon 1/13th inch, 8 inches from the earth. Jupiter, the first of the great planets, would be a ball of 3 inches, ¼ mile away, and Neptune about 1½ inches, 1½ miles away. The Zodiac would be about 16,000 to 18,000 or more miles away on this scale!

Note Jupiter, the Guru, intercepted in Libra, where Venus rules, opposition Saturn in conjunction with Mars, and the two intercepted in Aries, Mars's own sign. Not only are these two first of the outer planets in opposition, but Neptune in Cancer, sign of the Moon, opposes Uranus, the Moon and the Sun in Capricorn, the House of Saturn. This is indeed grand opposition, and the main forces square one another in addition. The two least-powered planets, Mercury and Venus, representing the whole mind, are in succedent Houses, and thus represent that which is latent for future development. The whole mind, thus—for every other succedent House is empty—plays the part of Brahma, the rôle of Tamas, and will be, not the dominant of the events this Cross rules, but the mere materials of consciousness. What then lies beyond the mind, we shall see. Then observe that in the angular positions Uranus, the planet *par excellence* of the force-side of the Monad, in conjunction with the Sun (ego) and the Moon (being new, representing the uncontaminated etheric double and the undefiled personality), opposes an angular Neptune, giving us the key to what must be expressed, and an insight into the form that will dominate the Age that was ushered in in 1910. For with both the forceful luminaries and powerful Uranus in the midheaven, that peculiar quality of the angular House receives a special reinforcement, presenting in the outward expression of the Native the rājasic qualities of Shiva the Destroyer, who maketh all things new. Cadent are Jupiter and Mars-Saturn; Jupiter, the Guru, in the House of the Second Logos, Vishṇu, opposition cadent allies in Mars-Saturn, significant of the subconscious.

Again, looking at the signs, Venus and Mercury are virtually free in Aquarius (Neptune B, our outermost planet, exalted there, and Saturn, Dark Prince of the Ring-Pass-Not, the Ruler), the sign of the boundless impinging upon the bounded, the higher hovering over and awakening the lower.



PLANET	ASPECTS										
	☉	☽	♀	♁	♂	♃	♄	♅	♆	♁	♁
SUN	☉	☽			☉	☽	♁	♂			♁
MOON	☽	☉			☽	♁	♂				♁
MERCURY	♃					♃	♄				
VENUS	♀				♀	♁	♂				
MARS	♂				♂	♃	♄				
JUPITER	♃					♃	♄				
SATURN	♄						♄				
URANUS	♅										♅
NEPTUNE	♆										♆

DATE OF CROSS D M Y
 11 1 1910

PLACE LONDON

LOCAL STAND H M S
 11 51 AM

S.T. AT NOON 19 20 27

CORRECT SID-TIME 9 8

S.T. 19 11 27

DIAGRAM II
 The Cross of 1910

Observe, then, the rising planets. Here we have Mars and Saturn, England's and India's ruling planets, in conjunction in the twelfth House, confining its occupants together for purposes of self-questioning. In order to obtain this, the Fates have decreed that their practical external expression is somewhat limited (this applies to England really, as at the time of the conjunction India had Mars and Saturn posited in the tenth). The twelfth House is the House of the mystic and voluntary recluse, if the best is to be got out of a planet in this position ; otherwise it is the house of the prisoner or sick person. Those who have planets therein as a rule find themselves cribbed, cabined and confined in some way for a definite purpose, in order to enquire into those causes which have induced the condition they are in, either in a past or the present life. The twelfth House, furthermore, is related to Pisces, the twelfth sign, which has a distinctly Saturnian inclination, through its inertness, its secrecy and powers of concealment. Therefore Saturn placed in this House is full of significance, and clearly his task is to steady the outrushing Mars, curbed in the twelfth House, and (with emotions controlled) discriminate between the real and the unreal, the true and the false, the subjective and objective. Placed in England's ruling sign, it suggests that at last she has arrived at a point of evolution which marks a critical stage, and that she may be forced to learn of the LAW (Saturn), of which India holds the key. Note here what Alan Leo says of Saturn :

The province of Saturn is to separate mind from lower feeling and, through analysis of the feelings, to extract the virtue latent in each vice of the animal nature . . . for he represents in Natal Astrology that critical stage at which the animal merges into the human, the point of human consciousness where all the strength and force of the animal and lower self is concentrated and crystallised into the self-centring atom of the personality.¹

Each man is his own lawgiver, and the working-out thereof is seen in each nativity through Saturn in the limitations and

¹ *How to Judge a Nativity*, Vol. II, p. 71.

bondages forged in the past, by the actions born of their desires. Saturn is the Reaper, then, who gathers in the harvest of seed sown long ago.

“There are none so blind as those who will not see” applies peculiarly to the planet Mars and the sign Aries, the reckless, headlong adventurer, who is ever inclined to rush outwards for expression, regardless of consequences—the pioneer *par excellence*, casual in his philosophy, manner and method, who, in time, accumulates wide fields of karma to negotiate hereafter when the time is ripe. For many centuries the English have developed along these lines, but at last a halt is called by this twelfth-House position. After colonising the world they are now called upon by Saturn, the Reaper, to cease from outward expression and to turn inward, exploring the realms of philosophy and those occult laws that govern life. For those who are unable to adapt themselves to this sudden metamorphosis, terrible will be the struggle. For from now on, instead of “the Stars in their courses” fighting with them, as hitherto, they will be against them. For the twelfth House is the House of suffering and self-undoing, a voluntary relinquishment of physical power and expression. This can be seen in the immensely increased concessions to the Colonies and India of late, and it looks as if Ireland also will demand the “uttermost farthing”.

Taurus on the ascendant is also a significant feature of the map. With its opposite sign, Scorpio, it is the symbol of generation, these two signs being associated with the abuse of the sex-instinct more than any others. That Mars, the War Lord, ruler of Scorpio, has plunged the West into sexual excesses previously unsurpassed, at least for generations, is well known. And that he should be placed in the House of self-undoing, in conjunction with Saturn, is also of striking interest. For this conjunction shows the line mapped out for his votaries, namely the separating of the mind from the lower emotions, and analysis

thereof which shall ultimately lead to their complete control. Later, Venus, ruler of the ascendant, shows the way out of the Cross through the purified emotions, by working through movements associated with philanthropic activity (Aquarius), in her sextile to Mars in the twelfth, which House is associated with hospitals, asylums, workhouses, etc.¹

Turning, then, to the fourth House, the Descent into the Abyss, we find that Mars, conjunction Saturn, square Neptune—the planet of Chaos, in Cancer and in the fourth House (the home, the end of a matter, the grave, the end of life, etc.)—has caused chaos to arise over the greater part of Europe and misery in thousands of homes. Neptune in Cancer rules over the home in an intensified manner, inasmuch as both Cancer and the fourth House govern the home. The heart-searchings caused by Mars the War Lord, square Neptune, with Saturn the Reaper added thereto, must have been terrible and far-reaching in their extent. This aspect has also caused chaos to arise in the emotional world, for the most part an upheaval of all moral standards previously believed in, leading to desperate efforts to forget the appalling present by plunging into sensations of all kinds. Neptune alone causes extreme excitability in the world of emotion and desire, which leads to undue enthusiasm that allows the feelings to get the upper hand of the judgment. People who are swayed by that planet become very much affected by their environment, and are apt to show a different front with every change of conditions or surroundings. Those who have Neptune prominent in their nativity are capable of arousing considerable enthusiasm of a transient nature in others. Their enthusiasm is catching and seductive, but yields readily to active opposition. Neptune in some way governs

¹ Venus and Mercury, it should be noted, are the planets in the van of the Earth's evolution, the former having supplied our Chain with its present great Heads, and the latter being Globe E of our Chain, that is, the globe beyond ours in evolution. They are thus best looked upon in the Cross (being free and virtually unasspected) as the element of futurity, the arks in which the results of this grand opposition will be cherished: for the Teutonic is to be the mental race.

the astral plane, and its votaries draw largely therefrom, and are thus liable to psychic stimulus of an uncertain kind.

Alan Leo, speaking of the influence of Neptune, says :

It leads to fictitious representation and to a kind of masquerading, though not, it may be, with conscious intent to mislead ; either circumstances will force the native into this position, or his mind will be dominated and obsessed, as it were, by an idea. General Boulanger (born April 29th, 1837, 8.15 a.m., at Rennes) had Neptune in the eighth house, in opposition to Jupiter, Lord of the midheaven, and in square to Sun.¹

Neptune rules the masses, or mass-consciousness, unformed, chaotic ; and, placed in the sign Cancer (also associated with Democracy), clearly reveals the growing consciousness of the peoples of the world, working towards greater liberty and powers of expression. King George had Neptune rising at birth ; and, if a king's horoscope may in these days be taken to signify the state of his people and that towards which they are working during his reign, it would seem that the people are to obtain more power than ever before through all his dominions. It is a point of interest that every time Mars afflicts Neptune in these unsettled times, we see the reflection thereof work out down here on this plane in strikes, riots, and even bloodshed, as witness lately the rising of the Moplahs in Malabar, India, under Mars conjunction Neptune, and, at the same time, the temporary refusal of the Irish to meet the Government over the final points of discussion.

If we take a world-survey and consider the influence that Neptune has played upon the world during the last few years,

¹ *How to Judge a Nativity*, Vol. II, p. 90. What Mr. Leo said of Boulanger might be applied to a very great extent to Mr. Gandhi, who has Sun opposition Neptune, though his time of birth is not known to us.

Certainly Neptune, ruling the ascendant of India's map, has materialised upon the physical plane (the ascendant) the N. C. O. movement, which is the apotheosis of Neptune in its spirit of negation. Mr. Gandhi, its recognised inspirer and prophet, is peculiarly Neptunian, both in his methods of expounding his views and in temperament, being elusive, vague, and procrastinating, his ideas subject to a constant change and flux like the ocean over which Neptune rules. Will his career resemble that of others who came under Neptune's sway ? Will his immense popularity be followed by flight or disgrace and opprobrium, such as came upon Boulanger, Savonarola and (in a different way) Oscar Wilde, all of whom had Neptune prominent ?

this seems nothing short of miraculous—especially in India, where things had been stationary (apparently) for centuries.

Speaking in the sense of an individual and not the mass, Neptune has had an immense influence in the West for over thirty years. Satiated by the simpler sensations associated with Mars, the professional classes of the West have plunged into the waters for those strange pleasures that only Neptune can yield. This phase started with Wilde and Beardsley in England, with their comparatively large following, and with Baudelaire and Paul Verlaine in France. These tendencies amongst the æsthetic and cultivated people of the cities have enormously increased during the last decade. They seem to have reached the uttermost end of things, which induces a weariness of spirit peculiarly belonging to the self-engrossed. Swinburne, writing of Baudelaire, might be writing of all those who go to the last door of sensation for new worlds to conquer, and then find only a reflection of themselves as in a dark mirror.

For always thee the fervid languid glories
 Allured of *heavier suns* in *mightier skies* ;
 Thine ears know all the wandering watery sighs
 Where the sea sobs round Lesbian promontories,
 The barren kiss of piteous wave on wave
 That knows not where is that Leucadian grave
 Which hides too deep the supreme head of song.
 Ah, salt and sterile as her kisses were,
 The wild sea winds her and the green gulfs bear
 Hither and thither, and vex and work her wrong,
 Blind gods that cannot spare.

Thou sawest, in thine old singing season, brother,
 Secrets and sorrows unbeheld of us :
 Fierce loves, and lovely leaf-buds poisonous,
 Bare to thy subtler eye, but for none other,
 Blowing by night in some unbreathed-in clime ;
 Sin without shape, and pleasure without speech ;
 And where strange dreams in a tumultuous sleep
 Make the shut eyes of stricken spirits weep,
 And with each face thou sawest the shadow on each,
Seeing as men sow men reap.

Here is Mars verily sunk in the waters of Cancer, the personal emotions, the sign of his fall! His fire extinguished, he is reduced to a parlous plight! Yet this is the condition of thousands submerged in a world where they sought to forget their misery or ennui induced by a materialistic age, unenlightened by a scientific or philosophic knowledge, guided only by the Church, in which it has ceased to believe.

B. A. Ross
F. Kunz

(To be concluded)

THE KINGDOM OF NEPTUNE

INDIFFERENCE shall ope the door to this
Strange place, of His last influence conceived
In holy silence, doubtless interweaved
With ever a subtlety and artifice.
To most it will appear one vast abyss,
Vague, dark; for such 'tis better not perceived,
This portal; else, erring, they be deceived
And never know it ope to inner bliss.

Surely this ancient key shall slowly turn
The lock that answers to the touch inferred,
Along with other qualities the Lord
Is forming for His own Aquarian urn.
Take it and learn, and let your sight be blurred
To all the common joys you see abroad.

LEONID

OUR LADY AND KWAN YIN

A SERMON PREACHED IN S. ALBANS CHURCH, SYDNEY, N.S.W.
ON AUGUST 21, 1921

By THE REV. C. SPURGEON MEDHURST

SACRAMENTAL Christianity employs, but does not rest in, mechanisms. It passes beyond the realm of the senses into the world of reality. Its life is a life of prayer. Sacerdotalism poisons it. It perishes amid formalisms. Its profoundest truths are always symbols, for its passion is an unimaginable beauty and splendour. Hence its histories are examples of processes, rather than narratives of events. S. Augustine wrote in his *De Trinitate*: "That which is divine is the thing signified, and not the sign."¹ It is well to keep these elementary truths before us when we consider such a theme as Our Lady and Kwan Yin.

Kwan Yin is generally called the Goddess of Mercy, but this appellation does not express the Chinese and Japanese conception of Her. Like Our Lady, she is rather the Embodiment of Compassion, and in Chinese temples, when I have paused before the image of Kwan Yin, I have been reminded of the Madonna in the Christian Churches; when, for the purpose of this sermon, I visited S. Mary's Cathedral,² I

¹ *De Trin*, lib., iii, 19. "Jam ergo intelligas volo res quae significantur pluris quam signa esse pendendas." Quoted on p. 138 of *Mysticism and the Creed*, by W. F. Cobb, D.D. (Macmillan & Co., 1914.)

² Sydney, N. S. W. "Our Lady" is the title given to the Virgin Mary by Roman, Anglican, and Liberal Catholics.

could have easily imagined I was kneeling before the image of Kwan Yin. Their garments differed, but each had the same placid-looking features, and each held a babe in her arms. Also both Our Lady Mary and Kwan Yin were Virgins. Archibald Little, in his book *The Far East*, describes Kwan Yin as the "Virgin Mary of the Buddhists," but I attach little importance, and I hope you also will consider of but small import, the external resemblance of these two divinities. A mere outer happening, a simple historic event, can have no vital connection with religion.

The unimportance of such accidents as sex or country receives a startling verification in the evolution of the cult of Kwan Yin. In all the known paintings of the Tang and Sung dynasties, that is, from A.D. 618 to A.D. 1279, Kwan Yin is represented as a man; but for the last six hundred years her most favoured presentation has been that of a woman holding a child. Her power to save has been represented in thirty-two metamorphoses. In *The Secret Doctrine* we read:¹ "Paḍma-pāni (Avalokiteshvara) becomes in China, in his female aspect, Kwan Yin, who assumes any form at pleasure, in order to save mankind." The theology associated with her worship is the doctrine of the emptiness of existing things, coupled with the belief that not only will she give male issue to all Hannahs,² but that she will assist the worthy to attain *samādhi*, or a mystic trance. Certainly the Blessed Virgin is not more honoured in Christendom than is Kwan Yin in China and Japan.

In Japan, Kwan Yin is known as Kwannon, the Compassionate One, who contemplates the world, and listens to the prayers of the unhappy. She is not there featured as a Madonna, but has several presentations, *e.g.*, a many-headed horse, or a thousand-handed God.

¹ *The Secret Doctrine*, by H. P. Blavatsky, ii, 189.

² *I Sam.*, ch. I.

Kwan Yin, or Kwannon, means "the Observer of Sounds," or "the Hearer of Prayers". She is also styled "the Self-existent Observer of the Sounds of the World". She not only hears prayer, but responds to every cry of pain, human or sub-human. She holds the same position in Buddhism as does the Lady Mary in Christianity. For the Chinese she is the sole representative of the Feminine Aspect of Deity. Her attributes are *Kuang Shih Yin*, "The Illuminator of the Sounds of the World"; and *Ta tzu, ta pei*, "Great Love," "Supreme Sympathy".

She is sometimes clothed in white, but as a rule her gown is red, with gold ornaments; a gold band clasps her forehead, and she wears a crown on her head. The votive offerings on her altars are mute witnesses to the faith of her worshippers as regards her answers to prayer.

Her title, Kwan Yin, signifies rather an office than a name. It is a Chinese transliteration of the Samskr̥t equivalent, Avalokiteshvara, "the Hearer of Cries," otherwise known as Paḍmapāni. Of Paḍmapāni, Madame Blavatsky writes: "He is considered as the greatest protector of Asia in general, and of Tibet in particular." She also says that He "is credited with manifesting Himself from age to age in human form".¹ Like Isis in Egypt, Kwan Yin is then "the Goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech".² The Chinese commentator, Su Cheh, explains the idea as "Existence in the midst of the Non-existence". Lao Tzu's term for the glyph is "the Goddess of the Valley," and "the Abysmal".

It was not, however, until the introduction of Buddhism into China, in the first century of our Christian Era, that the Chinese Nation had any physical representation of the Feminine Aspect of the Eternal. There was Ti Mu, Mother Earth, the

¹ *The Secret Doctrine*, ii, 188.

² Quoted in *loc. cit.*

wife of the God of Heaven ; T'ien Fei, T'ien Hov, the Queen of Heaven, who is the Goddess of sailors ; and Hsi Wang Mu, the Western Royal Mother ; but none of these share with Kwan Yin the honour of being the National Goddess. Like Lao Nai Nai, or the "Old Woman" of T'ai Shan, the sacred mountain of Shantung, and the Female Buddha on Wu T'ai, the sacred mountain in Western China, these are all local divinities. Kwan Yin is worshipped by more people in China than any other God. One of the stories told of her is that she visited the various hells, released the prisoners, and transformed each hell into a lotus flower.¹ The child in her arms symbolises her readiness to give discarnate sufferers another chance by a speedy rebirth.

The significance of all this is intensified when we recall the Chinese fondness for presenting their Gods in the most forbidding aspects. The Maïtreya, or the Coming Buddha, is a cheerful looking gentleman, but the other Gods are all terrible personages ; even the temples of the Lord Buddha are guarded by devil doorkeepers of gigantic size, with blue and red faces and fearful demeanours. On the other hand, the portals of the temples and shrines dedicated to Kwan Yin always bear the legend "*Yiu ch'iu pi ying*"—"If you ask, you shall receive".

I want now to emphasise, what I have already hinted, that we have nothing to do with either the truthfulness or the falseness of any story which may have been invented to make Kwan Yin in the Orient, and Our Blessed Lady with us, popular objects of devotion. If not historically accurate, such tales are at any rate more than mere fancies. A sunset is much more than a mass of coloured vapour, although this may be all that it is to the scientist who knows nothing except that which he can handle and weigh. It is not the phenomenon, but the reality behind the phenomenon, which arrests our attention.

¹ See THE THEOSOPHIST, October 1916, "Periodic Rest in Hell," by the Lady Abbess X—, O. S. B.

Kwan Yin and the Blessed Virgin stand for two separate religious systems—Buddhism and Christianity—and these are insistently regarded by orthodox Christians as being quite irreconcilable, so that the followers of the Christ annually expend large fortunes in a vain attempt to proselytise the followers of the Buddha. Yet in each system identical truths are proclaimed. In each we have similar presentations of the Feminine Aspect of Deity, not split up and treated separately as in the Indian systems, and in the old religions of Egypt, Greece and Rome, where each God had his Goddess, his Shakti, his feminine counterpart; but in Kwan Yin in the Buddhist system, and in Our Lady in the Christian system, we have the Divine Compassion centred in one individual. This world of opposites is not eternal. By and by it will disappear in an all-embracing Unit. S. Paul anticipated this when he wrote: "Then cometh the end, when He shall deliver the kingdom to God, even the Father, . . . that God may be all and in all."¹ Lao Tzu, five or six centuries before S. Paul, looked forward to the time when the man shall be as the woman, and the woman as the man, when there will be "a world-channel from which the unchanging energy will never depart".²

If there be any truth in what we have said of Kwan Yin in relation to the Christian Festivals of Our Lady, it would surely be a blunder if the symbol of the Mother and the Child were ever relegated by the Church into the background. I am sorry that the picture of the Blessed Virgin is seldom seen, except in Roman Catholic circles. As a religious symbol, it is supreme. It typifies a wonderful experience of the soul, an experience which cannot be caught in any web of words or set forth in plain speech. We may say that it is a sublimation of the consciousness in an ecstasy of surrender, but, as we ponder its meaning, we thrill with the emotions of the poet when he writes:

Speak silence with thy glimmering eyes
And wash the dusk with silver.

¹ *I Cor.*, XV, 24—28.

² *Tao Teh King*, ch. XXVIII.

Mary, the espoused of Joseph, risks her all that she may be the handmaid of the Lord; Kwan Yin, the royal princess, spurns marriage and motherhood, that she may be the saviour of her suffering sisters. We should be spiritually poorer without these God-given symbols. They slip new truths into our hearts. They give us visions which are not for the eye; messages which are not for the ear. Illuminated by their light, we perceive that true power is to be without power. We realise the greatness of being overshadowed by a greater than ourselves; and, when we sing our "*Ave Maria*" with these thoughts in our minds, we praise Our Lady with an added devotion and a fresh fervour, even though we hold no such idea as that cherished by our Roman Catholic brethren when they sing: "*Sancta Maria, ora pro nobis.*"

In conclusion, permit me to retell a story from a Muhammadan source. In much simpler and more beautiful language than I can command, it enforces the main thought of this morning's discourse. According to a Sūfi legend, a Soul came seeking admission to Paradise. "Who is there?" asked the voice within. "It is I, your lover," the Soul replied—but the door remained unopened. And for three times three thousand years that Soul returned and sought admission. Each time, in answer to the question: "Who is there?" she answered: "It is I, your lover"; but not until she had learned the meaning of the inner life and, instead of "It is I," had said: "It is We," was the door opened.¹

C. Spurgeon Medhurst

¹ Another version is that the Soul is the Lover, and God the Beloved; and the first answer is: "It is thy lover that knocks," and the door remains fast closed. At last the answer comes: "It is thyself that knocks," and the door opens, and Lover and Beloved are one.

SEPT CHANTS

I. ME VOICI!

J'ai dit au Dieu de la Puissance : Peux-tu sauver le monde de sa faiblesse — et la vaincre en moi ? Mais le Dieu de la Puissance n'a point répondu . . .

J'ai dit au Dieu de la Sagesse : Peux tu sauver le monde de son obscurité — et mettre en moi de la lumière ? Le Dieu de la Sagesse a gardé le Silence . . .

J'ai dit au Dieu de la Beauté : Peux tu délivrer le monde de sa laideur — et mon âme de sa tristesse ? Mais le Dieu de la Beauté n'a point entendu ma voix . . .

J'ai dit au Dieu de la Justice : Peux tu guérir le monde de son iniquité — et me rendre pur ? Le Dieu de la Justice n'a point ouvert la bouche . . .

J'ai dit au Dieu le plus grand, au Dieu de l'Amour : Peux tu purifier le monde de ses haines — et mon coeur de ses égoïsmes ? Le Dieu de la Bonté s'est tu . . .

Alors j'ai regardé par delà tous les Dieux vers quelque chose qui n'a point de forme. Et quelqu'un qui n'a point de nom a dit : " Me voici ! " . . .

II. CEUX DU PASSÉ

Ils regardent tous vers ceux du Passé — vers Krishna, vers le Christ, vers le Bouddha, vers d'autres encore. Ils regardent vers ceux du Passé comme on regarde vers des morts, ne sachant point qu'ils sont vivants, qu'ils sont présents, toujours présents, toujours à l'oeuvre . . .

Ils regardent vers ceux du passé, vers ceux qui sont déjà venus, vers ceux qui reviennent, qui ne cessent point de venir. Mais vers Celui

de l'Avenir, vers Celui qui jamais encore ne vint, vers Celui qui vient—
qui regarde ? . . .

Ils regardent vers les Dieux qui ont longtemps régné — vers
Jehovah, Allah, Brahma, Shiva, vers d'autres encore. Ils regardent
vers les Dieux anciens de ce monde. Mais vers son Dieu nouveau,
vers Celui dont le règne commence déjà — qui regarde ? . . .

Parce qu'il n'a point de nom, nul ne le mentionne. Parce qu'il
n'a point parlé, nul ne parle de lui. Parce qu'il est le Dernier-né de
l'Infinité, le Premier qui apporte ce qui n'était point, ce que nul ne
connait — tous l'ignorent . . .

Ils regardent tous vers ceux du Passé. Ils regardent vers l'horizon
où tous les soleils se couchèrent. Mais vers le soleil qui va se lever,
vers l'autre horizon — qui regarde ? Ils regardent tous vers ceux du
Passé . . .

PAUL RICHARD

[The following translation, by E. L., is added at the author's
request.]

I. HERE AM I!

I said to the God of Power: Canst Thou save the world from its
weakness — and conquer it in me? But the God of Power did not
answer . . .

I said to the God of Wisdom: Canst Thou save the world from
its darkness and bring Light in me? The God of Wisdom preserved
silence . . .

I said to the God of Beauty: Canst Thou deliver the world from
its ugliness — and my soul from its sorrow? But the God of Beauty
did not even hear my voice . . .

I said to the God of Justice: Canst Thou cure the world of its
unrighteousness — and make me pure? The God of Justice kept His
mouth closed . . .

I said to the greatest God, to the God of Love: Canst Thou
purify the world from its hatred and my heart from its egoisms?
But the God of Goodness remained silent . . .

Then I looked beyond all the Gods, towards something which has
no form . . . And some one, who has no name, said: "Here am I."

II. THOSE OF THE PAST

They are all looking towards those of the Past — towards Kṛṣṇa, towards the Christ, towards the Buḍḍha, and still towards others. They are looking towards those of the Past as one looks towards the dead, not knowing that they are all alive, they all are present, always present, always at work . . .

They are looking for those of the Past, for those who came before, who come again, who do not cease coming. But for Him of the Future, for Him who never came before, for Him who is coming — who looks for Him ?

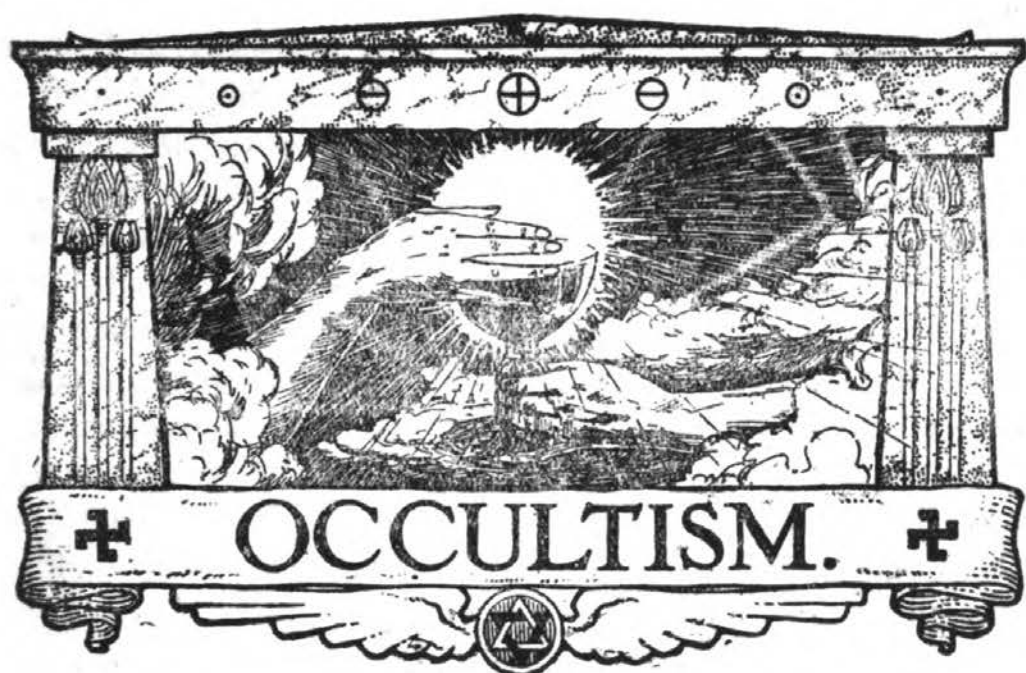
They are looking to the Gods who reigned for so long, to Jehovah, Allāh, Brahmā, Shiva, and still to others. They are looking to the ancient Gods of this world. But to the new God, to Him whose reign has already commenced, who looks to Him ?

Because He has no name, none ever mentions Him . . . Because He has not spoken, none speaks of Him. Because He is the last-born of Infinity, the First who brings that which never was before, that which no one knows, all ignore Him.

They are all looking towards those of the Past. They are looking towards the horizon where all Suns were setting. But towards the Sun who rises — towards the other horizon — who looks ? . . .

They are all looking towards those of the Past.





WORLD-SERVICE¹

By B. P. WADIA

YOU will remember that in the first lecture of this series on "The Fundamentals of Theosophy," I spoke on "Individual Progress," and pointed out that in aiming at that progress, our objective should be the same as that of the great Masters, *viz.*, service of the world. That aim is the foundation of all teachings which occultists have given from time immemorial. Therefore, in considering the fundamentals of Theosophy for the service of the world, we want to obtain the particular viewpoint of those Great Servants of Humanity, the Masters of the Wisdom.

¹ Report of a lecture delivered in London on June 14th, 1921, to members of the T.S., under the heading "Fundamentals of Theosophy: II. World-Service". The first of the series, entitled "Individual Progress," was published in our last issue.

Many kinds of activity, many forms of service, are rendered by many types of people in the world of to-day. Our task in the T.S. is to render a peculiar kind of service, to give a particular type of assistance to the world. As H. P. B. said, "We believe in relieving the starvation of the Soul, as much, if not more, than the emptiness of the stomach." Our aim for the individual members of the Society is, or should be, to enable them to make an all-round *spiritual* progress, so that our task of rendering that specific service may be achieved. Our aim should not be to help the world in spheres where our members are not competent to hold their own as helpers and assistants. If we undertake a task which is not our own, we fall into the double error of trying to do something which is not our work, while that which is our work remains undone. Our members should find their own sphere of spiritual service.

The reason for this basic idea, that the T. S. should serve the world spiritually and not in other ways, is to be found in the root-idea to which H.P.B. gives expression : "There can be no real enfranchisement of human thought, nor expansion of scientific discovery, until the existence of Spirit is recognised, and the double evolution accepted as a fact."

What, then, are the fundamental principles which should guide us in the selection of our work as members of the T.S. ? It has been well said that to feed the hungry people, to clothe the naked ones of the earth, is a very noble work, but that it is not necessarily the work of the T.S. ; and I think that is true. Our work is to give that which the Masters gave to the Society for the purpose of helping the world. What was that ? The spiritual knowledge, the Wisdom-Religion, which gives a basis for the true life of the Spirit, which gives us material for building the foundations of the true type of altruism. Thus each individual can serve in terms of his or her own spiritual life. For the T.S. as an organisation there never can be

a definite programme of outer activity which all members can adopt.

It is sometimes said that there is no definite "programme," no connected scheme of Theosophical activity for the service of the world. How would you draw up a Theosophical political programme, and define the duty of the members of the T.S. in the province of politics? We have in our ranks Conservatives, Progressives and Socialists. What common programme of work can they all adopt? The only way is to leave our members free, so that each may be able to spiritualise his own politics. The day that we produce a complete scheme of activity, the day that we have a precise programme of service of the world, we shall not be a spiritual body, but one more sect fighting other sects, one more body fighting other bodies; the spiritual nature of the Society would lose itself in the struggle of creeds and parties.

Therefore, in reference to the active service of the world, true to its traditions, the T. S. must not adopt any particular programme; it should leave its members free to define their own actional creed and to serve the world according to what they deem to be right. Thus we act up to the primary fundamental of all occult societies and bodies; we place an instrument in the hand of every individual member to determine for himself what for him is the province of spiritual service in politics or in anything else. To grasp the real significance of this proposition, a definition of what is called spiritual life is required.

Now, we have very curious notions and ideas about the spiritual life. We rightly hold that spiritual life means something very precise and definite; but we make it nebulous where precision is required, and become harshly exacting when not necessary. There is a good deal of confusion in the minds of our members in reference to spiritual life and spiritual work.

Spiritual life is the gaining of an attitude, as I was pointing out in the first lecture. Each individual, by his own self-effort, gains an inner attitude; and, because he has evolved up to a certain point, he expresses something which is definitely his own, which profoundly represents his contribution to the spiritual service of his fellows. Spirituality should be understood as that particular attitude to life which enables a man deliberately to conceive the next step he has to take and to act self-consciously in reference to the world in terms of that step. You will see from this, that if a man thinks that it is his business to provide food to the hungry because in that step lies for him the expression of spirituality, that man is serving the world through the T. S. in the right way. It may not be the function or duty of another, but it is his. Every one must be free to conceive what spiritual life means to him in terms of his own self-effort, to take the next step in front of him, and to help the world in terms of his self-realisation. That, then, is the first general fundamental.

This brings us to the second principle. People have often thought that spiritual service of the world is an effort to grapple with some form of outer activity which is not related to their own individual lives. That is a wrong view. As we study Theosophy in all ages, we find the teaching that a man serves the world first by living his own spiritual life. As H. P. B. says, "It is an occult law that no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is an integral part." A man's service of the world, therefore, is not unconnected with, or unrelated to, his effort at leading his own individual spiritual life. The two are one. It is not an effort to save somebody else's soul, but a supreme effort to save his own; and this constitutes true service of the world. It is the recognition of the sublime fact that in living the life of the day the service of the world is rendered. Thus we give fine scope and a very,

very wide field for activity to our members ; each one must serve in terms of his own self-expression, not with the help of other peoples' programmes.

Service of the world in terms of other peoples' programmes means that we are serving the world as they would serve it. We can never do it satisfactorily, because it is like second-hand knowledge rooted in belief, and belief neither brings inner conviction nor enthusiasm, and without conviction and enthusiasm true spiritual service of the world is not possible. Therefore comes into play the same principle which we were examining in the first lecture, that each one must know *himself*, to live his own spiritual life ; it is also true that each must know *himself*, to render spiritual service to the world.

When we begin to study we find that, in this particular race of ours, people are working with particular constituent principles of their being, and are evolving thereby. In the human kingdom the spheres of experience for different individuals are different, and therefore the methods of utilising that experience in the province of service are also different for different people. I may be developing a particular principle of my being ; another person may be unfolding another principle of his very complex constitution. My service of the world is through the particular principle which I am developing ; the other man's business of serving the world is related to the principle which he is unfolding. Therefore, in adopting the plan of service of the world, our duty is to find out with which principle of our complex human being we are dealing at the present moment in this life.

H. P. B. has pointed out that in this Fifth Root-race of ours, the fifth principle in Man, the Mind, is developing. Our function in serving the world is therefore related to this Mind-principle. This, in my opinion, provides a key which most of our members have not learnt to use. People have often said that the T.S. is a highly unpractical body, because it deals with

intellectual problems and not with the ordinary affairs of the practical workaday world. An effort to understand H.P.B.'s proposition ought to be made. Nowadays our members seem very anxious to please the world! Our Lodges and our Sections, in planning their active work, have a tendency to consider only their own individual points of view, and are asking: "What is the world going to say about our programme?" Only a few people ask the very fundamental question: "What are the Masters going to say about this programme of work?"

The Masters who founded the Society *have* a plan of helping the world through the Society; that plan is rooted in laws, is carried out by the knowledge of these laws. Because we are living in the Fifth Root-race, and are developing the Mind-principle, the active service of the world is closely related to it. When we begin to examine and ponder over this aspect of service we meet with a somewhat strange phenomenon: a majority of our members view with suspicion the activity of the Mind. They speak of it as if it is some kind of terrible disease, and you often hear it said: "Well, such and such a man is no good, he is only an intellectual." Now our function is to spiritualise that Mind-principle which is functioning and developing in the race, and it is necessary for us to understand what this Mind race of ours is. Because, if we understand that, we shall be able to understand the rules, the laws which we are seeking, and apply them, each one for himself, in active work.

H.P.B. has hinted at a curious division of this Mind-principle in man. As with many other things, she has said, Mind is sevenfold, there are seven types of Mind. She has tried to suggest a teaching which has not been brought out fully in our studies of Root- and sub-races. She has indicated that this Mind race of ours can be divided in terms of Mind development. The race evolution must not be examined only from the ethnological point of view, but from the psychological

point of view. In this whole Root-race of ours, different groups are developing different types of Mind. Therefore there are mental sub-races, as there are ethnological sub-races. You can find, for instance, from that point of view, all the sub-races, from the first to the fifth, in your own British Isles. Take your slum-dweller here in the city of London. According to the ethnologists he belongs to the Teutonic sub-race, but there is a difference in the mind development of the slum-dweller and your highly evolved politician, scientist, or artist. From the point of view of the psychological division of the races your slum-dweller is probably a Lemurian, or at most an Atlantean—but certainly not an Āryan. Take our own Society and its membership; we have these different sub-types of mind. Add this consideration—that there are not only sub-races, but also Root-races, all represented among us. There are many of our members who perhaps belong, from the psychological point of view, to the Third or Fourth Root-race; they are dealing with instincts, they are dealing with emotions, instead of with mind. There are perhaps a few who, from that point of view, belong to the Sixth Root-race; they are dealing with the development of the real intuitions—not those things that are called intuitions, but Buddhi.

This gives us the clue as to the nature of the service to be given to the world by members of the Theosophical Society. Our sphere of service is determined by that aspect of mind which we are developing. Thus H. P. B.'s hint is most illuminating and highly practical. Our members exclaim: "Tell us what to do." Nobody can tell us. A person with real spiritual perception, one who is an occultist, cannot say what other people should or should not do. People have often misunderstood the expression—"the order that comes from the Masters". The Masters never give orders in that sense. We have misunderstood this idea of obedience in following a particular order when it comes. Occultism knows of no

obedience ; but only of the response which wells up from within as a conviction. Masters' orders carry their own conviction : Their messages are self-luminous ; they illuminate the minds and uplift the moral natures of those to whom they are presented.

But let us revert to the idea we were considering ; our service must relate itself to that type of the mind which we are unfolding. To put it more generally, it is related to that principle in us which is developing. In that way it will be possible for us to serve the world according to the Masters' way. It is said sometimes, and truly said, that what the Masters need is channels through which They can help the world. But we are not channels when we accept other people's programmes and schemes. Then we become mediums, not the ordinary mediums of spiritualism, but mediums in a very real sense, continuously filling our heads with other people's thoughts, our hearts with other people's feelings, our activity with other people's plans. Thus we are not the channels for the Masters, as we should like to be, because we do not live what we ourselves are, but are trying to live somebody else's life. Therefore, in planning the service of the world, it is well that that portion of our being which is in the process of unfoldment should be made the channel of communication between the world of human beings and the world of Supermen, of the Masters. That is what the Masters want. That is what they have tried to explain in their many letters and writings. Self-expression, therefore, is the fundamental service.

Let us come to another idea arising out of this. Our people often say : " Well, I have such and such work in life ; I am so busy that I cannot undertake any Theosophical activity ; that is my bad karma." Now, this " Theosophical activity " is one of the greatest of illusions. What is Theosophical activity ? Is not the function of taking your morning

breakfast a Theosophical activity? Is not attending to your work at your office a Theosophical activity? How can you make a division in the spiritual life? And yet we do make a division when we speak of Theosophical activity. We have simply removed ourselves from one sphere of illusion to another sphere of illusion. We have blamed the orthodox Christian because he regards Sunday as a sacred day when he must go to church, and all the others as secular days when he must do his business. We say that is all wrong; but instead of dividing our week into two compartments, we divide our days into more than two, and we say: "This thing I am doing; well, that is ordinary life; but if I go to the Lodge meeting to deliver a lecture or listen to one, then that is Theosophical activity." Thus we get away from the spiritual life, from the true service of the world. What we need is the fire of true altruism, which is to live our *natural* life Theosophically, which demands the effort *consciously* to help the growth of that particular principle which is evolving in us. That is the true kind of impetus necessary for spiritual service. I want you to note how this question of service is related to our individual progress. In this connection let me quote *The Voice of the Silence*:

The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of kârmic retribution. Gain Siddhis for thy future birth.

In this teaching lies the method of world-service. We have to go through our appointed work in life; we have to attend to duties and obligations to race and kin; and as Theosophists we have to discharge this by the method indicated in these words, closing our minds to pleasures and pains. He who does not live and serve thus is described as "the selfish devotee". He who does live and serve thus, he is gaining Siddhis for his future birth—an idea that is not yet fully understood.

Next, let us come to the form into which this service should be moulded ; there again we find confusion of ideas. If what I have been saying is true, then our duty as active helpers of our fellow men is to put into the existing forms, if such forms are clean, that power of Theosophy which we are evolving from within ourselves. What are we trying to do ? Exactly the reverse of this—we are trying to build new forms. But ours is not the task to build unnecessary new forms. We want to spiritualise all spheres of the world, forms which already exist. Therefore you do not want a new political party. You want the spiritual power of Theosophy to influence all political parties, so that it can unite the parties which are fighting and struggling one against the other. Therefore you do not want a new School of Art. You want the spiritual power to touch all emotional activities of artists of various schools of thought, so that they can find a common ground, a common basis, for their emotional expression. You do not want a new creed, or a new Faith, or a new religion, or a new Church—you have enough in this country at any rate. You want the power of the spiritual life felt and realised. Let each one take into his particular denomination, Church, creed or Faith his own spiritual current. And why should that be so ? Because that enables the right fulfilment of living the spiritual life according to the dictates of the law of karma. We speak of the law of karma, but we do not recognise the fact that the law of karma must be helped to fulfil itself through our spiritual life. We always want to change our karma. But how can we change karma ? We can only change karma by the fulfilment of that karma. Many of our members desire to get away from the environment which the law of karma has created for them and want to contact a new one. This, in a very real and occult sense, leads to caste-confusion, and thus to pain, sorrow, suffering and failure in activity.

Let us grasp the principle that we must let karma fulfil itself, and not try to fight and change—save the fight that comes from within, and the change which is of the nature of inner conversion. When we begin to speak in terms of fulfilment of the law of karma, we begin to look at the forms with which our karma is related. We ask ourselves: “In what country was I born? In what family have I come? In what nationality have I to work? What religion, or what denomination of religion, has been decreed for me?” We should then say: “That is where my primary duty lies.” But we try to run away from our duty, and thus commit a wrong. Our attitude should be: “What I did not understand before, through my Theosophy I have begun to understand, and now I am going to let karma fulfil itself.” We must work out that idea in life. The notion that we are going to right the world by taking one or another course of activity is one of the greatest of illusions. We cannot affect the course of evolution in the world of forms, save by one method; the world suffers through the obstacles of form, and only one power removes that obstacle; it is the power of life. When you pour fresh life into obstructing forms, they crumble.

We must see, therefore, what our karma has brought us in our life, and endeavour to pour into those forms with which we have contact, the power of the spiritual life, so that the law may fulfil itself. Apply this to your city, country, nation, religion, and you will perceive the truth underlying spiritual service of the world. In helping the world, therefore, we should always keep in mind the fact that our duty is to spiritualise action. Some of our members want to make good karma, as they put it. But that is not Karma-Yoga; that is not treading correctly the Path of Action; that is not “skill in action which is Yoga”; that is not “To abandon *both* good and evil deeds”. Thus our personal karma is intimately related to our efforts at serving the world.

Adopt a way of service other than this, and you will find that, when you have finished the task, the world has not moved much further. What we want, therefore, is the power to remove the causes of evils which we kârmically contact. To deal with evils in the ordinary way is to deal with effects, and that is not productive of lasting good. Therefore discrimination in action is necessary for the service of the world.

How can we perceive the causes of evil belonging to our own environment, save by the process of inner conversion whereby we have rooted out that evil in ourselves, and thus spiritualise that environment? Do not judge the success of our Theosophical service in a crude, material way. "How many members have we got by adopting this particular form of propaganda?" asks our zealous activist. That is a wrong measure. It is not the number of members, but the quality that matters. Proselytism from without gives you quantity; inner conversion gives you quality. Our method should be to live our life and let loose a spiritual power in living that life which will produce inner conversion in the hearts of men. Not by words of eloquence but by words made flesh in life—that ought to be the way. We can do it in terms of that particular principle of our being which is evolving, because that is the line of least resistance for us. We must react on our own environment and allow our karma to fulfil itself. It is in that sense that Shrī Kṛṣṇa said in the *Bhagavad-Gītā*:

Better is one's own duty, though destitute of merit, than the well executed duty of another. He who doeth the duty laid down by his own nature incurreth no sin.

Congenital duty, though defective, ought not to be abandoned. All undertakings, indeed, are clouded by defects as fire by smoke.

He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from obligation.

There you have a teaching identical with H.P.B.'s: "Follow the wheel of life; follow the wheel of duty to race and kin." "Exhaust the law of kârmic retribution," says

The Voice of the Silence, and : “ Gain Siddhis for thy future birth ” ; the *Gīṭā* teaches the same lesson of “ freedom from obligation ” . This is the way of service by which we do not incur sin—by not abandoning congenital duty. Other paths take us away from the true spiritual life ; and we shall go round about it ; but we shall neither make progress ourselves nor help the world to advance spiritually. Therefore we should try to lead the life contacting that very sphere which is our own.

There is a world in which we live as individuals ; it is no one else’s world ; for ordinary individuals Nature makes that world ; a true Theosophist ought to build it himself. Create a sphere by letting loose some of the spiritual power and force from within, and from there endeavour to remove the causes of evil in the world. Let other people touch that world of yours, for that touch will lead them to the inner conversion which you yourself have gone through, and enable them to build their own world. That is your service to them and the world.

That is what the Masters are doing ; They are trying to raise the members of the T. S. to Their level by a process of inner conversion, so that through us They may help a greater number of human souls—not human bodies. They are endeavouring to draw human souls into Their world ; for in that world, beyond the worlds of name and form (*nāma-rūpa*), all names and forms come into being. There we can deal with causes of effects. That is the World of Will and Wisdom and Creation, wherein is determined the destiny of the worlds of effects. Therefore the true Theosophical Service consists in a sincere attempt to master intellectually the scheme of evolution to which we belong, to find our place therein, to apply the teachings of the Ancient Wisdom in reacting on our own environment, and thus, moving from the world within, to affect causes and thereby nullify the evil that encompasses this Sorrowful Star.

B. P. Wadia

COSMIC AND SYSTEMIC LAW

By ALICE A. EVANS-BAILEY

(Concluded from Vol. XLII, Part II, p. 593)

The Laws in the Three Worlds.—We will now take up and briefly study the three most important laws affecting the evolving human being, as he lives his life in the three worlds; these laws are :

1. The Law of Fixation.
2. The Law of Love.
3. The Law of Sacrifice and Death.

These laws are all dominated and controlled eventually by the three higher laws in the system—the Laws of Magnetic Control, of Disintegration, and of Cohesion. There is a direct connection between these seven laws and the seven Rays or Vibrations, and if we study the correspondence we shall recognise the fact that the first law, that of Vibration, is the controlling law of the six, demonstrating through the second law, that of Cohesion, just as the Solar Logos is at this time manifesting Himself through His second aspect in this the second solar system.

Ray I is the first aspect of the All-self, and, in the third out-pouring, came down to the fifth plane, along with the other monads. A subtle correspondence exists between the monads of Will on the fifth plane and the fifth law, and also the fifth Ray.

Ray II: The second, or Love and Wisdom aspect wields a control on the fourth and sixth planes, and over the Laws of Cohesion and Magnetic Control, and over that which we call the astral Law of Love. There is a direct inter-linking between the abstract Rays and between the laws of the planes where they specially dominate.

Ray III, which is the Activity aspect, controls the Laws of Disintegration and of Death, on the third and seventh planes.

Therefore it will be apparent to the careful student of the wisdom, that :

1. *The Power Aspect* ...Ray 1, planes 1 and 5, and the Laws of Fixation and Vibration, form one interlocking whole.
2. *The Love Aspect* ...Ray 2, planes 2, 4, 6, and the Laws of Cohesion, Magnetic Control, and of Love, form another unit.
3. *The Activity Aspect*...Ray 3, planes 3 and 7, and the Laws of Disintegration, Sacrifice and Death, make still another group.

It is logical for the first Ray only to have control, as yet, on two planes, for the Power Aspect waits for another system in order to demonstrate in full development. Ray two, the synthetic Ray for our system, controls on three planes; it has the preponderance, for paramountly we are the monads of Love, and Love is our synthesis. Ray three, the dominant Ray of the system which is past, its synthetic Ray, controls on two planes, and on one that is little understood, for, just as the physical body is no longer considered a principle, so there is a sphere of activity that is not included in our enumeration, it is past and gone. Some explanation of this lies hid in the occult words, "The Eighth Sphere".

In regard to the four minor Rays of Harmony, Concrete Science, Devotion and Ceremonial Law, their control exists in degrees on all the planes, but they have their particular emphasis in the evolution of the reincarnating ego in the three worlds at this time. The linking-up can be seen by referring to the data

already given earlier, and by meditating on the interlocking. These four Rays control, in a subtle and peculiar manner, the four kingdoms of nature—mineral, vegetable, animal and human—and at their merging into the three Rays of Aspect (the Activity Ray of the Maha-Chohan being the synthesiser of the lower four) have a correspondence to the merging of man (the product of the three kingdoms and himself, the fourth) into the superman kingdom, the spiritual. The fourth Ray and the fourth Kingdom form the point of harmony for the lower three, and all four then pass into the major or upper three. This is worthy of our serious thought, and the analogy of the fourth plane will also be apparent. For this system, the buddhic plane, the human kingdom, and the fourth Ray, of Harmony or Beauty or Synthesis, have a point of correspondence, just as the fourth root-race is the one in which the synthesis is first observed (the door into the fifth kingdom of spirit being then opened); the fourth root-race also developed the astral capacity that reaches the fourth or buddhic level.

In a subtle way too (I use the word subtle for lack of a better, meaning a statement of actuality that seems an illusion), the three minor Rays, Concrete Science, Devotion and Ceremonial Law, have each a connection with the three kingdoms of nature below the human, and with the three laws of the three lower worlds.

The Ray of Ceremonial Law has special significance at this time; it controls life in the mineral world, and in the final stages of involutory life at the point where the upward turn of evolution is made. Through Ceremonial Law comes the control of the lesser builders, the elemental forces, the point of synthesis in the lowest plane of all, the period of transition. In all such periods the seventh Ray comes in (as now), the Ray of Law and Order, of Accurate Arrangement and Formation. It is the reflection on the physical plane of the Power and Activity Aspects working in synthesis. Rays 1, 3, 7,

have an interplay, as we know. Ray seven is the appearance in combination of the force of evolution. It is the manifestation of Power and Activity on the lowest plane of all. It is allied to the laws of the third and seventh planes, Disintegration and Death, for all periods of transition are of the destruction and building of forms, and the shattering of the old in order that newer and better chalices of life may be constructed.

The Ray of Devotion has a definite though little known connection with the vegetable kingdom. We must remember that it is linked to a subsidiary law of the cosmic Law of Attraction. It is in the vegetable kingdom that we find one of the first and temporary approximations between the evolving monad and the evolving deva monad. The two parallel evolutions touch in that kingdom, and then again follow their own paths, finding their next point of contact on the fourth or buddhic level, and a final merging on the second.

The concrete Rays have an especial effect on the *negative* evolution of the devas, who form the feminine aspect of the divine Hermaphroditic Men, working along the lines of more positive development. The abstract Rays do a similar work on the *positive* human Hierarchy, tending towards a more receptive attitude. This Hierarchy forms the masculine aspect of the divine Hermaphrodite. But at three points on the path of evolution the monads of Love (working on the abstract qualities) touch the devas of activity working on concrete faculty. The perfection of the two evolutions marks the point of attainment of the divine Heavenly Men; it is the perfecting of the two major centres, creative activity and love, of the Logos. In their lower aspect these centres are known as the centres of generation and the solar plexus, but are transmuted, as evolution proceeds, into the heart and throat centres. Then, in a dual synthesis, they will pass on into the third system, that in which the Power aspect is developed,

and the head centres will be complete. This achieved, our Logos has triumphed, and measured up to the sixth cosmic initiation, just as He should measure up in this system to the fourth.

The Ray of Concrete Science has a peculiar relationship to the animal kingdom, in that it was the Ray that governed the merging of that kingdom into the human. The planet, Venus, in her fifth round, gave the spark of mind to animal man—a fact well known. It is also the fifth Ray, and has an interesting connection with the fifth Law of Fixation. We might study too, with profit, the analogy that can be seen between these factors and the fifth root-race, the race of peculiarly strong development of the concrete mind. The Law of Analogy always holds good.

With this as a basis, the three laws of the personality become replete with life, and can be summed up in the well-known term, "The Law of Rebirth and Death in the three worlds". The fifth law governs a fixed point in the personality, that of the fifth principle.

The Law of Love in the astral body also has its points for consideration. There is a direct link between the astral body (love in the personality), the buddhic vehicle (love in the Triad), and the monads of Love. Later on, this will be understood more fully, but it is the main channel for the basic law of the system, Love. These three points mark periods of completion, and likewise starting-points for fresh endeavour in the life of the evolving monad—from the personality to the Triad, from the Triad to the Monad, from the Monad back again to its source.

The Law of Fixation.—This is the governing law of the mental plane, finding its greater correspondence in the Law of Karma on cosmic mental levels. "As a man thinks so is he," according to his thoughts are his desires and acts, and so results the future. He fixes for himself the

resultant karma. The word "Fixation" is chosen for two purposes :

- A. The word implies the capacity of the thinker to shape his own destiny.
- B. The word implies also a stabilising idea, and, as evolution progresses, the ego evolves the faculty of forming definite concrete thought-forms, and, through these stable products, of subduing the fluctuations of the astral body.

This law of the fifth, or mental plane, is one of the most important laws with which we have to do at any time, and it will find its most complete demonstration in the next, or fifth Round. In relation to this fourth Round the following facts may be gathered about its working :

(a) It is the law under which the evolving personality builds up, during the course of many lives, the causal body ; it fixes the matter inhering in that body, placed there by the man as the ages slip away, and crystallises it. Before the fourth initiation the crystallisation is complete, and the inevitable shattering that is the result of crystallisation in all forms, takes place, setting the indwelling life free for further progress. All forms are but hindrances and limitations, and ultimately must go, but they have their needed place in the development of the race. Eventually the causal body of the entire race itself disintegrates.

(b) This law governs the crystallisation of all forms prior to their shattering in the process of evolution.

(c) It governs the *time* of rebirth, being one of the subsidiary branches of the Law of Karma. Each of the seven subsidiary laws is linked to one of the cosmic laws, or with the Sirian Law of Karma. We need always to remember that the cosmic mental plane is the Logoc goal of attainment, and that the Sirian Logos is to our Solar Logos what the human ego is to the personality. The Law of Karma, or Cosmic Fixation, is the law of the cosmic mental plane, and controls the corresponding law in our system.

(d) In the fifth Round this law will act as the divider, temporarily crystallising and fixing into two great classes the human monads, as they evolve. One group then (containing those who will reach the goal), will pass gradually out from under the domination of this law, and will come under the Law of Magnetic Control. The other will remain under the law in a static condition, until in a later period a fresh opportunity will come; old forms will break, and in another mahāmanvantāra, and in its fifth period, will come the chance for which they will have waited, when they can again swing into the current of evolution and the imprisoned spirits may mount again towards their source.

(e) In an occult sense this law is for us the one with which we are the most intimately concerned. It plays an important part in the hands of the Lords of Flame, and is one of Their main factors in controlling the three worlds. Note here an interesting fact, that Venus is the sixth planet (esoterically the second), and is in her fifth Round, and hence is ahead of us along every line.

This law demonstrates the static quality of love, static temporarily, but necessarily so when viewed from the standpoint of time, the great deluder. On the path of involution this law again works with the permanent atoms in the three worlds, with the building in of material around those atoms, in connection with the building devas and the reincarnating egos. The devas are the mother aspect, the builders of the body, and the reincarnating jīvas are the son aspect; yet the two are but one, and the result is the divine hermaphroditic man.

VI. *The Law of Love.*—It is not easy, in this brief digest, to tackle the tremendous problem of the place Love plays in the evolving scheme of things as understood by three-dimensional man. We could write a treatise on the subject, and leave it unexhausted. Much light comes if we can ponder

deeply on the three expressions of Love : Love in the Personality, Love in the Ego, and Love in the Monad. Love in the Personality gradually develops from love of self, pure and simple and entirely selfish, to love of family and friends, to love of men and women, on to that love of humanity which is the predominant characteristic of the Ego. A Master of Compassion loves, suffers with, and remains with His kind and with His kin. Love in the Ego gradually develops from love of humanity into love universal—a love that expresses not only love of humanity, but also love of the *deva* evolutions in their totality, and of all forms of *divine* manifestation. Love in the Personality is love in the three worlds ; love in the Ego is love in the solar system, and all that it contains ; whilst love in the Monad has absorbed a measure of cosmic love, and embraces much that is outside the solar system altogether.

This term, “The Law of Love,” is after all too generic a term to apply to one law governing one plane, but will have to suffice for the present, as it conveys the type of idea that is needed, to our minds. The Law of Love is in reality but the law of the system in demonstration on all the planes. Love was the impelling motive for manifestation, and love it is that keeps all in ordered sequence ; love bears all on the path of return to the Father’s bosom, and love eventually perfects all that is. It is love that builds the forms that cradle temporarily the inner hidden life, and love is the cause of the disruption of those forms, and their utter shattering, so that the life may further progress. Love manifests on each plane as the urge that drives the evolving monad onwards to its goal, and love is the key to the *deva* kingdom, and the reason of the blending of the two kingdoms eventually into the divine Hermaphrodite. Love works through the concrete rays in the building of the system, and in the rearing of the structure that shelters the Spirit, and love works through the abstract rays for the development to full expression of that inherent divinity. Love

demonstrates, through the concrete rays, the aspects of divinity, forming the *persona* that hides the one Self ; love demonstrates through the abstract rays in developing the attributes of divinity, in evolving to fullest measure the kingdom of God within. Love in the concrete rays leads to the path of occultism ; love in the abstract rays leads to that of the mystic. Love forms the sheath and inspires the life ; love causes the Logoc vibration to surge forward, carrying all on its way, and bringing all to perfected manifestation.

In system one, Activity, Desire for Expression, and the *Impulse to Move* was the basic note. That activity produced certain results, certain permanent effects, and thus formed the nucleus for the present system. Ordered Activity is the foundation of this system of Ordered Love, and leads to system three, wherein Ordered Activity, with Ordered Love for its impulse, results in Ordered Loving Power.

The sixth ray of devotion and the sixth law of love have a close alliance, and on the sixth plane comes the powerful working out in the lower Triad of the Personality of the Law of Love. On the astral plane, the home of the desires, originate those feelings which we call personal love ; in the lowest type of human being this shows itself as animal passion ; as evolution proceeds it shows itself as a gradual expansion of the love faculty, passing through the stages of love of mate, love of family, love of surrounding associates, to love of one's entire environment ; patriotism gives place later to love of humanity, often humanity as exemplified in one of the Great Ones. The astral plane is, at the present time, the most important for us, for in desire—uncorrected or transmuted—lies the difference between the personal consciousness and that of the ego.

In the sixth Scheme, that of Venus, this can be seen clearly ; it is the Scheme of love. Viewed from one angle, the Venusian Scheme is the second, and from another it is the

sixth. It depends upon whether we reason from the circumference to the centre or the reverse.

It is the home of the planetary Logos of the sixth Ray. This may sound like a contradiction, but it is not so really; we must remember the interlocking, the gradual shifting and changing, that takes place in time on all the Rays. In the same way the earth Chain is the third if viewed in one direction, and the fifth viewed in another.

In the sixth Chain of each scheme, this sixth law and the sixth Ray have a very important significance, whilst the seventh Chain of each scheme is always synthetic—Love and Activity in a perfect balance. The same effect can be demonstrated in the sixth Round. In the sixth Round of the present chain of the earth Scheme, the sixth law will demonstrate with great clarity and force, as love shown in brotherhood, love translated or transmuted from the astral to the buđđhic. So in the sixth root-race and the sixth sub-race a similar analogy will be seen. Out of the shattered form of the fifth sub-race of the fifth root-race, built up under the fifth Ray of concrete knowledge, with the aid of the fifth law of Fixation, will emerge the sixth sub-race of brotherly love—love shown in the realisation of the one life latent in each Son of God.

VII. *The Law of Sacrifice and Death.*—This law links itself to the third law, that of Disintegration following the connection that always exists between the ātmic and the physical plane. The Law of Disintegration controls the five-fold destruction of forms in the five lower worlds, and the Law of Death controls similarly in the three worlds. It is subsidiary to the third law. The Law of Sacrifice is the Law of Death in the subtle bodies, whilst what we call death is the analogous thing in the physical body. This law governs the gradual disintegration of concrete forms and their sacrifice to the evolving life, and is closely linked in its manifestation with

the seventh Ray. This Ray is the one that largely controls, that manipulates, and that geometrises and that holds sway over the form side, governing the elemental forces of nature. The physical plane is the most concrete exemplification of the *form side*; it holds the divine life imprisoned or enmeshed at its densest point, and it works at this time in line with the seventh law. In a mysterious way this law is the reverse side of the first, or the Law of Vibration. It is Vulcan and Neptune in opposition, which is as yet an almost incomprehensible thing for us. The densest form of expression on the physical plane is after all but a form of synthesis; just as the rarest form of expression on the highest plane is but unity or synthesis of a finer kind. One is the synthesis of matter, and the other the synthesis of life.

This law governs the seventh Chain in each Scheme; each Chain, having achieved the fullest expression possible in the Scheme, comes under the Law of Death, and obscuration and disintegration supervenes. In a cosmic sense and analogy, it is the law that governs the coming in of pralaya at the end of a system. It is the law that shatters the cross of the cosmic Christ, and places the Form of the Christ within the tomb for a period of time.

CONCLUSION

The Principle of Mutation.—In concluding the above information about the laws, I wish again to recur to the warning I sounded at the beginning, as to the extreme danger of dogmatising about these matters, and the risk of laying down hard-and-fast rules. Much must remain unexplained and untouched, and much also will serve to raise only questions in the mind of the reader. Comprehension is as yet impossible. Until fourth-dimensional sight is ours, it will scarcely be possible for us to do more than hint at, and get a

passing vision of, the complexity and the interweaving in the system. It is not easy for us to do more than grip as a mental concept the fact that the Rays, Schemes, Planets, Chains, Rounds, Races and Laws, form a unit; seen from the angle of human vision the confusion seems unimaginable, and the key to its solution to be so hidden as to be useless; yet, seen from the angle of Logocic sight, the whole moves in unison, and is geometrically accurate. In order to give some idea of the complexity of the arrangement, I would like here to point out that the Rays themselves circulate, the Law of Karma controlling the interweaving. For instance, Ray I may pass around a Scheme (if it is the paramount Ray of the Scheme) with its first sub-ray manifesting in a Chain, its second in a Round, its third in a world-period, its fourth in a root-race, its fifth on a sub-race, and its sixth on a branch-race. I give this in illustration, and not as the statement of a fact in present manifestation. This gives us some idea of the vastness of the process, and of its wonderful beauty. It is impossible for us, sweeping through on some one Ray, to visualise or in any way apprehend this beauty; yet, to those on higher levels and with a wider range of vision, the gorgeousness of the design is apparent.

This complexity is for us very much increased because we do not yet understand the principle governing this mutation. Nor is it possible for even the highest human mind in the three worlds to do more than sense and approximate that principle. By *mutation* I mean the fact that there is a constant changing and shifting, an endless interweaving and interlocking, and a ceaseless ebb and flow, in the dramatic interplay of the forces that stand for the dual synthesis of spirit and matter. There is constant rotation in the Rays and planes, in their relative importance from the standpoint of time, which is the standpoint most closely associated with us. But we can rest assured that there is some fundamental principle directing all the activities of the Logos in His system,

and by wrestling to discover the basic principles on which our microcosmic lives rest, we may discover aspects of this inherent Logioic principle.

This principle of mutation governs, as I have said above, every department in the law of correspondences, and certain things can be stated as regards the system and its component parts which will be found very illuminating if we remember that they are facts *for the present*. Let me again illustrate—we have been told that the three major Rays *at this time* are the 1st, 2nd and 7th. But later, the Rays now major may become subsidiary, and others take their place, though for this solar system the second Ray, being the synthetic Ray, will always be a major Ray. Perhaps we can here get a hint on this great principle, though we must be careful not to draw it out to too fine a conclusion. For this system the major Rays will always be the dual Rays—the negative-positive rays, the masculine-feminine rays—this being a dual system. The major Rays for system three will be those in triple manifestation.

The following table may be found of interest, if regarded as very relative, and as holding information for the present time, but also as being subject to change and circulation :

- 7 Rays—Major 1—2—7 ; 4 subsidiary converging on the 5th.
- 7 Principles—3 Major—Monad, Ego and Personality, synthesising at various stages the 4 subsidiary.
- 7 Chains—Major 1—4—7.
- 7 Planes—Major 2—5—7.
- 7 Manvantaras—Major 3—4—7.
- 7 Rounds—Major 4—5—7.
- 7 Root-races—Major 3—5—7.
- 7 Sub-races—Major 1—5—6.
- 7 Initiations—Major 1—4—5, if viewed from the angle of human attainment, and 1—5—7 if viewed from a higher.

This opens to our consideration a wide range of vision, and, though it emphasises the complexity of the subject, it also demonstrates the divine magnitude of the scheme, with its magnificent intricacies.

The reason the fourth Round is a major Round, is because in this Round two things happened—the spark of mind was implanted and the door was opened from the animal kingdom into the human; and later, another door was opened, on to the path leading from the human kingdom into the spiritual—again a dual reason. The fifth Round is a major Round because it marks a point in evolution where those who will achieve the goal, and those who will not, are sharply differentiated into two groups; the seventh is a major Round because it will mark the merging of the two evolutions, the human and the *deva*.

The major root-races are chosen for approximate facts. In the third root-race came the third Outpouring, the merging and the point of contact between the Spiritual Triad and the Lower Quarternary. The fifth root-race marks a point where higher and lower manas approximate, and where the concrete mind, meeting its highest development of this Round, gives place to the intuition from above. Here again we have a twofold reason. The seventh root-race again demonstrates dual attainment, love in activity, the basis of the third system of Will or Power.

The three major Rays, being dual, are their own sufficient explanation. They are at present the mode of expression of the three aspects, and demonstrate under their appropriate Logoi, who manipulate world affairs through the three departments, that of the Lord Maitreya, that of the Manu, and that of the Maha-Chohan. The three major planes demonstrate easily their unique position—on plane two we have the home of the Monads of Love, on plane five we find the habitat of their reflections, the reincarnating Egos, and on the physical plane we find the working out at its densest point of the life of the Spirit.

Alice A. Evans-Bailey

SOME THOUGHTS ON "THE PLAN"

By ERNEST KIRK

OF all the Reconstruction Schemes that are before the world to-day, none is so colossal, so practical and far-reaching, or so much in harmony with the Spirit of the New Age as that to which Mrs. Annie Besant, the President of the Theosophical Society, has been strenuously devoting herself for the last seven years. I prefer to call it a scheme, because it not only has the appearance of being specially and carefully designed to meet a certain set of conditions arising out of a great crisis in the evolution of humanity, but also because of the manner in which the various parts of it are interrelated and interdependent, so that the success of the scheme as a whole depends upon the successful unfoldment of the parts in orderly sequence. If we examine this scheme (Mrs. Besant would probably prefer to call it part of a Divine Plan), we shall find that it is divided into three main stages or sections, designed to be realised consecutively. Briefly, they are as follows :

1. To secure Home Rule for India within the Empire.
2. To achieve the union of East and West, mainly by establishing an Indo-British Commonwealth in which India shall play a very important part.
3. Through this union and this Commonwealth, to influence and lead the world along the lines of the new civilisation.

On the face of it and in the light of world-happenings, such a threefold scheme as this may look a simple matter, but on closer examination one realises not only the magnitude

and complexity of the undertaking, but also the enormous difficulties that lie in the way of its fulfilment. It is an amazing task which might well daunt the heart of the stoutest and bravest of the world's leaders, and yet, more amazing still, the first part of the scheme has been practically carried into effect, and substantial headway made with the second part, before the world quite knows what has happened. The campaign opened in the autumn of 1913, with the delivery in Madras by Mrs. Besant of that stirring series of lectures, "Wake Up, India!" and was continued in January, 1914, by the starting of *The Commonwealth*, a weekly paper; it was followed by the lecture in the large Queen's Hall in June, 1914, and intensified in July of the same year by the purchase of *The Madras Standard*, which was promptly re-named *New India*. There were few people, either in or out of the country, who did not think that Mrs. Besant was attempting the impossible. The story of her dramatic internment, her release by order of the Government, the marvellous awakening and response of India, the passing into law of the Indian Reform Bill, and the memorable opening of the new Councils by H. R. H. the Duke of Connaught, are now matters of history.

But there are several matters connected with, or arising out of, this stupendous undertaking, to which it seems that special attention ought to be directed. These matters may, for all practical purposes, be grouped under two headings: (a) the scheme itself and what it involves and connotes, and (b) the question of our relationship and attitude to it as members of the Theosophical Society.

THE SCHEME ITSELF

Now, as Mrs. Besant is unquestionably the greatest living authority on the scheme, having been the first to introduce and advocate it, it follows that, if we want accurate information

about it, we shall be doing the best possible thing by consulting her, and by studying her speeches and writings on the subject. And when one does this, almost the first thing one begins to realise is that Mrs. Besant's actions and attitude are motivated by a firm and abiding conviction, one might almost say certain knowledge, that the scheme is part of a Divine Plan for the helping of the world at this crisis, and that upon her shoulders rests, to a very large extent, the responsibility for carrying it through successfully. To those of us in India who have been privileged to see more of her work than others, it would certainly seem as if, in this tangled world of action, the high gods had singled her out as the one person best qualified to lead the enterprise. One realises, too, that her actions are inspired by a very definite theory. This theory is so clear-cut and pronounced as to amount to a creed, a set of beliefs. At least that is how it appears, though to Mrs. Besant it may be more than a theory, it may be an actual matter of knowledge. Stated briefly, and as far as possible in Mrs. Besant's own words, this set of beliefs would run as follows :

1. That, in this great transition period, Great Britain is "the one country in Europe which is capable of making the transition to democracy possible without revolution . . . She is the one nation for this work, being in a peculiar position of advantage . . . She has won practically universal suffrage for the whole of her population. The way is open before her." In other words she is destined by kârmic right to be a future great World Power.

2. That not only is the welfare of India dependent upon her union with Britain, as an equal partner in the Commonwealth, but that without that union both of them must fail, and human progress be retarded for a century or more. "We are standing now at the parting of the ways, both for Britain and for India: torn apart, both of them go down; clinging together, both of them will lead the world . . . If England

and India together cannot make a Commonwealth of free Nations, then the exquisite Plan which might knit together Europe and Asia in freedom, and not in tyranny and subjection, will be put off probably for a century or more . . . The whole power of the Inner Government of the world, the Ṛṣhis and Devas, the whole of Those, are set to carry Great Britain and India through the struggle together and not separated, for in their union lie the salvation and peace of the world."

3. That by virtue of her being the first sub-race, or root-stock race from which all the others sprang, she, the root-stock race, is an all-inclusive one, and contains within herself, though perhaps in a lesser degree, all the qualities of the other sub-races of the Fifth or Āryan Race. India is "the heart of the world, the mother of the great Āryan Race, whose children are scattered everywhere . . . India, the Motherland, has been the melting-pot for all the sub-races . . . You have here in the root-stock the germs of all the various qualities of Fifth-Race mankind, embodied and balanced in your root-race".

4. That "India is the only Nation in the world capable of destroying materialism".

5. That "Hindūism is an all-embracing religion . . . the peculiarities of all later religions are found in Hindūism . . . Hindūism is the root-religion of all the Aryan Race. The race has spread all over the world . . . it has carried all its characteristics with it, but not its religion. But in that religion all the great doctrines are contained, and there is nothing in the later religions that you cannot find in Hindūism . . . There is no doctrine of any great Faith that is not part of Hindūism and embodied in Hindū philosophy."

6. That "the old Indian idea of the family as the unit, and not the individual, is the right one," and that "this is the one part of the work which India has to preach to the whole world". (See *The Inner Government of the World*.)

It will thus be seen that there is more in this scheme than appears on the surface. It involves questions of Fifth-Race civilisation, Internationalism and Politics, Ethnology and Sociology, Science and Religion, the colour bar. and of course the fundamental question of Brotherhood—and all these in the light of the New Age. With regard to the first two clauses in the creed, the following two extracts are of interest, the one from Mr. C. Jinarājadāsa and the other from Dr. Rabindranath Tagore. The former, speaking at the T.S. Convention, at Adyar, on “History and Reincarnation,” said :

Rome was made into an Empire in order that she might establish the peace during which Christianity could spread. Rome reincarnated is England to-day, and what was well done of old gives her another privilege to-day, for a mightier Empire is now hers than was ever possible for Rome ; India is with her now, and the young races of the English Colonies. It is England’s mission once again to establish a world peace, during which the new Gospel of Life and Action that is to come can spread for the welfare of the world ; all the nations will join in the common work, but without England as leader it cannot be, and without India by her side, England cannot accomplish. It is for this that the Armada failed and even the winds fought on England’s side.

Dr. Tagore, addressing a large and distinguished audience in Calcutta the other day, on education, remarked that it was

due to no external cause that the West now occupied a principal place in the modern world : she had achieved that eminence because she had realised some great truth in her mind and carried it out in action. The East would not attain her eminence by any physical or mental rejection of the West . . . The late war had made it evident to the West itself and to the whole world, that some great truth had been lost sight of. The best minds of the West were employed in seeking for that missing truth, and in doing so had instinctively turned towards the East. The East had unshakable faith in the infinite, living ideal, and the time had come for the West to come to the East. That was the point reached in the world’s history to-day. *It was the problem of every country to bring to pass the deeper reconciliation of the East and West, so that humanity might become one.* (Italics mine.)

In this respect Asia’s great poet has expressed what is already in the minds of an ever-growing number of leading men of both East and West. And after all, this is the very backbone of the scheme.

With regard to some of the questions involved in the scheme, a little more explanation seems to be necessary. For example, Mrs. Besant speaks of the root-stock of the Fifth or Āryan Race as being the same as the Root Race or first sub-race. The first sub-race, the Root Race, and the root-stock race are synonymous terms. She also appears to infer that the first sub-race, by virtue of its being the root-stock, contains within itself, though in a less developed form, the qualities of all the other sub-races. The whole of the contexts from which the quotations on this point are taken suggest that, whereas it is the business of each of the other sub-races to develop a special quality, it is the business of the first or root-stock to develop all the qualities more or less simultaneously, and that in some way she is the custodian of them all, and must persist, not only to the zenith of the fifth sub-race, but right on to the end of the Fifth Race. I have personally met a number of well known Indian Theosophists, Lodge officers, who hold this view.

Now, if we turn to *The Secret Doctrine*, ii, 453, we shall find there a diagram of a genealogical tree of the Fifth Root Race. There is the main stem with seven different limbs, and on each limb seven branches, and on each branch innumerable spines, cactus-like. The main stem only is spoken of as the Root Race, and this is marked "A" up to the point where it branches off into the first sub-race, and then it is marked B. 1. The other sub-races are marked B. 2, B. 3, B. 4, and so on. It is clear in this diagram that each of the seven sub-races springs equally from the Root Race, and that therefore no sub-race can claim a root-stock monopoly, so that what applies to the first in the matter of "germs" applies equally to the other sub-races. This seems also to be Bishop Leadbeater's view, for in his book *The Monad*, page 120, he says that each sub-race develops its own particular quality, and that "this passion for scientific accuracy, for perfect truth in minutest

detail . . . which has made possible the achievements of modern science . . . is a comparatively recent development, the special development, in fact, of the fifth sub-race . . . We now demand first of all that a thing should be true, whereas the older sub-races demanded first of all it should be pleasing.”

One would imagine, too, that if this principle of root-stock monopoly applied to the first sub-race of the Fifth or Āryan Race, it would apply also to the first sub-race of the Fourth or Atlantean Race; but, judging from the evidence at our disposal in such books, for instance, as *Man: Whence, How and Whither*, it does not appear to be so. The outstanding sub-race in the Fourth Root Race, which persisted for hundreds of thousands of years, was the third sub-race, the Toltec. There is clearly here a difference of views requiring further explanation. The only advantage, if it be an advantage, that the first sub-race may reasonably claim on this score, is that, according to *Man*, it was the last in point of time to settle in its appointed habitat—India.

Then, again, what exactly is meant by the first sub-race as applied to Indians? Is it applied ethnologically only, or does it also connote certain inner qualities irrespective of birth? Is there any particular community or caste that can fairly be said to be the chief representative of that sub-race? Does not India for the most part consist of a mixture of the Atlantean sub-races with their customs and traditions? Is it part of the Plan to absorb and assimilate the best of this Atlantean mixture into the Āryan first sub-race?

Further, it would be interesting to know whether Mrs. Besant's references to Hindūism mean anything more than that Hindūism is a magnificent religion, capable of inspiring and illuminating all other existing world-religions, and that, as such, it ought to be a universal religion and not confined, as it is now, to those who are born within the Hindū pale only. Some Theosophists I have met understand the statements of

Mrs. Besant on this subject to mean that Hindūism, being the religion of the first sub- or root-stock race, must one day become the religion of the whole Āryan Race. If this is so, what relation will Hindūism then have to the new religion which it is generally supposed the World-Teacher will found when He comes? Speaking recently on this point, the Rt. Rev. C. W. Leadbeater said :

We must get over the idea that one religion, even though it be ours, has exclusive possession of the truth. There is no such thing. All religions alike are efforts to help people to reach the same great goal . . . There are egos who need the particular aspect of religion which is to be had in India; there are others who need that which is to be found in Buddhist or Muhammadan countries; there are others who need the surroundings which we find in Christian countries . . . It is only the language and the presentation which are different . . . the fundamental truth is the same in all cases.

These are a few of the problems involved in the undertaking, with regard to which there is a demand for more information. The general outline of the scheme, however, is clear. So also is its objective—"the deeper reconciliation of East and West, so that humanity might become one". What is this but a modern interpretation of our First Object, which declares that it knows no distinction of race, creed, sex, caste or colour? The whole scheme is, in fact, a response to the appeal from humanity for the recognition of the fundamental truth of Universal Brotherhood. And to such an appeal no Theosophist can turn a deaf ear!

OUR ATTITUDE

This brings us to the question of the relationship and attitude of members of the Society towards the scheme. In view of the above, and in view of the significant fact that our President stands committed to the task, what should be our attitude? Should it be one of sympathetic neutrality, or active co-operation? Can we be neutral? No Theosophist can excuse himself on the ground that the undertaking

involves a certain amount of political propoganda, for while the Society, as such, cannot commit itself to politics, each member is at liberty to choose his own line of activity, and even if he be prevented from taking part in politics by reason of his being a Government servant, there are scores of other ways in which he can co-operate effectively. To those Theosophists who believe in the existence of a Hierarchy of Perfected Beings who guide the destinies of humanity and who have Their chosen representatives amongst us, this question will probably have been settled long ago. But while many of our members are busy co-operating with the Plan in one way or another, there are, incredible as it may seem, many who either do not know of the existence of such a scheme, or, knowing, have not yet begun to realise the magnitude and importance of it, much less their responsibility towards it.

Here again in this connection we have to take into consideration Mrs. Besant's lead. Not that she has ever asked any of us to follow her blindly—rather has she always insisted on our thinking out things for ourselves—but obviously such a stupendous committal as this by the President cannot but be a matter of concern to us. Were it otherwise, we should brand ourselves as ungrateful and illogical. For, after all, the Society elects a President not because he or she is a great Statesman, Scientist, or Leader, but because he or she is, from the Divine Wisdom standpoint, as well as from the standpoint of executive ability, the best available person for the position.

It must also be remembered that for all practical as well as for all occult purposes, Mrs. Besant stands in the same relationship to us as did our revered H. P. B., and there can be no possible justification for accepting the one as an oracle and not the other. There is another thing to be taken into consideration also, quite apart from Mrs. Besant's long years of study of inner causes under exceptionably favourable

circumstances, and that is her deep and intimate knowledge of India and Indians, arising out of her great love for India and her long stay in the country. Her attitude, therefore, must, in the very nature of things, be an important factor in helping us to a right decision in this matter.

But a bigger factor is the nature of the undertaking itself. As we have seen, it is in reality Theosophical work of the highest possible value, being vitally connected with the spread of Universal Brotherhood and the liberalising and vivifying of all the religions of the world. Many of us who have lived in India, know from painful experience how very lop-sided the average Britisher or Indian is if taken by himself, but how each has qualities that are complementary, qualities that, taken together, make a fuller and richer type of manhood. We know, too, that racial and colour prejudices constitute an almost insurmountable barrier, not only between man and man, but between East and West. Knowing this, and knowing that it is the main object of the scheme to break down this bar to brotherhood, can we remain passive? Can we be content with merely holding weekly study classes on the subject? Are we to remain indifferent while the biggest undertaking the world has seen for thousands of years is being led by our President? Rather shall we not divest ourselves of national and racial prejudice, face the facts, get them into proper focus, and make our decision? These are questions which each must answer for himself and which no true Theosophist can ignore.

Ernest Kirk

[I print the above as dealing with a matter of extreme interest to Theosophists. I have corrected only one statement, because it dealt with facts, not opinions. The lectures, "Wake Up, India," were given in the autumn of 1913, so I have transferred the sentence on them to its proper place in order of date: *The Commonwealth* was started six months before *New India*, and the latter was not the opening of the campaign. I may add that the political work was really the fourth

step in my Indian work for "The Plan". It began with the work to break down materialism and revivify Hindūism in 1893, a work recognised by Sir Valentine Chirol as a potent factor in creating what he called the "unrest"; the second stage was the work for religious and national education, one of the early results of which was the Central Hindū College and School, now the Hindū University; the third was Social Reform, begun in that School, and summed up later in *Wake Up, India*—and the fourth, the direct political agitation. Those who would understand should realise this connected work in India, while the political ante-dated the others in England, beginning in the seventies of the last century and marked by the booklet on *England, India and Afghanistan*.

With regard to the opinions expressed and the questions put by Mr. Kirk, I do not wish to give, at present, "more explanation". The questions as to root-stock and first sub-race deal with nomenclature, and each can choose his own. Bishop Leadbeater's view as to qualities in no way conflicts with mine; we all know that germs of all Fifth Race qualities exist in every body, but in the sub-races one quality is dominant in each; we talk of men and women, though the masculine body has the feminine organisation latent, and the feminine body the masculine organisation latent. I am not responsible for the various speculations as to deductions from my statements, and cannot answer as to possibilities if they are accurate. When "some Theosophists I have met" misunderstand a statement of mine, I cannot say what would be the relation between the two religions mentioned, "if this is so". So far as I am concerned, I do not endorse the view of the said Theosophists.

I am glad that Mr. Kirk raised the points, as his doing so shows that his view of the general outline is not a mere reproduction, but that he has carefully thought out the matter, and dissents on some minor points. Personally, I do not wish to divert the attention of readers from the main ideas, and run into a discussion of comparatively unimportant details.—ANNIE BESANT.]

FROM THE EDITOR

HERE, as in *New India* and in *The Adyar Bulletin*, I must offer grateful thanks to all who remembered my seventy-fifth birthday, with cable, telegram and letter, some accompanied by a birthday gift. The money gifts I put aside for my traveling expenses, for they are very heavy, save for the cost of a little bag to replace one that is wearing out, for which I subtract a small sum from each, so that it will serve as a symbol for me. Cables and telegrams came from :

Sections, T.S. : Norwegian, English, Dutch, Icelandish, Egyptian, Burmese, Italian, Indian, Dutch Indian.

Lodges, T.S. : Welsh Lodges (Penarth), Perth (Australia), Chatswad (Aus.), Kumbakonam, Rangoon (4), Bombay (2), Negapatam, Vizagapatam, Bangalore (3), Anantapur, Bowringpet, Tuticorin, Secunderabad, Madanapalle, Poona (3), Mysore, Sivaganga, Broach, Moradabad, Bengal, Allahabad, Madura, Malvan, Welvredensub, Indore, Simla, Karachi (Sindh Lodges), Mandalay, Cawnpur, Ahmednagar, Palghat, Hubli, Perulam, Big Conjivaram, Guntur, Shanghai, Ujjain, Gaya, Galle, Trivandrum, Copenhagen, Rajkot City, Podhallapur, Nandod, Alwar, Bhavnagar, Kolhapur, Ahmedabad, Hyderabad (Dn.), Mangalore (also letter), Hyderabad (Sindh), Stockholm, Baroda, Rohilkund, Shrinagar.

Friends in the following places :

Foreign : Geneva (K. N. R. C.), Rangoon (4), Brisbane, Sydney (7), Brussels, Adelaide, name illegible (Blech family), Dunedin (Hilarion House).

Home : Bombay (12, and 1 family), Benares, Naini Tal, Poona (7), Pondicherry, Palghat, Kalimpong, Navasari, Bhavnagar, Mahrana, Taungdwing, Simla (3), Palampur, Malvan, Hyderabad (Sindh Home Rulers), Benares (family), illegible (Tarine), Shivapuram, Allahabad (2), Ahmedabad (family), Surat, Gwalior, Jeypur, Cawnpur, Kalyan (3), Kellamanchile, Ahmednagar (family), Gorakhpur.

Co-Masonic : Rangoon, Australia through Administrator-General. *Star Lodges* : Rangoon, Poona City, Galle, Ahmednagar, Rochester, U. S. A. (letter). *Round Table* : Australia through Senior Knight. *E. S. Groups* : Rangoon, Bombay, Bangalore, Australia through Corresponding Secretary. *Schools* : Benares Girls (School and College), Madanapalle, Benares Boys, Cawnpur.

Scouts and Girl Guides : Benares, District Council (name illegible), Cawnpur, Galle, Ahmednagar.

[Two telegrams, names quite illegible. Some of the above names are doubtful in spelling.—ED.]

ECHOES FROM THE CHANGING WORLD

ATOMIC STRUCTURE

It may be of interest to Theosophical students to know that the latest discoveries with regard to the structure of the atom confirm views propounded in *Occult Chemistry*. From time immemorial, the craving of the human mind has been to look for unity in diversity. Thus the efforts of science have been to simplify phenomena to the bedrock of the fewest possible assumptions, and, for the innumerable substances to be found on the surface of the earth, the chemist had reached a common basis of eighty odd elements. But this did not satisfy the extremely logical, and theories have not been wanting which claimed a common ancestor for all the ninety elements. Prout put forward such a theory, and suggested that the heavier elements were formed from Hydrogen; but experimental work did not confirm this. On the other hand, it was claimed by the opponents of Prout's theory that if the heavier elements are mere aggregations of Hydrogen atoms, their atomic weights must be multiples of the atomic weight of Hydrogen, or, in other words, whole numbers. This was found, by very accurate work, to be contrary to experimental evidence. Prout's theory thus failed to obtain a hearing.

In 1886, Sir William Crookes put forward the view that the Daltonian conception—that all the atoms of an element are exactly alike—might be contrary to fact. He thought that what the chemist calls the atomic weight may be only the average, or rather a statistical and not a real value. The scientists of the time, including Maxwell, turned a deaf ear to his view, but recent events have shown that they were hasty in their decision.

Sir J. J. Thomson had devised a method, by positive ray analysis, of finding the atomic weights of elements. He was able to show that although the atomic weights are not absolutely constant for the same element, they are sufficiently constant not to show a measurable discrepancy. Dr. F. W. Aston, working at Cambridge by the same method but with much more refined apparatus, has been able to show that all the atoms of the same element, say Neon, do not have the same weight. The International Table of atomic weights gives the atomic weight of Neon as 20.2. Dr. Aston has shown that this is due to the presence of two kinds of Neon atoms: one with atomic weight 20, the other with 22.

In Nature they occur in the proportion of 90 to 10 respectively. When the chemist finds the atomic weight of Neon by the usual methods, he really finds the "statistical average". Dr. Aston has experimented with all the lighter elements, and has shown that all those elements which do not have whole numbers as their atomic weights in the International Table, consist of mixtures of "Isotopes," i.e., elements with the same properties, but with different atomic weights. Dr. Aston has found that all these Isotopes have whole numbers as their atomic weights.

The prophecy of Crookes and the acute guess of Prout have therefore been to a certain extent vindicated. These interesting experimental results are clearly understood if the modern theory of atomic structure is taken into account. The electronic theory had led the way for a common basis for all matter, but the discovery of the positive electron or nucleus, or *Proton* as it is now called, has made it practically certain that all matter is built up from a common brick. This brick is of two kinds: the one with a positive electric charge and very massive, called Proton, and the other with a negative charge and with practically no weight, called Electron. The atom is like a solar system, with the proton as the sun and the electrons as planets. For Hydrogen there is one proton in the nucleus and one electron as the planets. The heavier elements have more protons in the nucleus and a correspondingly larger number of electrons surrounding the nucleus as planets.

It is impossible to go into the details of atomic structure in this brief summary, the purpose of which is to draw attention to the confirmation of the view held by the authors of *Occult Chemistry*. It is a commonplace among students of Theosophy that by aggregations of the ultimate physical atom we arrive at the ultimate chemical atoms, which on further aggregation form the various chemical elements. It may be mentioned here, as among the minor verifications of clairvoyant investigation, that both Sir J. J. Thomson and Dr. F. W. Aston, in the course of their investigations in positive ray analysis, have found "an element with atomic weight 3," not yet named by them, but called "Occultum" by the authors of *Occult Chemistry*.

YADUNANDAN PRASAD

THE WONDERFUL REJUVENATION OF CHINA

(From "New India")

CHINA, whose frontiers guard more land than is covered by the whole of Europe, is emphatically a country of extremes. We have been brought up to think of her people as immovable, but that is merely

because the periods between one change and another are so vast that history fades into myth when we try to review them.

China, like all the other countries of the world to-day, stands at the parting of the ways, occasioned by the opening of a new cycle; so for once we are able to observe her in the act of changing, and she electrifies us by her lightning methods. The placid mask of her age-long, opium-soaked torpor suddenly drops, and we gaze in amaze at a crowd of boyishly eager people earnestly learning to read and write.

Try and imagine what an age-long incubus has been lifted from the mentality of the people. Two years ago a diligent Chinese student of twenty-five could not hope to read and write his mother-tongue as well as can a child of twelve in most countries, for the 43,000 Chinese alphabetical signs made even a moderate mastery the luxury of the scholarly few. To-day anyone can learn to read and write Chinese in a few hours. The Board of Education has invented a national phonetic script alphabet, and thirty-nine signs are all that have to be learnt. Little children vie with their grandparents in the great game of the new alphabet; boys teach their elders, and any old lady who has been fortunate enough to learn the new script is sought after by all the young men and women of the neighbourhood. Books and writing material are at a premium, and many a smoke-blackened wall forms the blackboard, with a piece of plaster fallen from the ceiling for chalk; while, if all else fails, the ancient way of writing with a stick in sand, or even in dust, serves the purpose.

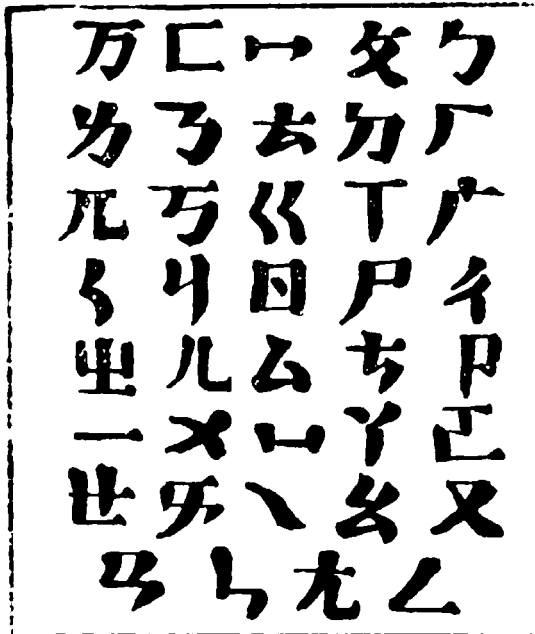
Such a change had been thought of before, but it was considered that the ancient script was the bond which united all the widely differing parts of the Chinese Empire, for it had the advantage of being independent of individual vocal languages. Written down, local dialects and tongues could be understood by all literates, and this is probably why Japan clung to the Chinese script. There is no doubt that mighty changes must come about when 400 million people, or even half of them, suddenly begin to read. So much depends upon what they read.

A national type of a very high order has been produced by the ancient Chinese philosophies and ethical principles handed on by the literate few to the illiterate masses. Reserved, truthful, earnest and good-natured, their family life formed the basis of their social and political organisation, as in ancient India and in our own day. What they will develop into when the thought of the modern world permeates the interior of China, future generations will record. We can only wish them well, and strongly hope that steady advance on the upward path of evolution may result.

A. J. W.

Enquiries have been sent in regard to the new phonetic alphabet which the Chinese Board of Education, aided by some distinguished foreign scholars, has devised. We are glad to be able to give thirty-nine out of the forty new letters, and regret that we cannot help our readers to learn Chinese by appending the Chinese sounds to the signs.

They are taken from the pages of our enterprising contemporary,



The Children's Newspaper, whose Editor aims at keeping the rising generation well abreast, if not in advance, of their seniors in the discoveries of science, of adventure and of knightly emprise of all kinds. To have the most complicated alphabet in existence reduced in little more than twelve months from 43,000 signs to 40, is to open up a wonderful world of ancient Chinese literature, as well as to facilitate translations from foreign writers. The British and Foreign Bible Society at one stroke popularised both the new script and the *New Testament* by printing millions in the new characters and thus meeting a popular demand. Old and young were eager to learn, and many stories are told of the way in which the new script was spread. At Kuwo, "an old

woman of seventy learned to read and write, and taught four young men, who in their turn became teachers".

Arthur Mee writes: "In thousands of cities, people of all ages are learning the new alphabet, and becoming for the first time readers and writers of their native language. Nothing like it, on such a gigantic scale, has ever happened in the history of the world before. The movement has the full support of scholars and the Chinese Government, which has issued an order to its officials to see that the new script is taught everywhere in the schools. It seems too amazing to be true, yet it is a fact that in a very short time practically four hundred million people will have been changed from illiterates into readers and writers."

CORRESPONDENCE

THE LIBERAL CATHOLIC CHURCH

TO THE EDITOR, "THE THEOSOPHIST"

During the last four years a number of attacks have been made on the Liberal Catholic Church. Our Church has not cared to make any direct reply to these attacks. Some came from the Jesuits; some from dissident "Theosophical" organisations in America (whose promoters have for a long time also been attacking the leaders of the Adyar Society and their teachings); some, I regret to say, from our own ranks. Their object was not to ascertain truth, but to calumniate and destroy. Our weightiest answer lay in the work that the Church was doing and in its literature.

Many of these inflammatory pamphlets were sent from America to our bodies in different parts of the world, in the endeavour to stir up in the Society one of those periodical disturbances which keep out of its ranks hundreds of splendid people who value the ordinary amenities of civilised life. For the information of Lodges and of our friends a couple of leaflets, bearing on the matters under discussion, were issued three years ago. I now wish to ask the courtesy of your columns to say that those who are interested can obtain a fuller statement, called *The Facts regarding the Episcopal Succession*. It can be had (4d. post free) from the St. Alban Press, at the following addresses:

Guildford, Surrey, England.

4 Raymond Road, Neutral Bay, Sydney, Australia.

2394 Beachwood Drive, Hollywood, Los Angeles, Cal., U.S.A.

I have also written an open letter to His Grace the Archbishop of Canterbury, in which I take exception to the pronouncements on this subject of the recent Lambeth Conference (of which he was Chairman) and state the facts of the case. This has been published under the title of *The Lambeth Conference and the Validity of Archbishop*

Mathew's Orders, and may also be had from the St. Alban Press (5d. post free).

I should like to add that the Editorial references to the Church which appeared in THE THEOSOPHIST some years ago found us quite unprepared, with no Liturgy of our own or organisation ready to hand. This has to a great extent now been remedied; though in London we have done little but mark time, owing to the impossibility, amid the difficult conditions created by the War, of finding adequate accommodation. So long as we are unable to seat more than a fraction of our own people, it seems useless to appeal to outsiders.

New Zealand
August, 1921.

† J. I. WEDGWOOD
Presiding Bishop

THEOSOPHISTS *versus* OUR MEMBERS

C. W. S. writes a useful letter, but one is reminded of the old Scotch woman's saying concerning the elect: that she had come to the conclusion that only she and the minister would be saved, but "whiles Ah ha'e ma doots about the minister," for—"in a word, nine-tenths of the members of the Society are not Theosophists in accordance with the precepts of the Masters' teachings". Well, if there is as much as one-tenth who really live up to the precepts in *At the Feet of the Master*, the Theosophical Society isn't going to do so badly after all. If as much could be said for the Christian Church, it would be a greater force in the world than it is to-day.

C. W. S., however, in his very frank and well-meant criticism, does point to certain grave dangers which ardent young members may fall into. Over-zeal, as Mrs. Besant points out, awakens unnecessary hostility against the movement, and a good deal of it, after all, is mere froth. Where a member talks about "my work," and "I built up such and such a Lodge" and did this, that and the other, generally such a member has been as much a hindrance as a help—in fact a "storm-centre". Theosophical leaders, such as H. P. B., A. B. and C. W. L., have all insisted that family obligations, and every duty which really is our duty, must be fulfilled; and if zeal for Theosophy brings about the neglect of these, then the member, man or woman, comes under a censure such as is given in the *New Testament*: "He that provideth not for his own household, hath denied the faith and is worse than an infidel."

The letter in the same number (May, 1921), signed "One of the Ranks," refers to would-be occultists putting themselves under a great strain, which would be true in more respects than one, and

bringing about reactions and breakdowns, which more moderate methods would have avoided; the *motive* for gaining control over our bodies and the practice of thought-control are also referred to. It amounts to exercising common sense, each individual quietly taking stock of himself, of his strength and of his resources. Bernard Shaw is stated to have given the following advice to a young man who wished to work in the social movement with which Mr. Shaw is identified: "Work hard at your profession and succeed in it first, and then you will be in a position to give effective help." There are lots of things connected with the Theosophic life that we only realise late in the day. In an article entitled "Some Words on Daily Life," written by a Master of Wisdom, the warning was given that the work requires the greatest tact and discretion. We don't want "tub-thumping" and excitement in Theosophy; methods suitable for electioneering are not suitable for spreading Theosophy. A small Lodge, carrying on steady work, following out month by month a systematic course of study, is of far more value to the community than one which follows sporadic methods, getting audiences and then losing them, and finishing up with a collapse.

HIBERNIAN

BOOK-LORE

Karma, and other Stories and Essays, by Lafcadio Hearn. (George G. Harrap & Co., Ltd., London. Price 5s.)

The publication of a posthumous book of Lafcadio Hearn's is something of a literary event. Though the material in the present volume cannot be said to reach the standard of that charming writer's best work, this gleaned from various journals, to which Hearn contributed, was well worth while. The title-story, *Karma*, is an extraordinary psychological study that is of particular interest to Theosophists, but his manner of treating the theme is a little reminiscent of such varied writers as Henry James and Dostoïeffsky. The story deals with a lover whose loved one makes the following demand as proof of his love for her: "Write out for me a short history of your life; . . . write down everything you feel you would not like me to know." The confessions of Rousseau, Marie Bashkirtseff and Barbellion seem to hide more than they reveal compared with the agonising avowal of this lover who in the end writes of his most devastating sin.

The finest essay in the volume is undoubtedly "The First Muezzin". It deals with Bilâl, the first singer of the Muhammadan Call to Prayer. It is as scholarly as it is beautiful, and every line is written with deep and discerning sympathy. "China and the Western World" was written before the Anglo-Japanese Alliance. Subsequent events have disproved much he stated with so much confidence. Had he been aware of the Great War, the fall of Russia and the Chinese Republic, he would have written a very different "retrospect and a prospect" of the Celestial Kingdom. He writes—and time cannot change the wisdom of his words:

The way to the highest progress can be realised only through the annihilation of all prejudice, through annihilation of every form of selfishness, whether individual or national or racial, that opposes itself to the evolution of the feeling of universal brotherhood. The great Harvey said: "*Our progress is from self-interest to self-annihilation.*" Modern thought endorses the truth of that utterance. But the truth itself is older by thousands of years than Harvey; for it was spoken, long before the age of Christ, by the lips of the Buđha.

The volume concludes with four Japanese fairy stories, and they are told with that exquisite delicacy we associate with Hearn's work.

The remarkable portrait of the author, which appears in this volume, will require no acquaintance with Lavater to recall Hearn's weird and ghostly literary pledge. It is the portrait of a man who has dreamed dreams, who has seen the horrible as well as the beautiful in his strange exotic visions, and knows too well the meaning of the Japanese phrase, *mono no aware wo shiru*, "the Ah-ness of things".

F. H. D.

The Philosophy of Shāṅkara, by M. A. Buch. "The Gaekwad Studies in Religion and Philosophy": VI. (Published by A. G. Widgery, the College, Baroda, India.)

In his Preface to this book, the author states his aim as being to supply a popular exposition of the philosophy which is held in highest esteem in India, the Aḍvaiṭa; and we consider that he has succeeded admirably. His mode of expression is simple enough to be easily followed by anyone fairly well acquainted with philosophic terms, and yet he manages to bring out all the salient features of Shāṅkara's daring interpretation of life. The book is also remarkable for the contact that it establishes with Western philosophy, a contact which has for long been much needed in order to remove false impressions regarding Eastern philosophy from the minds of Westerners. For instance, the average Western "Orientalist" would probably say that the Veḍāntin held the world to be an illusion, and that the best thing to do was to get out of it as soon as possible; hence it is no wonder that the active West has no use for what naturally seems to it a gloomy and unpractical idealisation of suicide. But when it is explained, as in this book, that the illusion, or māyā, consists in the deceptive nature of appearances, no one is likely to deny that freedom from such bondage is to be desired as essential to perfect knowledge. It is from this standpoint of perfect knowledge, so Mr. Buch maintains, that Shāṅkara regarded much of what passes for knowledge as relatively ignorance, or avidyā. There is nothing but the Self; all phenomena, including individuality, are transient effects, produced by one unchanging cause, and partaking to a limited extent of its nature; hence they are all means to a knowledge of the Self, when not mistaken for independent realities. Such was the uncompromising verdict of Shāṅkara's intuition, supported by the logic of his commentaries.

After a masterly Introduction, the author devotes the first chapter to comparing the Eastern and Western outlooks, and clearing up many

misapprehensions on the part of the latter regarding the former, such as its "pessimism," by giving a concise summary of the pragmatic value of the Hindū standpoint. The second chapter is of special interest to those who already have a certain acquaintance with the other systems that have gained a hearing in India, for it not only shows the lines on which Shaṅkara argued against them, but also the fact that he considered a reasoned exposure of fallacies to be consistent with true tolerance. The chapters on "Metaphysics" and "The Doctrine of Māyā" are perhaps the most important, as they go to the crux of the whole problem of existence. After them we find a chapter on "Ethical Conceptions in Aḍvaitism," which is chiefly interesting as illustrating the attitude peculiar to the mystic, namely, that morality is a means to an end, rather than an end in itself. Then follows a careful review of Western philosophies in their relation to the Veḍānta; and here the author seems to be quite at home with the essential features of recent developments, his grasp of Bergson's position, for instance, being delightfully accurate. The remainder of the book is taken up with an analysis of the epistemology of Shaṅkara's doctrine, in which he proves his claim that this great teacher was a philosopher in the strictest sense of the word, and not merely a theologian. Truly, as Mr. Buch agrees in his Preface, "the last word on Shaṅkara's philosophy is not said as yet"; nevertheless this lucid presentation takes us well on the way towards it.

W. D. S. B.

The Heart of the Bhagavad-Gitā, by Dr. Lingesh Mahabhāgavāt, of Kurtkoti, Ph.D., now His Holiness the Jagadguru Shankarāchārya of Karviy and Sankeswar. With a Foreword by Dr. S. Subramaniam Aiyar, LL.D., and a Preface by Prof. A. G. Widgery. (Published by Prof. A. G. Widgery, The College, Baroda. Price Rs. 2-4.)

This book was originally written and accepted as a thesis for the degree of Doctor of Philosophy at the Oriental University of Washington, U.S.A., and has now been published as No. III of the "Gaekwad Studies in Religion and Philosophy". The book is an attempt to answer without bias the question: "What is the value of the *Gitā* as a guide to practical life." It does not touch other questions, as to its age, authorship, or the inspired nature and character of its author, etc. From the wording of the colophon at the end of every chapter the author concludes that the *Gitā* is a philosophy of Brahman and a Science of Yoga, the latter recommending several lines of conduct leading to the realisation of that reality. It shows there is

no antagonism between yoga and worldly life. It recognises varieties of minds and inclinations, and shows them different ways suited to each nature, but all converging to the same goal; this point of convergence is called Yoga by the *Gītā*. The book takes up for separate consideration Karma Yoga, Dhyāna Yoga, Jñān Yoga, Bhakti Yoga, and discusses their methods. The arguments are put forward properly, and the conclusions arrived at are well supported. The author proves the *Gītā* to be a book for the man of the world as much as for a student; he has answered the question he put to himself in an eminently satisfactory way.

The Foreword by Dr. Subramaniam is of as much importance as the book itself, if not more, in that it discusses some other questions, which the author excluded by limiting the scope of his work. The learned Doctor identifies Nārāyana of the *Mahābhārata* (presumably of the *Nārāyaniya Upākhyān* of the Shānti Parva) with the Lord Sanat Kumāra. He thinks (1) that the message was from this Spiritual King, Nārāyana, to the humanity under His charge (Nara); (2) that it was called forth by the cyclic change taking place at the time when it was vouchsafed; and (3) that this was at the time when the Āryan race moved from its birthplace in Central Asia, near the White Island (*Shvetā Dwīpa*), sanctified by the holy presence of Nārāyana. These are conclusions of great moment, requiring to be established before they can claim public acceptance. The book is well printed, on good paper, and nicely bound. It will be a very useful help to the proper study of the *Gītā*.

P. B. N.

The Law of Love, by C. R. Stewart. (Kegan Paul, Trench, Trübner & Co., London. Price 4s. 6d.)

The key to this book is found on page 126: "Thou art chosen by me to carry the truth to men—thou shalt find the instrument to write through—I have spoken." The "instrument" was found in one of the thousand-and-one dabblers with unknown powers who permit their hand to be used for automatic writing, and a book is the result that the thinking world could well do without.

The writer, on whatever plane, has read—we cannot write, studied—a good many books on Theosophy; he has misunderstood some parts, and warped others to suit his own religious and social preconceptions, until we are reduced to take refuge in the same Parable of the Sower which he quotes for his own purposes: truly, when new light was shed on world-problems by the teaching of Theosophic

concepts, the enemy quickly set to work to sow tares amongst the wheat. Tares in themselves are not bad; it is only when they are passed off for wheat that danger comes in of malnutrition for those who devour them. One sample, and enough is said :

When one has ceased to desire fleshly love or money or power, then the need to incarnate no longer exists, and man becomes divine, but there are very few as yet who have attained to that, but a few are doing so. H. . . has attained it; he is the only man living in flesh who is at that stage. Buddha and Christ both attained, but Buddha has gone over to the dark side since, through pride and rebelling against the decree of the Gods. (p. 3.)

A. J. W.

The Rites of the Twice-Born, by Mrs. Sinclair Stevenson. The "Religious Quest of India" Series. (Oxford University Press, London.)

An analysis of religions discloses three component parts in each—their philosophy and ethics, their ritual, and their accretions. As time passes, the last get mixed up with the rituals and it becomes difficult to discriminate between the two. Taking Hindūism for example, we have the philosophies of the Vedas and Upaniṣhats, the ethical code of the *Dharma Sāstras* and *Smṛtis*, and the ritual given to us in the *Karmakānda*. But in these latter days, when Sanāṭana Dharma has suffered a partial eclipse owing to ignorance on the part of its votaries—ignorance fostered by material and mental poverty—the ritual has been considerably swollen by the addition of local customs which have gained sanctity by long usage, and sentimental expressions which have unconsciously found their way into current usage. That is why the Hindū ritual is different in various places. That is why Hindūism suffered a good deal when unsympathetic and propagandist Christians, aided by the spread of Western education in India, unveiled with ruthless hand the unsolvable medley of superstition and religion playing about the people. Educated India stood horrified to discover that her ancient heritage was but a bundle of meaningless, superstitious acts. But that was nearly half a century ago—the heyday of missionary propagandism and success—though it has to be noted that that success did not amount to much. But, thanks to spiritual movements like the Theosophical Society, and to the Orientalists who turned from Christianity, as failing to satisfy the mind, to the philosophical disquisitions of the East, pride in the Sanāṭana Dharma once again asserted itself, and movements began with slow progress to rid popular Hindūism of superstitious accretions and discriminate the essentials from the non-essentials. But there

still remains a large amount of non-essentials to be removed; and, especially in these days of busy and hurried life, the ritual must be made as short and pregnant with meaning as possible, if it is to be seriously taken in hand by the people. Therefore a book which states in unvarnished garb the rites and ceremonies as they are—a mixture of the important and the unessential and superstitious—must be very welcome indeed, to enable us to exercise the faculty of discrimination.

Such a book *The Rites of the Twice-Born* purports to be. In the words of Prof. MacDonnell, in his Foreword, “the large mass of ritual matter is permeated with innumerable superstitions and primitive usages which hinder the progress of Indian civilisation. It [the book] will therefore appeal not only to the student of religion, but the anthropologist and the social reformer”.

Amongst the disadvantages the book suffers from, is the fact that the rituals described are of a local nature, also the misunderstanding and misrepresentation of the philosophic thought of Hindūism, and the fact that the writer is a missionary, and therefore biased, unconsciously it may be, against Hindūism, however impartial and sympathetic she may try to be. First, the book treats of the rituals in a corner of the country only. A comparative study of the observances in various parts of the country would have resulted, through a process of elimination, in understanding what the essential rituals of Hindūism are. As it is, we have a tangle, tinged with local colouring, which people not thoroughly versed in Hindū lore cannot unravel. Then, where the author has touched on the philosophic side of Hindūism, we have a glaring want of comprehension of the foundations of Indian thought. The reader is surprised at the interpretation of Karma and Reincarnation as paralysing and evil influences, and at various other statements, such as “the Hindū mind dwells on power rather than goodness as the test of the supernatural”. When it is trumpeted abroad that Hindūism is not a polytheism, it is refreshing to be told that, to the Hindūs, “the multiplicity of their Gods is a very real difficulty”! To the Hindū, who is instructed by his religion to relieve suffering and help others, it is news to be told that “the privilege of the virtuous was not to relieve pain, but to despise the sufferers,” especially when there are thousands of choultries, rest-houses for man and beast, and ponds by the roadside—standing monuments of public charity.

The bias towards Christianity is clearly visible when that religion is compared with Hindūism, the advantage categorically remaining always on the side of the former. To quote Prof. MacDonnell once

again, the book "discusses the appeal which Christianity makes to the increasing number of thinking men among the Twice-born, as a substitute for a system *which no longer satisfies their religious cravings*" (italics ours).

These disadvantages apart, the main body of the book is valuable as showing "the epochs in a Brahman's life" and "the daily life of the Hindū from cradle to grave, . . . interpenetrated with religious practices more closely than that of any other people in the world".

B. R.

Paper Boats, by K. S. Venkataramani. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

This little book will be found delightful reading for anybody interested in Hindū culture and traditions, particularly in the life and customs prevailing in South India. The author's pen-pictures of the various little incidents of a Hindū home are brilliantly set in a charming style, at once striking and vivid. His keen observation, study and experience of the details of the household, and his accurate portrayal of them in language full of charm and humour, make the voyage in his "Paper Boats" pleasant and easy. Here is his picture of a Hindū pilgrim :

He is born a citizen of the world, free from the engrossing conservation of parental care. He is the outcome of a crisis in the fortunes of his former worldly career. He is the creature of a neglectful world, not always parental to the pangs of hunger. Every soul that breaks cut into a Bolshevist in Europe or a Sinn Feiner in Ireland, peacefully passes, in this homeland of Buddha, into a perpetual Hindū pilgrim—an erudite teller of beads. The heart that rises to a curse, changes at the throat to a benediction.

The author bursts forth into devotional fervour when he writes of his "Jagaṭ Guru" of Kumbakonam "Kāmakoti Pītam":

The Kāmakoti Pītam is the most comprehensive definition of the mind and mood of man. It takes in the Heaven and the Earth in one view. It bridges the void. It names and guides all the impulses of creation. It is a full-blooded gospel. It resolves into harmony the utter contradictions of life. It converges into the spotless ray of light the myriad hues of the world. It is the seat of knowledge, abstract and concrete. It visualises every dream and every hope, and renders it in life and action. Its mind is universal.

To a Theosophist, with a living interest in India and her peoples, this little book will convey a clear and intimate idea of the somewhat complicated Hindū social and religious structure.

S. R.

MAGAZINE NOTICES

The Calcutta Review, Third Series, Vol. I, No. 1, October, 1921. (Published by the University of Calcutta. Price Rs. 7 Indian, Rs. 10 Foreign, per year.) *The Calcutta Review* has suddenly come to life again, incarnating in a beautiful and plump body of 226 pages, glazed paper, pica type! A very fat literary infant, indeed, with soul to match! Rabindranath Tagore and Nora Hopper contribute poems which head this issue. Mrs. Cousins contributes the first article, "National Education an Essential of National Art," and the other offerings are varied, as is befitting in a University publication—the exchange problem, August Strindberg, prose poems, University reform, good fiction, cartoons and the like. The new *Calcutta Review* redivivus bears to *The Modern Review* the same relation as (say) the *Fortnightly* does to *The Review of Reviews*, or *The Atlantic Monthly* to *The World's Work*. This will place it for the foreign reader; the Indian reader wants no description, for he will buy this issue and find out for himself. We tell him quite frankly he will get his money's worth. In these commercial days can one say more?

F. K.

We have received a copy of *The Record*, the fortnightly organ of the "Save the Children" Fund. This is an attractive little magazine of 16 pages, full of crisp articles, reports of activities and special items of news, and illustrated with plentiful photographs. The splendid work accomplished by this organisation in relieving the terrible distress in the famine-stricken areas of Central Europe is too well known, especially to Theosophists, to need any word of praise in this short notice; but we may nevertheless mention that help is still required. One of the best things in this number is an article on "India and the Save the Children Fund," by Hubert D. Watson; surely it is a sign of the times that a cry from the children of Europe should be answered so readily by the people of distant India. The headquarters of this fund is at 26 Golden Square, London, W. 1.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

A Christian's Appreciation of Other Faiths, by the Rev. Gilbert Reed, D.D. (The Open Court Publishing Co., Chicago and London); *Sri Krishna, the Saviour of Humanity*, by Prof. T. L. Vaswani, and *The Ideal of Swarāj*, by Nripendra Chandra Banerji (Ganesh & Co., Madras); *Tales from the Mahābhārata*, by Dwijendra Chandra Roy (Calcutta).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th September to 10th October, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
New Zealand Section, T.S., for 1920, £45-16-0 ...	647	11	3
Barbados Lodge, T.S., British West Indies, new members, for 1921 ...	11	10	0
Spanish Section, T.S., for 1921, £11... ..	152	9	2
Canadian Section, T.S., 863 members, for 1921 ...	542	0	0
American Section, T.S., for 1921, £239-17-0 ...	3,237	2	3
Mme. E. Grigoresen, Roumania, for 1921 ...	3	2	0
South African Section, T.S., 331 members, for 1921, £11-0-8 ...	148	5	4
Nairobi Lodge, T.S., British E. Africa, 4 members, for 1921	17	11	4
Danske Lodge, T.S., Denmark, 125 members, for 1921, £31-15-0 ...	429	13	9

DONATIONS

Maduvanahalli Lodge, T.S., P.O. Kollegal ...	5	0	0
	5,195	1	1

Adyar
10th October, 1921

J. R. ARIA,
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Dundee Lodge, T.S., Scotland, White Lotus Day Gift ...	31	11	0
Mrs. Maude M. Foote, New York, U.S.A., for Food Fund	18	0	5
	49		5

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NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
La Serena, Chile ...	El Despertar Lodge, T.S. ...	29-6-1921
South Wimbledon, London ...	South Wimbledon Lodge, T.S. ...	6-8-1921
Fini, Dist. Noakhali, Bengal ...	Shanti Lodge, T.S. ...	16-9-1921

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Supplement to this Issue

CIRCULAR, NOVEMBER 1921

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

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

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

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THE THEOSOPHIST



ONCE more we have reached the month of our Annual Convention, to be holden this year in Benares, my dear old Home, to which my heart turns always with affection. For I do not know any other place on earth which affects one in quite the same way. The City that comes nearest to it is Rome, for as Benares is the beloved centre of Hindūism, to which millions of loving Hindū hearts turn with deep devotion, so do millions of loving Christian hearts turn to Rome. And these constant streams of love flow ever through the atmospheres of these two Cities, and carry the hearts that go thither

to a mood of reverence and of self-recollectedness which disposes to thought and meditation. Through their very air there seems to ripple a quiet melody of whispering music that has a sweetness all its own. And both are very ancient cities, and are redolent of dreams of a dead past; and yet both are intensely living, living with a strength and beauty that are ever young, because they are centres of great Faiths, and the truths which they embody are eternal, and verily the Eternal alone is the Ever-Young.

*
* *
*

A very unexpected result has accrued from my Sorbonne lecture of last year. The *Journal de Gand*, in its open column, has an article on H. P. Blavatsky, written by a Dutch lady. I think my readers will enjoy reading some extracts:

Since Mrs. Annie Besant, President of the Theosophical Society, was received almost officially in Paris; since she spoke at the Sorbonne before an audience of the élite, some journals, too conservative, have commented in a somewhat venomous fashion on the origin and life of Helena Paula Blavatsky, who laid the foundation-stone of the Theosophical Society.

I break for a moment to note that Mme. Blavatsky's second name was not "Paula" but "Petrovna," *i.e.*, the "daughter of Peter," it being the Russian fashion to append the father's name, with a masculine or feminine affix, to that of the child, according as the offspring is son or daughter. Another slight error, omitted above, is calling me "the founder of the Theosophical Institute at Adyar"—an honour which is not mine, but which belongs to H. P. Blavatsky and Henry Steel Olcott. To resume:

Who has ever affirmed, even among the most ardent Theosophists, that H. P. Blavatsky was a saint? But, on the other hand, who would dare, even among her most fiery detractors, to pretend that she was not an extraordinary personality, endowed with an intelligence, a clairvoyance, with psychic powers, that were really super-terrestrial? To be convinced of this it is only necessary to read her marvellous *Secret Doctrine*, which in ten Parts forms a whole which certainly shows immense erudition, and is the most complete of all past or present works treating of the history of the worlds, of religions

and of philosophies. For Blavatsky there was nothing veiled, nothing not understood . . . But that which made H. P. Blavatsky a great benefactor of humanity, more than any of her literary or philosophic works, was the publicity, the admirable development she gave to Theosophical ideas, the most logical, the most rational, the most consoling that exist. Before such a work and its happy results, how petty are the malicious insinuations which reproach Blavatsky with her passionate temperament and her Germanic ancestors. The whole world was her country, humanity was her family. Does not Theosophy—better than any International, or any League of Nations—lead to the friendliness, the fraternity, of the Peoples?

It is pleasant to read so warm an appreciation of the noble soul which we know as “H. P. B.”. The writer closes by declaring that she will be soon reborn. “Has been reborn” would be nearer the truth.

* * *

There was a tall and dignified figure which was very familiar to all of us in the early Central Hindū College days, Mahāmahopādhyāya Ādiyarāma Bhaṭṭāchārya. He was a very orthodox Hindū, but at the same time very liberal; away from his home, he would cook his own food, but he never showed any harshness in pressing his views. He served for some time as Principal of the College, and when he found himself growing too old for the heavy and exacting work of that office, he still loved to come and stay at Benares, a wise and gentle counsellor at all times. He has passed away—so many pass away—and the ranks of old comrades grow thinner. But for us who are Theosophists—he was one of the lovers of the WISDOM—death does not much count. He had become rather a recluse, owing to failing health, but his memory will remain green.

* * *

Very late comes the record of another passing, but though it is late, I do not like to leave it unrecorded, and it reached me too late for last month's notes.

“A striking figure in the religious life of Burma passed away on May 7th, 1921, in the venerable U. Enmagyee,

‘Sayadaw,’ or High Priest, of the Monastery of Thaindaung. For several years Enmagyee Sayadaw was a staunch believer in the Coming of the Bodhisattva Maitreya, and as one of the leading Buddhist monks of Burma, he had thousands of devout followers. He was the National Representative for Burma of the Order of the Star in the East, when he passed away. He took a prominent part in the Annual Convention of the Burma Section, T.S., in 1919. May he return soon to be a disciple of the Lord for whose Coming he laboured so zealously.” His followers form quite a large sect, and I have mentioned them more than once. They look eagerly for the Bodhisattva’s Coming, and it is a vivid, practical faith, a real “looking for,” which influences their daily lives. In the troubles and turmoils of the present, how golden is the glowing light of the Herald Star, shining in the northern sky.

* * *

From far-away Brazil comes news of the passing of a worker there: “The Theosophical Movement in Bahia, Brazil, has suffered a severe loss in the passing away of Marcolino de Magalhães. He was born in Portugal of humble origin and migrated to Brazil, where he lived for thirteen years. Though compelled by circumstances to toil for his living as a clerk, he did a great deal of work for the Theosophical Movement. Drawn at first to the ideas of Alan Kardec, he quickly passed on to the Theosophical teachings. He founded the Theosophical Lodge ‘Alcyone’. He also was an energetic worker for the Order of the Star in the East. From 1912 to 1917 he published a magazine, *Amor*. He was a firm idealist, emphasizing especially Brotherhood and Peace. Three years ago he left his little business, and tried as a way of propaganda to build up a small library devoted to works on Theosophy, Spiritualism, Natural Healing, etc. May he return soon to continue the work which called forth from him such intense dedication!” There is to me something very beautiful in these

goings of our workers, from far-separated parts of the world, to one home where for awhile they rest, to prepare for new labours for the one great Cause.

* * *

Ratana, the Maori healer whom I wrote about some time ago, seems to have had some disturbing experiences before his healing power developed. In 1918, during the influenza epidemic, he was seized with the idea that "God could heal both body and mind". Then he passed through a crisis. The *Otago Daily Times* says :

One afternoon, as he was sitting on his verandah, he saw a ball of cloud rise out of the sea. It came towards him over the sandhills, and just before reaching the verandah it burst. Ratana, according to his own story, then fell into a trance, and did not awake till the evening. After this he was attacked by peculiar fits, and wandered aimlessly about the fields, walking blindly into fences, bruising himself and tearing his clothes. He broke the furniture of his house, including the telephone, to pieces, and eventually his wife and relations arranged to have him taken to the Porirua Mental Hospital. Half an hour before he was to go to the train, he came to himself. He was sitting, tied in a chair, and he asked his wife, who was weeping, to loose the cords. From that time he had no more fits.

Some time after, he saw the ball again ; it burst, and revealed a "celestial being, and Ratana then received his commission to heal the bodies and minds of his people". His little son was then in the hospital, a child of eight, and had undergone several operations. His case was considered almost hopeless, and the doctors proposed another.

Ratana told his family : "The boy will be operated upon by the hand of the angels of God !" He had the child brought home from the hospital, and the trouble was completely cured.

From that time onwards he began his healing work, and gave all his time to healing the Maoris who came to him in hundreds, he treating two hundred a day. His helper, Mr. Munro, says that the Maori is very sensitive to "spiritual forces," the spirits of his ancestors and of departed relatives and friends. Ratana holds the view that all these contacts are evil and come from Beelzebub and his hosts. He therefore insists on their

giving up these beliefs, and in believing in the Christian Trinity, and heals by the Divine Power working through him. It is an interesting and well authenticated story. He regards himself entirely as an agent.

* * *

America is a great crucible, and while there goes on therein a great melting and fusing of divers National types, one comes across, from time and time, a strange clinging of emigrants to their home atmosphere. We find colonies of Finns, who remain Finns, speaking Finnish, with Finnish newspapers, apparently keeping apart and living their own life. A paper has reached me telling of a "Parafia Polsko-Katolicka" in Michigan; there follow many words that seem to be unpronounceable. What would you make of "Chrzty," or "uwzgliedniaga"? The ledniaga one might make a shot at, but how to twist one's tongue and lips to pronounce uwzg? Fortunately, there is some English, which tells that the Rev. Fr. Mazur has been elected rector of S. Mary's Polish Catholic Church, "as administrator of the Polish Catholic diocese of America". The diocese consists of fifteen parishes scattered through America. The administrator is next to a bishop. The Polish Church, we are told, is "Catholic in spirit, but independent of the Roman Church". Rome does not, as a rule, allow independence, and I look longingly but despairingly at the Polish, wondering if it would explain this phenomenon. But no language that I have ever seen resembles these curious conglomerations of letters, and I suspect that Polish has a script of its own, in which the letters represent some sounds that the human lips can make, and that it is the transliteration which makes them look so impossible.

* * *

Major D. Graham Pole, the General Secretary for the T. S. in England and Wales, has formed a Reception Committee for Indian students on their arrival in England, if they have

no friends there, as a distinct department of T. S. activity. He has been so friendly over here with Indians, that he wants to be of use to them if he can. The first members are: The General Secretary, Miss Crommelin, Commander J. L. Cather, R.N., and Mr. James Scott, Barr.-at-Law, the late Principal of Junagadh College, who was so popular there. We hope it may prove a friend in need.

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I have received a letter from a Bombay Theosophist asking: "What should be the correct attitude on this question of a Theosophist and a Humanitarian?" "This question" is vaccination, as implying the torture of calves and the introduction of vaccine matter into healthy children. I think that a well-instructed Theosophist would reject vaccination on both grounds. The animals are our younger brothers, and we are in charge of those which are domesticated, and should help to quicken their evolution. They should never be tortured, but always be treated with kindness, and our relation to them should be one of mutual service. To torture an animal for our own benefit, or supposed benefit, is a clear breach of Brotherhood. That is how the question appears to me. If the production of vaccine matter is a crime against the helpless animal, the introduction of the diseased matter into a healthy—or any—helpless child is another crime. I am not concerned to disprove the allegation that it may neutralise smallpox microbes in the blood, though I think that this neutralisation is not the best way of guarding the body against the smallpox poison. One poison may be balanced by a similar poison, as an arsenic worker becomes immune from ordinary arsenical poisoning. But such immunity is not health. It lowers the vitality and renders the body less able to resist any other form of infection. Disease can never be cured in this fashion, for a body which is poisoned is not a healthy, but a diseased, body. We should aim at keeping the body in

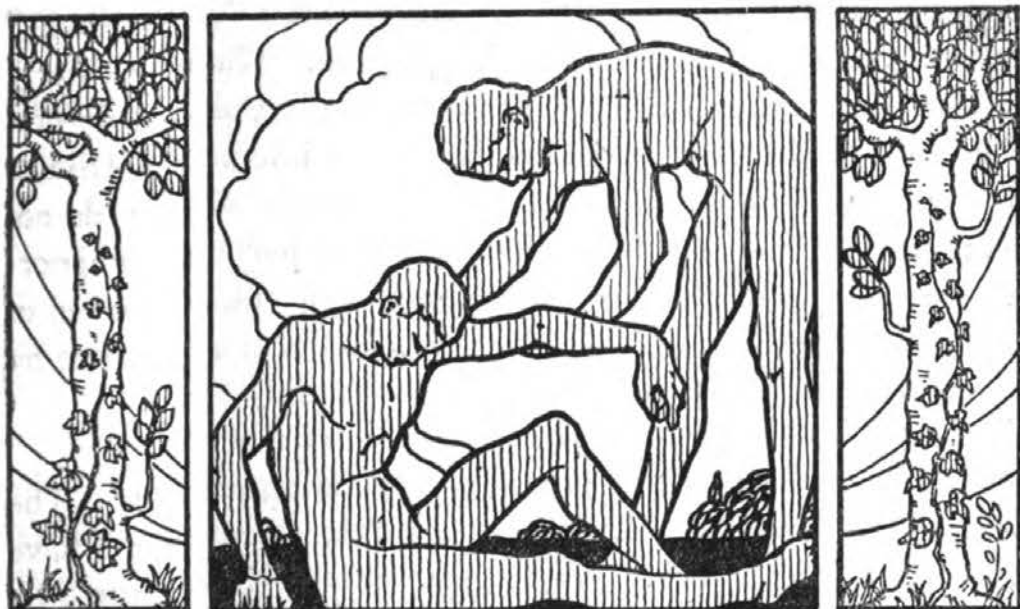
sound and vigorous health, so that it destroys poisons, if they come into it, and this can only be done by being in accord with the laws of Nature. To me that is the "correct attitude," but I cannot lay down the law for others. Cruelty is clearly wrong, and to put a product of disease into the pure body of a child is clearly wrong. But many do not know these things, and therefore permit or approve vaccination. They do not know it to be wrong, and ignorantly permit it. Their ignorance may not be their fault. All of us have often erred in ignorance, and have only learnt that we were ignorant by suffering when we dash ourselves against a law.

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Let me finish with a pleasant note from Gwalior. The Mahārājā of Gwalior seems to be more successful than I have been in the idea of having in our Headquarters grounds little temples of the various Faiths.

Our T.S. Lodge here is nearing completion, and we will be one of the very few T.S. Lodges in Northern India with a building of our own.

The work is chiefly due to the extraordinary energies of Rai Bahadur Pandit Pran Nath, a pioneer of woman's education and a T.S. member from the early days of the T.S. in India. He has given much in the way of money and work to this Lodge building. It is in a public park attached to the Palace grounds, where H.H. the Mahārājā wishes to be built temples of the different religions in India. Already a Hindū Temple, a Mosque and a fine Sikh Temple have been built in this beautiful park, and our T.S. Temple of the Ancient Wisdom stands on a hillock above everything else—a suitable position for a T.S. Lodge. The Mahārājā gave us an old house which stood on the hillock, and we have altered the interior and re-faced the outside with stone. A porch has been added, and over it the symbol of brotherhood is carried out in stone. The interior consists of a Hall with a ladies' gallery, a library and a guest room. In the front and at the back are nice gardens. The Mahārājā also helped by a handsome donation of money, and all our members have helped according to their means. We hope Mrs. Besant will come here soon and will herself open the new Lodge.



Brotherhood

CLASS WAR

A LECTURE

By ANNIE BESANT

II

(Concluded from p. 119)

NOW, as far as people who evolve in this fashion are concerned, the unfolding of the inner God is more rapid, and so you have the gradual disappearance of external law, disappearing because no longer wanted. Its place is given to the inner and spiritual, the "Inner Ruler Immortal". That cannot be reached suddenly, and the intermediate stage is Socialism; but Socialism is of many kinds and forms, and if

it is established on the Continent, it will very likely be as an experiment—what is called Marxian Socialism, where what is not unjustly assailed as the “Servile State” is substituted for the tyranny of the State over the Nation. The higher view is that the State, in the sense of the Executive, should only be that part of the body politic which carries into action the will of the people in all the different departments of the National life; just as your hands and feet serve the particular purpose of your brain, so the Executive, miscalled the State, should be nothing more than the hands and feet of the body politic. It should not devise methods, but should only execute them, after they have been devised from the brain of the people at large, and the brain of the people at large is represented in the Legislative Assembly. I am putting this to you as an ideal towards which to work. We ought to have a Nation in which you have all departments of human activity well thought-out and organised, just as you have lawyers for carrying on law, as you have doctors for carrying on medicine, as you have schoolmasters for teaching—all different organs, each with its own particular work to do. Because one cannot do everything—that is for the Nation, not the Government—and do it well, the whole organised State ought to have departments in it embodying the supply of all the needs of the National life.

Think of this for a moment as representing the whole Nation divided into sections. It will at once remind you of the beginning of the Āryan Race, of the Caste system of India, when the essentials of that come back into the social polity in which you have order and insight. You will improve upon that, because people will be drafted into other departments by their own characteristics, by what they brought with them, by their faculties, which will best find expression along a particular line of service to the Nation. In the Caste system you had a small number of Āryan men and a large number of people of other types. Intermarriage was forbidden with the outside

population when sufficient mixture had been brought about to differentiate the constituents of the young Nation ; then, later, it became the custom between Castes, that is, after people were differentiated ; and then people could not marry out of their Castes, although the system was still flexible, and passage from one Caste to another was possible, where qualities were clearly marked which made the birth-caste unsuitable. Do not confuse Caste with your idea of Class, which is quite a different thing. You may have many classes in a Caste. You have, for instance, among Brāhmaṇas : priests, who are considerable in number ; lawyers, exceedingly numerous ; ministers of States ; medical men, a good many ; merchant travellers, a few ; agriculturalists, a very large number ; factory workers—mill-hands as they are called here—a very considerable number ; and they are very different from your class, for one of them is the equal of every other in his own Caste. They meet as equals in social functions, the agriculturalist on the level of the prince, socially, if both men are Brāhmaṇas. Socially they would be on a level, men among men, whatever their profession, and that is the enormous difference between Caste and Class ; a greater difference I cannot well imagine. Suppose you had that principle here, not guided by birth, as has become the case, but decided by the faculties, the qualities of each, which mark him out as of a type ; then you might have people drafted into each department, after a period of good education lasting to, say, the age of twenty-one, so that they will be equal in culture, fairly equal in knowledge, in polish, well-mannered through a common education. Then they would naturally and freely choose the department for which they are best fitted by natural capacity, and that, I imagine, will be the return of the Caste system on a higher level. It is rather remarkable that Auguste Comte's Religion of Humanity put this, but crudely. It means social order.

That is the point I would suggest to you, because you ought to be helping in the solving of these problems, particularly now during the present time. When you think of this general education, this free choice of professions according to the will of the person choosing, then in a Socialism which drafts people into various forms of work, which they do without their own assent, the rulers exercising over them the same tyranny that circumstances exercise over them now, we seem to have again an undesirable condition of things. That Marxian Socialism is likely to be attempted on the Continent, a thing which may be a most interesting experiment, but is not an ideal at which to aim, because it means an increase of subordination, and an exercise of that mastery as of the "State" over against the Nation, instead of merely as an Executive of the Nation, which controls it and is not controlled. Still less in the long run can we have a good form of Socialism out of a country like Russia, where you have had frightful tyranny, more than anywhere else, except in India, and where you have had a considerable amount of drunkenness and ignorance. There are no materials there to make a higher civilisation at the present time—however fine they may be later on. They are more communal, because they had kept much of their old village system, but they cannot spring straight from that into complete National freedom. Out of that material you cannot make a free and organised Nation; the peasants, who are now peasant proprietors, do not want to give up that small system which would make communal service impossible.

Now, this country is the best country in Europe for building up a sound and well-thought-out Socialism, and that is what we are going to do; but for that you want Co-operation, the spirit of love, which will eliminate all the hatred between the lower social classes and the higher. You want the definite recognition that no one class living at the moment is responsible

for the National condition, that the capitalist and the duke, the great landlord and the owner of mines, that these are not personally responsible for the condition in which other classes find themselves at the present moment; they were born into it. It was the National system; and although it is perfectly true that each one is born for a particular reason into the class he is in, there is no reason why he should stay in it. If you just consider the Anglican Catechism even, a man is not to remain perfectly contented in that state into which he *has been* called, but in that state into which it *shall please God to call him*. No one, who is dissatisfied with his state, can rail against the statement of the Catechism of the Anglican Church, because he need not stay in the class into which he is born, but can rise to the ultimate class according to that which his intellect and the Spirit in him may choose. Now, looking at that for a moment, there is no cause for hatred against any man or woman because they are in a particular class at present. A rich man may have got there by very great industry and mental capacity, though there are cases when it has been accomplished by a lack of development in the social conscience. When you remember that he was born into an environment which made wealth the one great object of life, you can hardly blame him, who accepted the ordinary object and turned it to account. It is quite true he has money, but it is not true he ought to be hated because of it. If he misuses his power, if he goes out of the way to be really dishonest, then, of course, you can deal with him by law or public opinion. In some cases, there is an enormous amount of non-legal dishonesty. The man who does not give way to it is an exceptional man. Men who are honourable in their private life will do things in business, that outside business they ought to be ashamed of, but it is the custom of the trade, and the conscience of the time. If one does not give way, he stands out as an exceptionally fine character, and ought to be

honoured for standing alone. Putting it quite generally, you ought to be able to say that there is no reason for hate, no matter how mischievous may be the condition of the class to the body politic; and if we could eliminate the spirit of hate, the desire to pull a man down because he is a millionaire, we should have gone a long way towards a better society.

Now, you cannot expect to eliminate hatred easily. It is hard for the person who is suffering to realise that any man who is the apparent cause of his suffering is not necessarily to blame. He only wants to strike out at him. He is starving, the other man is wealthy; he wants to work, the other man is, he thinks, idle. Naturally he feels an impulse to pull him down. That is just the way of the starving. Think of ourselves as placed in the horrible position of the worker. He never knows when he will be thrown out of employment. He knows if he produces more, he is likely to be locked out because he has produced more than society can buy at the time. There is the constant nightmare of starvation for wife and child. He has to work to live, to work only to keep alive his body. It is a position which is intolerable, and ought not to continue. The main point which we, as Theosophists, should recognise, is that the great Hierarchy, that rules the evolution of man, regard it as intolerable and mean that it shall be changed; and, whatever it may cost, it will be changed, and changed fairly rapidly. Hence the immense importance of trying, if we can, to get rid of Class War; and if you cannot get rid of it with those who are starving, try to get them to carry on a little longer in patience, while we all work together to make the present condition of things impossible in the near future. Sympathy does a great deal. It is quite true that large numbers of the working classes are getting to the end of their patience, and it may be impossible to take this way with the starving here; but it is not impossible to appeal to other classes for justice, and a sense of responsibility to restrain them from violence,

and persuade them to use methods that are constitutional, when they know something mischievous is being done.

I know people laugh at the back of a hall to-day when constitutional methods are mentioned, especially where the audience is a working-class audience, because those have been so ineffective and therefore they naturally laugh; but it is not impossible, if you can good-humouredly put up with a laugh, to go on quietly to point out what everything else means: the breakdown of prosperity, bloody revolution, where a little patience would enable things to be rapidly changed. It is infinitely better to put matters right by constitutional means, because revolutions are mostly followed by dictatorships, and that is a point that cannot fail to make an appeal to thoughtful men, since there is the danger of that in Germany to-day, as you can see from all the talk of a counter-revolution, reaction, and the like. The mass of people want to be comfortable and safe, rather than to be free. I know that is not the general view, but I think you will come to that opinion if you think of it. Liberty at present does not mean happiness, except for those who think very little of their bodies and a great deal of their Spirit, and they are in a minority. For them it makes for happiness, but not for the ordinary person whose body is more to him than his mind. Liberty to these is a comparatively small thing beside order, and comfort, and physical well-being, and safety. Hence you can always have counter-revolutions, in which large numbers of the working classes will take part, and there lies the great danger of our time. You may have an Emperor back again in Russia.

We know that we want nothing of those things here. Long training in a particular environment has taught us patience and willingness to wait where there is reason for waiting. Many, however, are not willing to wait, if things are to go on as they have been going on, very, very slowly; but I am sure they are coming more rapidly, and that the people can

hasten the change. Even suppose this Parliament lasts to the end of its period, which is not very likely, even then what are these few years in comparison with the Nation's life and the welfare of millions of people? We can do by law everything that is wanted, and our duty now is to plan out, to make definite schemes, to be put into practice the moment power is used by the mass of the people ; so far the people do not care enough for the questions before them. If large numbers of the people did not care enough to vote at the last election, certainly they do not care very much to move about great changes. I think these ways sound, much less horrible than barricades in the streets and machine-guns trying to crush social revolution.¹

Now, I believe we can pass on into Socialism here by degrees rapidly succeeding each other. That is, you are already getting into it. Consider Municipalities. You will municipalise all the things which are most important to the great mass of the people. You will have municipal tramways, municipal wash-houses, gas, electricity, schools, theatres, picture-galleries. You have them largely already in advanced towns, and some of them in all, and you will try to make them available for the whole of the people ; try to build houses with central heating, electricity, gas. It is a splendid work to convert ordinary houses, and that is more easily done by municipal powers than by Parliament, for which it is too much a matter of detail. Look what Bradford is doing for the children of the Municipality. The next generation of Bradford will be quite different from its parents. They begin to look after the children before they are born ; they are looked after when they are born ; and they are looked after, after they are born. Why, if every town in England did the same, that would give work enough for the time until the next election, which will change the entire outlook.

¹ This was spoken when Direct Action was being advocated, instead of Parliamentary action.

Half the London Boroughs to-day were carried by Labour members, and we shall see an enormous change of civilisation; and when you have free tramways, free railways as well as free roads, when these things that are necessary are done not by a penny and twopence at a time, but as you want them, the best will of the whole will raise civilisation enormously. It is not in the very least impossible under a decent administration of local affairs. To-day, you have the death-rate of the babies raised because there is no milk for them, and at the same time quantities of milk are going sour, because the owners cannot get a good enough price. The thing is monstrous: that children should die, that milk is withheld from babies, because certain people want to make a certain profit. That is what I call social anarchy. You have the milk; you have the transport; you have the babies; and you cannot bring the three things together. The whole of that should be put a stop to as rapidly as possible, not by Parliament taking hold, not by the Government taking the lead, but by local bodies taking the matter in hand. Divide all locally that can be managed locally, and divide other things according to the area concerned. If they are railways, nationalise them; if they are tramways, municipalise them. You have in the past made a profit on your Post Office. You charge very heavily for railways. Where the Government does suitable things cleverly, as it can and does sometimes, it does them much more efficiently. It made enormous progress during the war; why, then, I cannot think why, does it not do in peace what it did in war? There is no reason against it.

Now, what we want to recognise, then, is that every class is what it is by the fault of the Nation, and not by the fault of the class; that there is a great National fault, and that the whole Nation must expiate that fault, and not one class, which is for the moment at the top; that you must spread out the

expiation among people like yourselves, because you make the majority after all.

You will thus practically put an end to Class War, and will bring people of different classes, now divided, around a table to discuss how each particular thing should be ended ; for the matter can be best arranged as it has been in regard to railways. What have they done there ? They have brought in so many workpeople, and so many directors, who will form a Board. I am putting it very roughly, not technically. That is exactly what you want to get—capital and labour together, workpeople learning to control ; and to do that at the present stage is admirable, because you can experiment before you do the thing nationally. That is going to the root of the present problems. But do not try to jump at once to National endeavour. Find the intermediate stage, let people be satisfied with what they can arrange. Then you can take the next step. I saw it taken up by one newspaper, a step suggested by myself some time ago, one which is so obvious ; that a minimum wage should go with a maximum profit. It is quite a simple thing to arrange. You can do it if you choose. There are too many profiteers among your law-makers just now. That is not the fault of your law-makers ; it is the fault of the electors who put them there. The people who put them there made the arrangements whereby they themselves suffer. That is ignorance. Suppose that is done—and it is being proposed. I saw it in *The Daily Chronicle* the other day. Suppose it is done ; you get rid of one source of unfair wealth. It is not the ultimate solution, but it is the way to right a wrong, and it would help to bring down prices.

Suppose, then, that in your meetings those of you who are interested in these things, as every Theosophist ought to be interested, suppose you discuss ways and means ; suppose you write in the papers ; suppose those of you who can, write pamphlets against Class War ; but do not

put it in that way. Carry on a propaganda in favour of social Co-operation and social Peace. It is always better to have a propaganda for a positive rather than for a negative thing, for construction rather than destruction. It is not at all outside the power of the Theosophical Society. The other day in Leeds, where they have been taking this line, our Leeds Lodge had a reception, where the leading men of the town and workpeople met together as class equals, comfortably and happily in the same way, because they were accustomed to meet thus in the Theosophical Lodge. People in the Society had friends in each of the different classes, and brought them in, and they were perfectly happy together. Certain definite methods, education and so on, these I take for granted, but I would ask you, as messengers, to set yourselves against Class War and in favour of Social Peace, not to antagonise the elements but to bring them together around one table, and to give up the talk of strikes and locks-out, the weapons of violence. We cannot eradicate them at once, but we can win representatives to meet in a Round Table Conference, whereby we shall be able gradually to eliminate Class War. Newspaper writers, above all others, are responsible for writing things in a spirit which is absolutely mischievous.

I want you to take, if you cannot do more, I want you to take it as a possible theory, that we are going on into a condition of Socialism. My saying it is a fact ought not to convince you. I say it, because I know it is going to be so. That is no reason why you should believe it. You may, because I do not, as a rule, speak rashly, and you might believe it. If you can, so much the better. But what I want you to realise is that the whole of the Occult Hierarchy at present is concerned with the evolution on the physical plane—not that spiritual unfolding and mental and emotional evolution are neglected, but the physical plane is for the moment the most pressing. It is a critical time, terribly critical, more so than the time of war. It has been definitely decided, so to speak, that those who have had power hitherto have failed in making

a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass into other hands. That is really the condition in which we are at the present time. You may shrink from it, or you may welcome it, according to the way you look at it. I welcome it, because nothing is so intolerable as that the great mass of people should live in the way they do now in a so-called civilised Nation. Much as I hate bloodshed and strife, I would rather go through that, than see endure for another fifty years the condition in which many of our working-classes are at the present time, if that would bring about a lasting cure. But because I know that bloodshed does not answer in the long run; because I know that brute force does not succeed except in destroying; because I know that there is a better way we are able to take, if we will to take it; that is why I am putting this to you. It is your duty as Members of the Theosophical Society to turn your best efforts, to turn your wisest thoughts, to turn your highest emotions to the change, so that as little suffering as possible may mark the transition from the present condition of affairs.

I have said that the change will come with you, or without you; but with you, we still hope it will come in peace, at least in some countries in the world. By making this change possible in this country without bloodshed, by argument and not by machine-guns, by love and not by hate, you will set an example to other Nations, so that when they have failed in their experiments founded on mistaken principles, this country shall stand as an example of a great revolution effected without hatred and without bloodshed, and so have won the right to march in the very front of the future evolution of the World.'

Annie Besant

¹ In this connection, Guild Socialism is the effective beginning of the Labour organisation of the New Era. There are several books on this, and I have just given a paper on it, that is published as *Guild Socialism as a Substitute for Trade Unionism*. It can be had at the T. P. H. at Adyar, Benares City and London, and at the Indian Book Store, Meadows Street, Bombay.

APPLIED PSYCHOLOGY IN LECTURING¹

By JOHN M. PRENTICE

I AM constrained to hope at the outset that the title of this article will not frighten away any readers—let me hasten to explain that I am going to write as briefly and simply as possible on a subject that is of vital importance to those who lecture and to those who hear lectures. There are some lecturers who grip and hold audiences with ease, while other speakers, no less gifted in knowledge and ability, regularly speak to empty benches. Why is this? Perhaps the newer psychology can explain. Again, in hearing lectures and thinking over them later, one wonders why some unforgettable phrase lingers, some idea remains, when other speakers are utterly forgotten. I first heard Mrs. Besant speak over twelve years ago, and I can still picture the figure and hear the voice; more, I can recall whole sentences that she uttered. At the same time I heard Joseph McCabe, the great Rationalist, and I cannot recall a single word or idea of what he said. Why this is I shall try and make plain.

At the present time we are living in a world that is almost bankrupt, both financially and perhaps mentally and morally. Certainly I think that at no time in history was a re-declaration of spiritual values more necessary. There is no way in which a normal condition can be brought about, save by once again recognising that righteousness exalts a

¹ The writer of this article has recently graduated from one of the largest Schools of Technology in America, after taking a course in the School of Applied Psychology. Applied or behaviouristic psychology is the newest of all branches of science, and, while not yet fully developed, has already produced extraordinary results. Although some of the terms used in this article may seem to clash with an older terminology that psychologists have made familiar in the past, they are used in the most modern sense as adopted by Applied Psychologists, and, as such, are correctly used.

nation and by steadily striving after such righteousness. A spiritual foundation is necessary as the basis of such an ideal, and I am convinced that to-day it is only in Theosophy that is to be found the inspiration which can supply the vision whereafter men seek righteousness. "Where there is no vision the people perish." Nothing else to-day offers the same foundation on which to build our lives, and in no other system have we the same splendid conception of co-operation with the Divine Forces working in the world. So it is that I wish to see all our lecturers equipped to drive home to their hearers the message that will storm men's hearts, even as the Kingdom of Heaven is taken by violence.

To rebuild our world to-day, either financially or spiritually, we require first of all the quality of efficiency. By this we mean the elimination, the casting out, of the unnecessary. Everywhere to-day the gospel of efficiency is being applied to the most materialistic conditions, and I believe that it can be applied to the spiritual kingdom. The more spiritually efficient we become, the more will our field of service widen. There is a tendency, however, in this conception of efficiency, to turn everything into a series of formulæ. Where these are the result of scientific experiment carried out over long periods and applied to varying conditions, we may justly accept them as being the countless reactions of thousands of people to stimulation within and without. The writer recently took a psychological test that in one month was given to twenty-seven thousand persons, and which in the last four years was applied to over four million. In no individual case can the reaction be stated in advance, for the human equation will always come in, but the average reaction can be told with amazing accuracy. There is as unfailing a law of averages as there is a law of gravitation. The value of such a test is that it tells an individual his exact relation to the average; how much he is above or below. The fact remains

when the formula may escape. In this article no formula will be laid down whereby the average speaker will be able to produce a thrilling and convincing lecture, but certain phases will be set out that will enable him to find out where his present success lies and where his failure. It will provide a means whereby he would be able to gauge the effect in advance, make his preparation easier, and ensure a measure of success. It might be well to emphasise that what will be said herein is scientific, that it is the outcome of continuous and nation-wide research applied to a specific subject. It is not at all the work of faddists enthusiastic over a new subject.

The basis of all human behaviour may be summed up as situation and response. A situation, in essence, is made up of all those things that influence a person's behaviour, while a response consists of the details of a person's behaviour as the result of a situation. Everything that happens in our experience can be analysed into situation and response. (The mental complication or "bond" can be ignored for this article; it is the connection of the two factors above mentioned, and that which gives the impetus to change idea into action, to "do something".) Situations and responses act and react with amazing complexity, but a steady analysis will *always* reduce any behaviour into these component parts. Sometimes a pair will be complete in themselves, but more often the response to one situation will stage the scene for another situation. A typical example: Call a man a wicked man—this is a situation; he raises his fist to reply—this is a response. But it creates the opportunity for a fight—so another situation is the result. This will be clearly understood if the reader will recall and mentally analyse an act or a recently seen play. The drama, and better still the cinema, provides many examples of situation and response with further situations emerging.

So with our lecture. The announcement is a situation and the response must be one of two things—either the reader goes

or he does not go. The situation is either interesting to him or it is not—and here is one of the first principles that we must consider: the matter of interest. Interest is based on the familiarity of the subject, or on a connection of things familiar with things unfamiliar. Generally speaking, the thing quite unfamiliar is uninteresting in equal measure. For example, the attention of the average Theosophical student would be instantly arrested if he saw in the window of a book store a new translation of the *Bhagavad-Gītā*—as I did recently in London—but he would not be nearly so interested, if at all, in a new translation of the *Bhāgavata Purāna*. Of course, curiosity in a new thing will often produce attention; but even then, a close analysis will show that there is a basis or bond of expected familiarity—otherwise the interest dies or the so-called curiosity is satiated or evaporates. So a title for a lecture that is a combination of new and old will intrigue attention and command interest. For example, the title “Life After Death” will not command the same attention as “The New Revelation: The Dead Still Live!” And remember that although it may *not* be a new revelation to you, there are always those to whom it is.

Perhaps this very illustration will cause a reaction here. There are those Theosophists who are against anything that savours of the sensational. There are many (and I am of them) who are against anything that cheapens or seems to cheapen our message. But we are not doing so if we appeal to an instinct that is as old as mankind. We are attracting notice, that later we may arouse interest and obtain conviction. The newer world that exists to-day requires to be met and captured by a combination of the new that is true and the true that is new; *not* vice-versa.

We have then seen that situation and response form the basis of behaviour. People attend our lecture, which is a response, but in doing so they create another situation, to which we respond by delivering our address. This is because

we have an audience. And the audience expects something—they have paid in advance (if only the compliment of leaving home to hear us)—so the lecturer must now recompense them and provide the best possible value in return for such payment.

A great impression is made by the personality of the speaker. Many lecturers are judged and condemned before they open their mouths. A nervous approach is almost fatal. The first thing that a lecturer requires is confidence, complete conviction regarding his subject. Hesitation or half-belief in his subject will show itself before he starts to speak. An air of quiet confidence will be an inspiration to his audience, and it should be assumed until he has had sufficient experience to make it natural.

And at the start the question of personal appearance must be considered. All suggestion of extravagance in dress or of extreme of fashion should be avoided. I recall a lady, who lectured to a Lodge on one occasion, whose whole lecture was marred by the fact that she wore a paste-decorated hair comb of terrific proportions, which, had it been genuine, would have been worth enough to establish our cherished idea of a Theosophical University. During the week following, I heard many comments on the comb, but none on the lecture, which had been completely eclipsed. The question of what constitutes "good taste" will always be a matter requiring individual consideration, but all the same there are standards generally accepted by the majority that will help. There must be no clash of colours nor any spot of violent colour, or what is known in psychology as "reflex action" will bring the attention of the hearers back to it again and again. The same thing is true in regard to words and phrases—any expression that is uncouth or even uncommon will recur until it spoils the effect of the lecture. On the other hand, the "ringing word" rightly used will stamp home the central idea. But a harmonious whole should be aimed at.

The careful reader will recall that above I have indicated that an appeal must be made to the heart and mind of the hearer. The order in which these terms are placed is deliberate. It is the deeper appeal to the instincts that will secure conviction, rather than an appeal to the reasoning faculties. Please wait before getting ready to react to this. *Every* man and woman will insist that it is their reason which is appealed to when they made a decision, but it is not so. Any attempt to disabuse their minds will be likely to arouse antagonism, yet psychology will show that their instincts are appealed to first. Let us examine.

Behaviour can be analysed under two headings: (a) instinctive or native behaviour, and (b) acquired behaviour. The mainsprings of action are found in the first.

(a) Instinctive behaviour covers the instinct of self-preservation (which is really a much more complex instinct than it appears), the parental instinct, the social, the mating, and various other instincts, and various emotions and capacities. These emotions are given by some authorities as Fear, Grief and Love; while others add Hate and Mirth. All these emotions are the basis of action; they are all native and they are all open to direct appeal. They provide the basis of interest. But what of capacities—such, for instance, as memory? Let us enumerate them under—

(b) Acquired behaviour. This comprises all the things we learn. Education provides us with (1) habits; (2) knowledge; (3) ideals and prejudices.

Of these, habits are established that comprise 95 per cent of our acquired behaviour. Many people instantly think of a habit as a “bad” habit, but by far the majority of habits are not bad; they *will* guide and *do* determine our conduct. The chief result of education is to provide us with habits, and education becomes the means whereby we obtain knowledge that will modify our future life. The more closely an acquired

characteristic is tied to an instinct, the stronger will be its effect.

So we may say that in general all men and women have the same instincts, participate in the same inheritance and, in general, have acquired the same habits, strive for the same ideals and are hindered by the same prejudices. The point for us to realise is that we must appeal to those things that yield the most immediate response.

Let us consider two other features. The mainsprings of action, as already shown, are found in those instincts which, *no lens volens*, every man has inherited. These show themselves as impulses, which compel us to action without our waiting to consider if a thing be right or wrong—we do the thing. But not always. Sometimes we wait, and there grows up in the mind conviction, which is an idea plus belief. We act because we believe that certain results will follow. This is where reason comes in against impulse. But all men are impulsive before they are reasoning, hence we can best reach them along the instinctive line. In a word, we appeal first to their instincts, which are closely allied to their impulses, and *then* to their convictions.

In applying this conception of psychology—briefly and very inadequately stated—what must we keep before us? Two questions: (1) What impulses shall we appeal to? (2) What convictions shall we attempt to establish?

In discussing these in relation to a Theosophical audience, I am assuming that it is of the average type to which a lecturer will be called upon to speak. A graph of such an audience would be likely to show 10 per cent who knew as much as the lecturer, 20 per cent with fairly complete knowledge, 40 per cent with a certain familiarity, 20 per cent with a hazy idea of the subject, and 10 per cent that know nothing about it. This may be regarded as a normal curve of distribution. After the lecture the curve would be much the same, assuming

that at the outset the audience were on similar planes of knowledge in regard to the subject. Let it be clearly understood that I am talking of the average audience and the average lecturer. If we were to consider, for instance, the case of Mrs. Besant speaking to a selected audience of students, the curve would be very different. It might possibly be, at the conclusion of the talk, something like this: 10 per cent, 30 per cent, 50 per cent, 9 per cent, 1 per cent.

So we are forced to adjust our remarks to the middle section, for they are the people who are to derive most benefit, and hence are the most important. And let us assume that we are to lecture on death and the life after. We have three possibilities: we can make the lecture wholly emotional; coldly scientific; or we can have a combination of the two. If we decide upon the first, we can appeal wholly to instincts and emotions; if we appeal to science, we address ourselves to acquired ideas—we appeal to reason. If, however, we decide to take the third alternative, we appeal to all. We are able to cover both instincts and emotions, but we can also appeal to the colder reason and establish conviction.

We might enumerate the impulses and emotions we appeal to:

(a) *Love of Life.* All men fear death, until that fear is removed by faith or knowledge.

(b) *Love of Family.* Primarily love of wife, then love of wife and children. Hatred of separation and consequent loneliness.

(c) *The Fighting Instinct.* Desire to outdo death, to keep death at bay.

(d) *The Gregarious Instinct.* To belong to a living group and so escape from the annihilation of death.

(e) *The Social Instinct.* Reunion, either after death in heaven, or in a fresh incarnation in the physical world.

A little thought will make it clear that these instincts can be appealed to without any direct appeal to the reasoning faculty. I suggest that those of our readers who can logically follow a train of thought unaided, might endeavour to trace the exact part instincts and emotions play in the matter of faith. It is a fascinating by-path, but it leads too far from our present purpose.

So much, then, for impulses, instincts and emotions ; now let us consider what convictions we must endeavour to establish. Please recall that conviction is idea plus belief. We might enumerate :

(a) That the idea is inherently sound, that it is no more strange that we should live after death than that we should live at all.

(b) That all the world from time immemorial has believed in it. There is the magnificent testimony of all religions.

(c) The ineradicable instinct in each one of us that says we shall not die. (Quote the Roman who said : " Not all of me shall die," and Job, who told his friends : " Though my body be given to corruption, yet with my eyes shall I behold God.")

(d) The evidence of saints and mystics in all ages, which from time to time has given both fresh and corroborative evidence as to the central fact.

(e) That Psychic Research has produced an amount of evidence that is amazing when properly examined ; that many scientists have boldly declared themselves satisfied that there is sufficient evidence now compiled to warrant such a belief.

(f) The final assertion of Theosophy that there are powers latent in man himself that he does not as yet realise, but which, when unfolded, will give him direct and first-hand knowledge.

There are eleven factors here, but it will be clearly seen that they cannot be used effectively as set out in this order.

They will not convince if merely used alone, as set out in either group. But, used together and properly emphasised, the conviction being lightly stressed until the corresponding emotion has been aroused by the appeal to the instinct behind it, and then the conviction being re-stated with force and so fastened to the listener's mind, they will completely satisfy the emotions and the intellect of the average person that they are being presented to. Always remember that the emotions must be aroused before the intellect can be gotten at. The old couplet :

“ A man convinced against his will
Is of the same opinion still ”

is not true, because no one can be convinced against his will ; he can, however, be convinced against his emotions, and in such case is—of the same opinion still.

It is not necessary to use *all* these factors. They are set out above so as to show a measure of relationship ; a selection can be made from each group and so combined as to form a suitable basis for a lecture. Thus the sub-sections marked (a) in each group are complementary and blend. The important point here is to realise that part of the preparation of a lecture must be a careful decision as to what will be used in each lecture—what emotions will be aroused, which impulses appealed to, and then what convictions will be established. Any Theosophical subject can be analysed on this principle, and the actual framework set down, after which there must be sifted all the materials, until only those which either appeal or convince remain. The result will more than justify the time and effort, and in a very little time it can be done mentally. As the lecturer is collecting his material in the storehouse of his mind, he will find himself placing the material so gathered in mental pigeon-holes. At the start it might repay the student to analyse a lecture by some leader, and see exactly how such an one arranges and uses his appeals and convictions.

Apart from the actual materials so handled, the opening and closing items are important, indeed the most important. Both *must appeal to the emotions*. The opening is perhaps best, when a little story of some human interest rivets the attention and rouses the emotions. I recall—though more than a decade has passed since, and the Great Law has required me to serve in many parts of the world—a lecture on the subject here analysed, by Mrs. Besant, which she opened with the powerful story of an old English king, who saw a bird fly into his lighted hall and then out again into the night. “From the darkness,” he said, “we come into the light; then out again into the night: this is life.” All who heard that golden voice saw mentally the hall and the bird; all, too, saw the symbol. Another great lecturer whom I heard quoted the voice that wailed across the mere as King Arthur passed away on the barge: “From the great deep to the Great Deep he goes.” Numerous other themes will suggest themselves. So also with the close. Hammer home the final conviction you wish to establish, and then finish on an emotional note. One last instinctive appeal will arouse a response that will carry the audience right into the heart of the conviction you want it to hold on to.

A personal point. It is not necessary to be an original thinker to be a great or even a good lecturer. Material may be gathered from many sources, but if the psychology of its presentation is properly grasped the successful result is inevitable. I believe that Mrs. Besant will permit me to use her as an illustration; her great and amazing success has been with material so gathered. I am inclined to believe that Mrs. Besant's original contributions to the thought of the world have not been as large as might be supposed, but her amazing use of materials that would otherwise have been left unused has been the means of feeding the intellectual and spiritual hunger of the world. I recall that George Bernard Shaw

once told some of us that in her old Fabian days Mrs. Besant did little original thinking, but that her special value to the cause was that she could take facts and ideas of other persons, and by the magic of her intellect and the magic of her oratory transform such silver into purest gold. Consider her wonderful expositions of the Hindū Scriptures. I recall that in one period of war-weariness I was sustained by her—to me—very finest book, *The Wisdom of the Upanishads*. Again and again in her early Theosophical years she constantly emphasised the debt she owed to *The Secret Doctrine*. This is not being written to disparage Mrs. Besant in the slightest degree ; it is written to do what she has done so often herself—to encourage those who fear to come forward. Mrs. Besant is regarded as one of the very greatest orators of the world, and I believe that her success is due very largely to her inherent knowledge of psychology, gathered through the ages, and the intensity of her convictions.

And here we reach my final point : unless you have within you a burning belief in the truth of what you are to say, all the arts of oratory and all the facts of psychology will avail but very little. Those who will learn to analyse Theosophical subjects in which they themselves have a profound belief, will find in this article the skeleton of a method whereby they will be assured of success. But there is the necessity for personal belief first. More than that : they will by this very fact become of those who can be used specially for the work that goes on unceasingly—the work of carrying glad tidings of great joy. For there can be little in this world that surpasses the joy of knowing that one has been the means whereby another soul has found the gateway to knowledge, has been comforted in sorrow, has started on the direct pathway that starts from the lecture platform whereon we stood, but the end of which is beyond the clouds.

John M. Prentice



SOME FUNDAMENTALS OF ASTROLOGY

By B. A. ROSS AND F. KUNZ

(Concluded from p. 141)

IN the case of the Saturn-Neptune combination, the descent into Cancer (the detriment of Saturn) is not so complete, for the reason that Saturn has a certain affinity with Cancer through Pisces, which, as Alan Leo says, "has some clearly Saturnian connotations, both good and evil—its inertness, its secrecy, its concealment, its lukewarmness or even coldness

of temperament". Through his twelfth-House influence he causes an inturning of the mind which subjects the emotions to a pitiless scrutiny and analysis in search of the truth. Swinburne, who had Cancer rising in trine to Pisces in the midheaven, with Saturn in the fifth House, the House of love-affairs, was perforce, through this last position, to be isolated; and, through various vicissitudes induced by this planet's fifth-House influence, remained single to the end, and was thus able to express in his art those emotions caused by Saturn's purifying light. Thus causing an inturning, Pisces is the sign for such lines of development, just as Sagittarius, the positive sign of Jupiter, is the sign for the energetic and executive souls to express themselves through active work in the world.¹

The Jupiterian then begins to test his inner powers, and assumes an aloofness to his erstwhile companions that he by no means feels. But in time he makes the discovery that the fruit eaten in solitude can be infinitely more subtle than that which he had attempted to share delicately with others, more or less unsuccessfully, at the feast. For once you have merged yourself in the mysterious, you cease to clutch at the commonplace. Carried to extremes, however, this isolation, induced

¹ There are, of course, octaves of expression associated with each sign and planet. That is, each type or ray has many souls evolving along the same line, albeit at different stages of evolution. For instance, the elementary Jupiterian is apt to be restless and superficial, especially if he is expressing himself through Sagittarius. When he is able to contact the influence of Saturn to a certain degree, he may then approach those worlds to which Pisces is the open door of higher individualisation. Having learnt his lessons through that night-sign of Jupiter, he will probably return to an active life in the world once more in Sagittarius, in order to express his activity through service rather than restless futilities of a social kind. For, to the elementary Jupiterian, life is but a pageant, to be watched with a detached and well-bred admiration. When it is not that, it is either tedious or vaguely indecent. Just how far it is indecent will never be known, for the reason that the elementary Jupiterian's vocabulary is not extensive and is confined as a rule to the fashionable slang or stock phrases of the moment, and a thing is either "done" or "not done"—and that is the end of the matter. Needless to say this type of Jupiterian's position in the world is now seriously menaced by a rising proletarian, protesting against their condition, and also by the mentally enterprising and inquisitive who are revealing the fact that his—the elementary Jupiterian's—philosophy is slipshod and selfish to a degree.

Neptune, therefore, here acts as the inversion of Jupiter through his night-sign Pisces, for the reason that he is apt to question the superficially gregarious tendencies of the average Jupiterian, who is apt to become immersed in those endless futilities of the social world where the Jupiterian excels.

by Neptune, may end in the madhouse, should the ♃ or ♆ be seriously afflicted or receive no good aspects from benefics. It is here that the perfect poise of the sign Libra is required, to maintain a balance between a self-sufficient indifference and an ever-restless search for sympathy and companionship, which can become a kind of cowardice unless carefully watched. This poise our map indicates.

Swinburne puts it perfectly, this attitude of inversion of motive so typical of the Saturnian-Neptunian, in the following lines.

I saw my soul at rest upon a day
 As a bird sleeping in the nest of night,
 Among soft leaves that give the starlight way
 To touch its wings but not its eyes with light ;
 So that it knew as one in visions may,
 And *knew not as men waking*, of delight.

This was the measure of my soul's delight ;
 It had no power of joy to fly by day,
 Nor part in the large lordship of the light ;
 But in a secret moon-beholden way
 Had all its will of dreams and pleasant night,
 And all the love and life that sleepers may.

But such life's triumph as men waking may,
 It might not have to feed its faint delight
 Between the stars by night and Sun by day,
 Shut up with green leaves and a little light ;
 Because *its way was as a lost star's way*,
 A world's not wholly known of day or night.

For who sleeps once and sees the secret light
 Whereby sleep shows the soul a fairer way
 Between the rise and rest of day and night,
 Shall care no more to fare as all men may,
 But be his place of pain or of delight,
 'There shall he dwell, beholding night as day.

The last lines reveal the inevitable reaction, the return to physical conditions, and the strange, detached philosophy born of the attempt.

Song, have thy day and take thy fill of light
 Before the night be fallen across thy way ;
 Sing while he may, man hath no long delight.

The Saturnian-Neptunian returns in the end to his dharma, whatever that may be, having exhausted the final mental sensations that are the fruits of those flowers that Neptune can give.

We have suggested the starting-point of the world's crucifixion in this 1910 Cross to be Mars, and then its fall into Cancer conjointly with Saturn, who, being better placed, adapts himself to his condition in a more philosophical manner. Together they may attempt to touch the outermost physical point of the solar system, Neptune. There, in that great space beyond the trivialities, they either contact some sort of truth or go mad, as many have done in this great war in the West. But how is man to emerge therefrom? "For in every horoscope Neptune represents the nebulous stage which all must pass through, even in the shutting off of memory between day and night, sleeping and waking, and from life to life; for in each and all of us there is some chaos in our consciousness, and some part of our being not yet brought into cosmos or harmony and order."¹ Obviously the way of ascent is through the conservation of Scorpio-Venus faculties on the lower planes, to the eventual freeing of the soul from the flesh. It is Neptune, the planet of regeneration, whose task it is, by utter exhaustion of experience and the transmutation resulting from suffering, to disenchain the soul from the instincts of the clay. Here the opposition of Uranus to Neptune comes into play, which, if it is transmuted and made complementary, may unify Spirit and Soul, Will and Love. For Uranus may be described as Neuter (the planet of the seventh race), and Neptune Hermaphrodite (the planet of the sixth).²

¹ Alan Leo, *How to Judge a Nativity*, Vol. II, p. 85.

² The Uranian Chain is in its third incarnation, and hence, in the sense of being undeveloped, is sexless; Neptune, like ourselves, is in its fourth, and therefore, as with us, its life is in the turning-point stage, the doubled-sexed, and perhaps undergoing similar realisations, emotionally, as the more advanced are experiencing on our Earth now.

Jupiter the Guru (exalted in Cancer) is in Libra, the sign of Saturn's exaltation and of Venus's rule, opposed to Saturn in Aries, with Mars the ruler of that sign, in which Uranus is exalted. This suggests a possible change of condition from water (the emotions) to air (the mind) through some sort of ritual in some cases, or philosophy or art in others. Saturn is exalted in Libra and, raised from Cancer to Libra, finds his home as the purified individualised soul.¹ But Mars is in his detriment in this sign, and is still more or less at a disadvantage. Perhaps, as Mr. Sutcliffe suggests (in his wonderful series of articles in *THE THEOSOPHIST* of August to October, 1916, "The Day of Judgment"), the day of the Martian is over for ever in the strict sense of the word, and either his votaries pass on to other rays or fall out of the scheme, a temporary resting-place being made for them on Mars, along with Oduarpa and others of that ilk. It is a delightful idea, and by no means unlikely, as Mr. Sutcliffe shows by judicious comparisons and quotations. We will enlarge upon this point later, when we consider the transfer from Scorpio-Taurus to Sagittarius-Gemini, features of development that are the task of the fifth Root Race.

The fact that Jupiter is in Libra has a significance which should not be passed over. It suggests the completion of $\pi\epsilon-\eta$ in which the tail of Scorpio becomes the purified intuition of Sagittarius \dagger through Libra! We might compare this map as a whole with another of great importance, when the planets formed a fixed instead of a cardinal Cross in the heavens, at the time of the founding of the T.S. In the fixed

¹ According to the *Brihaṭ Jātaka*, an old Indian astrological book considered to be of value by Indian astrologers, "Saturn is an Hermaphrodite planet, also Mercury (Saturn being a male hermaphrodite and Mercury a female); the Moon and Venus are female, and the Sun, Mars and Jupiter are male planets" (*Brihaṭ Jātaka*, p. 17). If this be applied to this particular point of the horoscope, Saturn, lifted from Cancer to Libra, where Jupiter is placed, takes on a more positive expression, as it were—the consciousness raised from a negative polarisation (Neptune in Cancer) to positive and balanced realisations (Jupiter in Libra), thus making a subtle bridge between the feminine (Cancer) and the masculine (Aquarius, the sign of the Man, whose overlord is Uranus).

Cross, Venus was the only planet outside the Cross, and was in the sign Sagittarius, a similar combination of elements to Jupiter in Libra. This to the astrologer has a meaning peculiarly its own—the purified emotions becoming subject to the higher mind (ninth-House influence through the ninth sign, Sagittarius).¹

Alan Leo says :

Jupiter may be said to represent the aspect of power, of harmoniously balanced expansion, growth; that which urges on evolution . . . It is the first step downwards into limitation from the all-pervading life of the Sun; and it carries with it the ability to receive that life, also the tendency to merge back again into it.²

Again he says :

Jupiter is never an extreme, but always a mean between extremes, a harmonising, reconciling power . . . he thus becomes, as it were, the agent or vehicle between the Creator and the created; a messenger bringing the higher influence downwards, and a vehicle raising the lower consciousness upwards.³

If this be said of Jupiter alone, it may be still more emphasised of Jupiter in Libra (Enoch, the mediator between God and man) at the half-way point, the seventh House, associated with the Higher Self. And it is here throwing its trine to Mercury, so that we see both the ascending and descending point of the Aquarian spiral stairway, which the whole Cross in space is working to produce. Applying Alan Leo still further to our theory in regard to this Cross, we quote again : “ Jupiter’s theological correspondence to the Second Person of the various Trinities is here obvious; and it may be noted that in one respect it pairs off with Mercury, the ruler of the two remaining and opposite mutable signs . . . Mercury then becomes

¹ Strangely enough in this map also Mars was in conjunction with Saturn, the emotions made subject to analysis, though the Scorpio-Taurus subjects the Aquarius influence, in which these planets are placed, to a terrific strain. No wonder the Society has so frequently been subjected to tests at frequent intervals! But, without square and opposition aspects in a map, there is no growth.

² Alan Leo, *How to Judge a Nativity*, Vol. II, p. 61.

³ *Ibid.*, Vol. II, p. 62.

the representative of the 'knowing' half of this state, and Jupiter that of the 'feeling' half of it, which might be described in its combination as the *true intuition*.¹"

Thus Mercury, the Adept, descends from Space outside Time and the Cross, to enlighten the world from the sign♊, the sign of the Coming Age. His nearest point of vantage is, obviously, by the door of the trine Mercury throws from the eleventh House, the House of scientific research, investigation, etc., to the House of service, the sixth House, in which Jupiter is placed. So if, in some respects, Jupiter is a transmuted Saturn (the workman or labourer for Jupiter), Mercury, his Lord and Master, is He who knows, the Adept, Hermes, Buddha or the Christ. Mercury, "the Winged Messenger of the Gods," whose wings carry man, if he will, from earth to Heaven, is the Thinker when freed from all contact with other planets. He is God's Word to man, and either builds, breaks or dissolves. Placed with Venus in the sign Aquarius, the combination suggests Knowledge (Mercury) and Love (Venus) in One. Love is raised up by Wisdom from out the Cross of Matter. These together show an artistic, refined nature, animated by pure love and freed from desire, and this is "the only position which leaves Mercury absolutely free to rise into the heaven world," the Deva-kingdom and the land of the shining ones. Merged into matter, "Mercury is the Christ between two thieves on the cross, Saturn and Mars. In its highest expression Mercury is the Adept, the man for whom earth-lives are numbered".²

The Adept can adapt himself to all conditions through all the planes. He can also adapt himself to any sign, using each for his purpose. What then is the significance of Mercury in Aquarius? It is *Unification*, the classifying principle applied to Science, Art, thought and life in the mind of man, and the

¹ *Ibid.*, Vol. II, p. 63.

² Alan Leo, on "Mercury, the Thinker," *How to Judge a Nativity*, Vol. II, p. 37.

whole applied to life down here on the physical plane. That is what He is coming to reveal, through the sign of the Age to come, the Aquarian Age. He is to descend the spiral stairway of Aquarius, and show us the way of the ascent. The symbol of the planet is the Caduceus, a winged rod, round which two serpents are entwined. This represents the spirally-moving energy, creative both in man and the universe. Hindū mystic literature refers to two currents, positive and negative, of vital force in the human body, represented as circulating on each side of a neutral third connected with the spinal cord. Now, as Libra rules those parts of the body where Mercury *leaves off*, the significance of Jupiter in Libra is even more intensified, with its trine to Mercury, showing the merging of Libra's powers into those of Mercury, the raising up of the force connected with the organs ruled by Libra at the base of the spine to the head centre through the heart, whereby the soul, Venus, becomes linked to the Spirit, Ātmā, at the head centre under the rulership of Uranus.

There is, it should be noted, a profound mystery connected with this sign Libra. Hargrave Jennings, in his two volumes on the Rosicrucians, over and over again returns to this subject, scattering throughout the work drawings suggesting the key. The idea is that Libra has an absorbing power, and enfolds into himself the signs on either side of him. Hargrave Jennings points out that the glyphs indicate the history of the subject. He shows Virgo as the face of a woman with the glyph of Leo wrapped round her face. Scorpio, he indicates, is really \cap plus the arrow of Sagittarius, \dagger . Libra \sphericalangle is a recently invented glyph, and indicates a rising sun or the dawn, a horizon from which Apollo lifts the enshrouding darkness. The face of the Sun is a Man-Woman (Virgo enwrapped by Leo), and beneath the horizon is the combined Scorpio-Sagittarius glyph. This singular imagery combines, be it noted, all the signs between the tropics!

Madame Blavatsky deals with this matter in *Isis Unveiled*, Vol. II, pp. 455—7, thus :

There were two mystical signs inserted, which none but initiates comprehended, *viz.* : at the middle junction point where now stands Libra, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the origin of good and evil.

The true Sabeian astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the two-sexed sublunary state. The twelve signs were therefore divided into two groups. The first six were called the ascending or the line of Macrocosm (the great spiritual world); the last six, the descending line, or the Microcosm (the little secondary world), the mere reflection of the former, so to say. This division was called Ezekiel's wheel, and was completed in the following way : First came the ascending five signs (euphemised into Patriarchs), Aries, Taurus, Gemini, Cancer, Leo, and the group concluded with Virgo-Scorpio. Then came the turning-point, Libra. After which, the first half of the sign Virgo-Scorpio was duplicated and transferred to lead the lower or descending group of Microcosm which ran down to Pisces or Noah (deluge). To make it clearer, the sign Virgo-Scorpio, which appeared originally thus, became simply Virgo, and the duplication, or Scorpio, was placed between Libra, the seventh sign (which is Enoch, or the angel Metraton, or Mediator between Spirit and matter, or God and man). It now became Scorpio (or Cain), which sign or patriarch led mankind to destruction, according to exoteric theology, but, according to the true doctrine of the Wisdom-Religion, it indicated the degradation of the whole universe in its course of evolution downward from the subjective to the objective.

The sign Libra is credited as a later invention of the Greeks, but it is not generally stated that those among them who were initiated had only made a change of names conveying the same idea as the secret name to those "who knew," leaving the masses as wise as ever. Yet it was a beautiful idea of theirs, this Libra, or the balance, expressing as much as could possibly be done without unveiling the whole and ultimate truth. They intended it to imply that when the course of evolution had taken the worlds to the lowest point of grossness, where the earths and their products were coarsest and their inhabitants most brutish, the turning-point had been reached—the forces were at an even balance. At the lowest point, the still lingering divine spark of spirit within began to convey the upward impulse. The scales typified that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces, darkness and light, spirit and matter.

We have not space in which to discuss further the sign in which, in this Cross, we find Jupiter the Guru, and must content ourselves with two more quotations as foot-notes.¹ The reader may make what he can of the matter. If he will look at the table in the first part of this article he will see that the asteroids, that are the ring-pass-not for the ordinary man, tend to place their nodes in Libra and Aries.

Turning finally to the midheaven, we find Uranus, the Awakener, in close conjunction with the Moon of the personality and the Sun of the ego, dominating the whole from the Tenth, the most powerful of the angular Houses. Alan Leo points out that "Uranus stands for the Creative Will that shapes into forms and evolves a cosmos from it. This Will, individualised in Man, becomes the creative power of the intellect, the energiser of the feelings, and even the motive force of the physical body."² Uranus, therefore, has a better

¹ From the Watch-Tower, THEOSOPHIST, June, 1908, page 769 :

"In the sixth Root Race, said H. P. B., humanity will again become male-female, 'androgynous'; in the Seventh Race the two will merge into one. It is well known among occultists that the expression of the fundamental duality in a manifested universe—Spirit and Matter, Positive and Negative, etc.—in the form of two sexes is but a temporary expedient for a definite end. Sex has appeared by a process of slow evolution: a-sexual forms changed into bi-sexual, bi-sexual into uni-sexual. What more natural than that the process should be reversed, and that the uni-sexual should develop into the bi-sexual, the bi-sexual into the a-sexual? Sex was necessary for the education of humanity, but it is also the fertile source whence flow innumerable miseries and crimes. When it has taught its lesson, and humanity has developed its most perfect form, manifested in one human Being all that is noblest in man and woman alike—as now in the Masters, the Elder Brothers of the race—then shall sex be transcended, and the man-God, the God Incarnate, shall be revealed."

(According to a remarkable passage in the apocryphal Epis'tle of Clement, the relevant condition which should herald the Lord's Coming is: "When man and woman shall be man, the Lord will come.")

From *Modern Astrology*, July, 1921, "The Dark Side of the Moon," by W. H. Scott :

"Libra is the first-born of the zodiac, dwelling in the immediate presence of the First Great Cause; half in darkness, half in manifestation, she commands the sacred portals through which sweep into materialisation, through the agency of Cancer and the Moon, the infinite energies. Beyond that threshold, and in the Darkness, she holds the secrets of the Creator; without, in the realm of manifestation, she pours her electric potencies into the red tide of life; throughout all manifestation to the remotest part, her ceaseless energies are felt; as the cardinal sign of the Mental Triplcity she conceives the form which comes to birth in Cancer, just nine signs in advance of her; for observe that a child conceived when the Life-Giver (the Sun) is in Libra, will be born when the Sun reaches Cancer."

² *How to Judge a Nativity*, Vol. II, p. 79.

claim than any other planet to represent the ruler. He also revels in the Cross and expresses himself best through oppositions and squares. Therefore we may consider Uranus to be the *Unseen Power* behind this New Age to come, shaping and hewing the New Type that is to be, out of the reluctant matter that forms our present-day humanity, whilst Mercury, in Aquarius, will be the gentle, visible shape we shall see, that will come in mercy to explain all that mankind is capable of taking in.

The Sun in this position absorbs the influence of the Moon entirely in the sign Capricorn, the Moon's detriment, and this would seem to suggest that henceforth the full opposition of Neptune to the Sun might take on the significance of the full-moon aspect hitherto allotted to the Moon in Hindū Astrology. The Sun, being not a planet but a central star, the heart of the whole system, acts as a synthesising influence for the whole, and cannot therefore be considered to have any partiality for any planetary point. This then assigns the constructive and life-side of the new era to Uranus, who holds the key to the whole, above all, and in opposition to Neptune. Just as the more spiritual is the least apparent on the physical plane, which is commonly agnostic as to that Spirit of which it is a manifestation, so do these two outer planets represent formlessness on the material plane, but the *essence and substance of all forms on the spiritual plane*. And in proportion as they are incomprehensible on the phenomenal plane, so are they real and intelligible on the noumenal plane.

They represent at once chaos and perfection, the Beginning and the Ending, so far as our cosmic existence is concerned as individuals; by their aspects at birth they largely represent the state of the attainment of the Ego. To thoroughly grasp their significance, however, requires such intuition as belongs in its fullness to the Coming Race of mankind.

Uranus in its highest aspect typifies the Universal Mind, which holds all forms (however contradictory) in its consciousness, harmonising and reconciling all. It is the Comprehender, who, unlimited by

space, commands infinity. It represents to us the ETERNAL MAN (above generation, neuter).

Neptune in its highest aspect symbolises the Universal Soul. It is the All-Lover, who, transcending time, dwells in eternity. It represents to us the Eternal Woman (submerged in generation at present).¹

The mystery behind the Cross lies, then, in the opposition between these two outside planets, a totally new influence as far as the earth is concerned, that is to herald the Coming Age.

Alan Leo makes rather an illuminative suggestion in regard to the outer planets and their possibilities in overtone influence, in the following passage :

If we imagine a creative wave starting from the Sun and traveling outward to Saturn, the latter planet will represent the outermost limit of things, a position which it actually occupies in Astrological Analogy and mystical interpretation. The wave may then be supposed to return on itself, not literally in space, but metaphorically in the characteristics of the succeeding planets. Uranus then becomes an analogue of Saturn, on the inward or return wave, and Neptune that of Jupiter.²

But we go further by saying that *it is quite possible* that the wave could return on itself, literally as well as metaphorically, in a fourth-dimensional sense, and *that this has actually taken place*, through the influence of the Logos (the Sun) through the cross aspects of the 1910 Cross, thus causing a re-arrangement in regard to the powers of the various planets concerned, a lessening of the strength of Saturn and Jupiter and a complementary increase of power to Uranus and Neptune, thereby creating an infiltration of the former's properties by those of the latter, who might be said to take their place as overtones. To support this, we point to the state of Austria, Germany and Russia, all of which were ruled in an arbitrary fashion by Jupiterians *and are now under the ægis of Neptune*.³

¹ *Ibid.*, Vol. II, p. 103.

² *Ibid.*, Vol. II, p. 80.

³ Strangely enough the Prince of Wales had Jupiter conjunction Neptune in the Nadir, fourth House ("the end of a matter"), in the sign of Jupiter's detriment, II, and Jupiter lord of the midheaven. What does this portend for the Jupiterians during his reign?

As the wave goes out further to Neptune than to Uranus, by natural laws it would return inward further, that is, to Jupiter; and we already see an enormous increase in the influence of Neptune through all the democratic movements all over the world, which threatens to dominate entirely, unless the Jupiterian ruling classes act with great tact and discretion. Perhaps this complete submerging of the old is necessary, and is directed by the Logos in order that the old may be replaced by the new and subtler forms He desires to create. But the Jupiterians are clearly in the balance in Libra, and if they resist the new life flowing into the old forms, the old forms will simply perish. This is shown in the opposition of Jupiter to Saturn, the desire of the unenlightened or retrograde to hold on to the already known but outworn forms, to their ultimate undoing (Saturn in the twelfth). These planets, squaring Sun, Neptune and Uranus, are bound to suffer, as Uranus has all the strength of the Sun behind him, with the close conjunction of Uranus and the Sun in Capricorn, the sign of the Saviour and India's ruling influence also; and we may take it that Uranus will find his best outlet and least resistance through India's philosophy, and India's faculty for recognition of spiritual leadership, when the time is ripe.

The key to the whole Cross, then, is that henceforth the influences of Uranus and Neptune are imposed on those of Saturn and Jupiter, by the leading minds of the world answering to the former instead of the latter, and thereby changing the whole course of the world, both in spiritual matters and things mundane. In terms of types, this means that the Uranian Ruler and the Neptunian Teacher, embodying the highest type of intuition, an almost universal consciousness, open for us, beginning in 1910, a new age, in which the old type of Saturnian teacher and the inferior Jupiterian Ruler

pass away (in the persons of those who cannot respond to the new impulse) or are transfigured through the influence of the purified and eclectic mind.

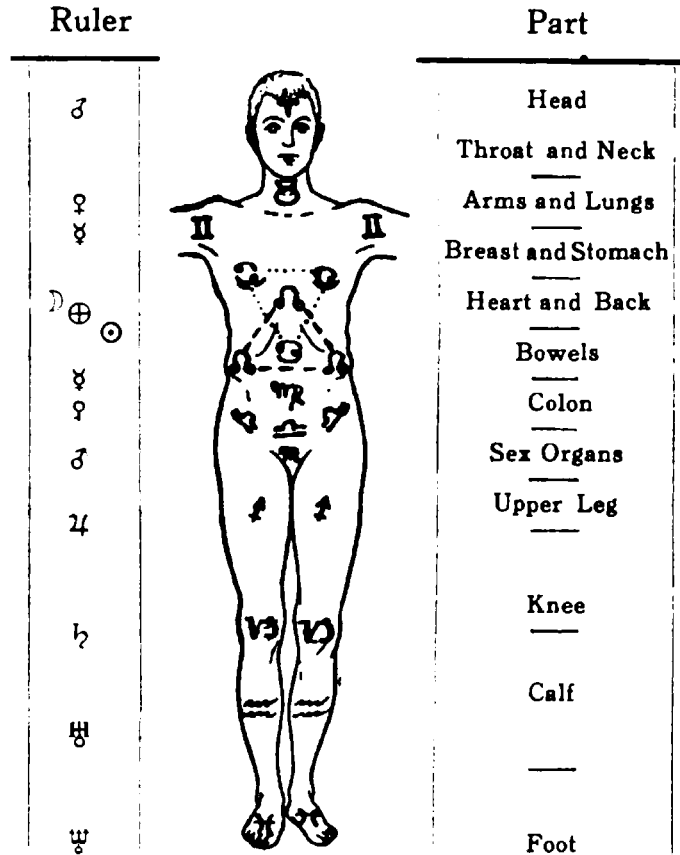


DIAGRAM III
The Celestial Man

Note the upwards pointing triangle of vitality governed by ☉, the sign of the Sun (Vulcan and Uranus), with the heart at the apex, and the downward pointing triangle of nutrition, under ♁, with the stomach at the bottom.

Thus we have shown, in compressed and inadequate language imposed by the limitations of the space at our disposal, that there awaits the astrologer, in the problem of the nature of the outer planets, a field of research of intense interest and vast importance. Before this problem can be adequately attacked, much spade work is still necessary. But the results will repay the labourers, for it will restore to their

hands the lost treasure of treasures, the key to the spiritual impulses that change the world's history through Uranus the King and Neptune the Solitary Spirit, who gazes from out the ring of our Solar circle into the Darkness of the Zodiac's illimitable void.

B. A. Ross

F. Kunz

SEPT CHANTS

III. LE DIEU ANCIEN

J'ai vu le Dieu ancien de ce monde. Il est descendu, lui aussi — le premier de tous — pour recevoir Celui qui vient . . .

J'ai vu le Dieu ancien de ce monde. Il tenait dans ses mains l'offrande admirable. Toutes les beautés de sa Création . . .

Tout ce que son soleil a fait fleurir de fleurs d'amour et de lumière. Toute la Sagesse des Temps passés.

Toutes les conquêtes de l'homme. Tout l'héritage des fils de l'homme. Toutes les possibilités. Toutes les promesses . . .

J'ai vu le Dieu ancien de ce monde. Il attendait immobile, silencieux . . . Il attendait le Dieu nouveau . . .

Le Dieu nouveau, inconnu de tous — et de lui . . .

IV. LE DIEU NOUVEAU

Un grand silence dans tous les cieux — écoutant le Plus grand Silence. Car de son mystère un Verbe nouveau a surgi . . .

Tous les vouloirs, tous les pouvoirs, de tous les mondes désarmés. Car de l'Infini une Volonté, une Pensée nouvelle a surgi . . .

Sur la lumineuse face des Dieux, le voile d'une plus grande Lumière. Car de l'indicible Splendeur un nouveau Regard a surgi . . .

Sur le chemin de tous les êtres, la fleur d'une Espérance plus belle. Car de l'Eternelle Merveille quelque chose qui n'était point encore a surgi . . .

A l'horizon de tous les Ages, ce qu'aucun d'eux n'avait prévu. Car de l'impersonnelle Présence, une Personne, Quelqu'un que nul ne connaît . . .

Le Dieu Nouveau de cet Univers a surgi.

PAUL RICHARD

[The following translation, by E. L., is added at the author's request.]

III. THE OLD GOD

I have seen the ancient God of this world. He also descended, the first of all, to receive Him who is coming.

I have seen the ancient God of this world. He was holding in His hands a wonderful Gift. All the beauties of His Creation.

All that which His Sun had made to blossom in flowers of Love and of Light. All the Wisdom of past Ages.

All conquests of man. All the heritage of the sons of man. All possibilities. All promises . . .

I have seen the ancient God of this world. He was waiting immovable, silent . . . He was waiting for the new God . . .

The new God, unknown to all . . . even to Him . . .

IV. THE NEW GOD

Great silence in all the Heavens — listening to the still Greater Silence. For out of its mystery a new Word has arisen . . .

All powers, all purposes in all the worlds, disarmed . . . For out of the Infinite a new Will, a new Thought has arisen . . .

Upon the Gods' shining faces, the veil of a Greater Light . . . For out of the inexpressible Splendour a new Outlook has arisen . . .

On the path of all beings, the flower of a brighter promise . . . For out of the Eternal Wonder something, that never was, has arisen . . .

On the horizon of all Ages, what no one had foreseen . . . For out of the Impersonal Presence, a Person, some one unknown to any . . .

The New God of this Universe has arisen . . .



THE SUPERMAN IN REAL LIFE

By J. L. DAVIDGE

Our great revealers are they who make manifest the true meaning of the soul by giving up self for the love of mankind. They face calumny and persecution, deprivation and death, in their service of love. They live the life of the soul, not of the self, and thus they prove to us the ultimate truth of humanity. We call them Mahātmās, the men of the great soul.—RABINDRANATH TAGORE in *Sādhana*.

Superman is a good cry, and a good cry is half the battle.—BERNARD SHAW in *Man and Superman*.

THE tradition of a Superman has survived through ages long antedating Prometheus. The reading world to-day is well acquainted with the idea through Whitman's Superb Person, Carlyle's Heroes, and the *Uebermensch* of Nietzsche. Bernard Shaw speaks of the "ideal individual being omnipotent, omniscient, infallible, and withal completely, unilludedly self-conscious; in short, a god". But the ideal of perfectibility foreshadowed in the types of most contemporary writers is so largely unrealised in this year of grace 1921, as for the most part to be related to a vague kind of benevolent or philanthropic goodness. The finished product of the Church, or of Masonry, or of the University, is the common undefined ideal—an ideal in all probability suggested by the reading of sacred books and cultivated by the heroic lives of transcendent spiritual geniuses, like the Buddha and the Christ. But so far from this ideal being adequate or complete, one discovers it to be a mere shadow of the perfectibility and perfection known and taught in the schools of spiritual philosophy which define and illuminate the Path at the end of which stands the Perfect Man

himself. As a knowledge of the truth which runs ahead of all external reasoning, the intuition may be trusted to formulate a generalised conception of human perfection, but the higher reason needs the logic and demonstration of experience in the actual world of living men and women to give the theory a practical working basis and make it a dynamic and inspiring ideal in real life.

It was this illuminating ideal which H. P. Blavatsky set out to give the public of her day when she wrote *The Secret Doctrine*, acquainting the modern world with the Secret Wisdom which had been the perennial source of all religions and philosophies, and naming chapter and verse where mention might be found of those Masters of the art of Wisdom, initiated poets and writers in the classics of every age, who had preserved the knowledge, if not the actual tenets, of the secret tradition. The Initiates of 1888 would, as she contended, have remained incomprehensible and a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history.

Let us believe that the idea of the Perfect Man is the reflection of an archetypal idea in the "heavens," in the mental world, then we have a good ground also for believing that the widespread irruption and expression of it amongst men of genius in the last fifty years was the material precipitation of the archetype. Nowhere do we find it but in the writings of the Evolutionists. While the doctrine of evolution was being propounded by Darwin, Wallace and Huxley in the domain of science, Tennyson and Browning were enshrining it in their poetry, Maurice and Drummond were expounding it from the pulpit, Nietzsche and Emerson were groping after it in their systems of moral philosophy, all as if inspired by some central and invisible authority. The Evolutionist School of the end of the nineteenth century is as distinct and definite as the Pre-Raphaelites or the mediæval Cathedral Builders or

the Neo-Platonists of Alexandria or the Samskr̥t Sages of ancient India. It would seem as though the Perfect Men Themselves were endeavouring to convince a grossly superstitious world of their actual existence by the revival of the higher wisdom and the relentless logic of the evolutionary science and philosophy. Their iconoclast, who shattered the idols of the Philistines, was H. P. Blavatsky, and we can see, looking back on the time, that she was the storm centre through which the inspiring knowledge of Themselves blew down into the mental atmosphere of that awakening and experimental period. She proclaimed the existence of the Perfect Man of her own actual knowledge, while her contemporaries obscurely hinted the truth to which their deepest thinking led them.

Nietzsche, when he discovered that the will to live—that which causes rebirth—implies previous existence, threw over his allegiance to Schopenhauer, the Master Pessimist, and substituted for the will to live the will to power. Power was his watchword, and the being who was prepared to sacrifice everything to power, not power in the abstract but power for some great purpose, was aiding the evolution of life towards Superman. Superman was to be a new type, but what he would actually be like, Nietzsche no more knew than Columbus knew what America would be like. Men of genius, like Shelley and Julius Cæsar, had only a partial resemblance to his ideal; the “human-all-too-human” element in them predominated over the godlike qualities of greatness essential to the Superman. Men of such varied capacity as Michel Angelo or Napoleon, Leonardo or Dante, it may be assumed, had at least some of the attributes of the Superman, but the one essential was lacking. Somewhat nearer the idea, though still far removed from it, are the great mythical figures of religion and romance, Moses and Muhammad, Odin and Siegfried, Apollo and Dionysos, King Arthur and Robin Hood. To the capacity and

power of the great man must be added in these Master Beings the Dionysian ecstasy, that "frenzy, abandonment, recklessness, or what you will, which swings a being along the creative path regardless of all consequences, reckless of all danger".

Superman will be a reincarnation of the spirit of Dionysos . . . not come as one unique and astounding person, but as a new species . . . a spirit who plays ingenuously (that is to say involuntarily and as the outcome of superabundant energy and power) with everything that, hitherto, has been called holy, good, inviolable, divine, to whom even the loftiest thing that the people have made their measure of value would be no better than a danger, a decay and an abasement, or at least a relaxation and temporary forgetfulness of self.

Nietzsche's ideal was as incomplete as it was astonishing amidst the materialistic philosophies of his day. Nietzsche worships force and hates the degenerate "weakness" of Christian morality.

What is best belongeth to my folk and to myself. And if it is not given to us we take it, the best food, the purest sky, the strongest thoughts, the most beautiful women.

"Thus spake Zarathushtra." The voice is Nietzsche's, but the hands are the hands of Esau-Bismarck, the man of blood and iron. Nietzsche's mad tirade against modern morals and modern civilisation may be summed up as an attack on mankind for settling down to human conditions, for fostering a conspiracy to arrest the march of life towards the evolution of beings of greater power. Power incarnate was his goal for the race,

That one far-off divine event
To which the whole creation moves.

Browning, like Tennyson, also foresaw the day
When all mankind alike is perfected,
Equal in full-blown powers.

But the goal which Nietzsche foreshadowed differs from that proclaimed by the Sages, as the rule of Attila differs from that of Ashoka, as darkness from light. The Sages, predict as the ultimate goal of our striving a level of attainment in which, equally with power, love and wisdom are developed and blended in the Perfect Man. Incarnate power does not inevitably

connote the unselfish use of it in the service of mankind. The Christ's injunction to be "perfect even as your Father in heaven is perfect" implies a perfectibility in which every faculty is used to benefit mankind, in which the will to do is guided by wisdom and inspired by love. Nietzsche wrecked his mighty brain in beating out the idea of the approach of a tragic world-figure, a new species that should arise and dominate humanity by sheer superabundance of energy: the Sages teach that man has already produced the Superman from amongst his own ranks—not a Nero or a Wilhelm, but a Morya and a Jesus, in whom Power stands for spiritual strength, the strength of divine energy, in whom understanding is ripened into wisdom, and in whom love is transmuted into a universal passion for the welfare of the souls of men.

The ascending process of evolution challenges us to produce a higher type of man than all the ranks of genius with which we are acquainted in the outer world. The life which individualises in the human kingdom has no rationale on the side of consciousness except by the doctrine of reincarnation, the spiritual and inevitable twin to the physical basis of inheritance. Once accept reincarnation as the philosophical explanation of the evolution of faculty, and we have no limit to the range of beings who occupy the higher rungs of the human ladder, a ladder which carries us into the realms of the superhuman and even to the feet of the great Logos Himself. Huxley, in a remarkable passage, has imagined the possibility of the existence of beings rising higher and higher in intelligence, the consciousness ever expanding, and the reaching of a stage as much above that of the human as the human is above the black beetle.¹ And in another place he writes:

There is nothing against the analogy of Nature in supposing that there are grades of intelligence rising above men. There may

¹ *Some Controverted Questions.*

be other intelligences higher and higher and higher, reaching further and further above the noblest intelligence of man, and there is nothing to make it impossible that there should be in the universe above those grades a single intelligence.¹

Sir Oliver Lodge, as eminent a scientist to-day as was Huxley fifty years ago, is an ardent believer in guidance and supervision on the part of Higher Powers. He says :

Two things I am impressed with: first, the reality and activity of powerful but not almighty helpers, to whom in some direct and proximate sense we owe guidance and management and reasonable control; and next, with still higher aspects of the universe, culminating in an immanent unity which transcends our utmost possibility of thought.²

To neither Huxley nor Lodge is it common sense to suppose that there is nothing higher than man in the universe, that he is the highest organism in creation. Science and religion are closer reconciled when we find a scientist of Lodge's pre-eminence declaring his belief that "as there are grades of intelligence below man, so there are grades of existence above man, and that these existences are real, operative, active". Sacred books abound with records of the visitations of R̥shis, Mahātmās and great men of superhuman attainments, and people put a ring fence round them and confine them to the domain of religion. Yet the imagination of the majority of men is more likely to be captured by the utterances of scientists whose reputation is established by the patient demonstration of the theories they propound. So when Sir Oliver said in Wesley Church, Melbourne, in 1914 :

I would have you realise that there is no boundary, no obstruction or partition between God and man, or earth and heaven, or between the future and the present,

the weight of the whole demonstrable science of evolution is behind his words, and the obscurity of the higher ranges of consciousness in which the Masters dwell is illuminated by the penetrating searchlight of his understanding. Even

¹ *Evolution and Ethics.*

² *Modern Problems* (1912).

supposing that Sir Oliver Lodge does not believe in the doctrine of reincarnation—and he may do so, for anything I know to the contrary—and supposing that he has not met in the flesh any superhuman being (though he may have done so), his discerning intuition is a weighty approximation to the teaching of the esoteric philosophy of the Alchemists and Rosicrucians and Theosophists, that Supermen, known as Adepts and Masters, actually do live in the world and that they are actively participating in the guidance of the world's affairs.

The Path on which the stage of Superman is reached is recognised in all the great religions, and the word Superman I should define as applying to the Adept who has passed the Fifth Initiation and transcended all human claims and limitations: he has reached final liberation, in which the Path culminates. It is the stage symbolised in the Gospel narrative as the Ascension, the four earlier Initiations being represented by the Birth, the Baptism, the Transfiguration and the Crucifixion. Along this path of deification, as it is called in the Roman Church, the full, deep, divine content of the Superman nature is more and more richly realised as each portal is passed; the Master is in the *becoming* more increasingly at each Initiation, and at the final triumph he is the Superman in actual *being*. But, so far from treading a path of might or force or power to gain a selfish extravagance of energy, the real Superman has attained liberation by conquering His human passions and the sins of the senses: He has realised a state of divine compassion and wisdom fitting Him to become a liberator of mankind, a member of that "lofty and sequestered class" who have been, as Emerson says of Them, the oracles and prophets of the intellect,

the high priesthood of the pure reason, the Trismegistoi, the expounders of the principles of thought from age to age, . . . a class of men, individuals of which appear at long intervals so eminently endowed with insight and virtue that they have been unanimously saluted as divine, . . . those rare pilgrims whereof

only one or two wander in Nature at once, and before whom the vulgar show as spectres and shadows . . .

Emerson believed that they had knowledge of all natural laws. "The privilege of this class," he says, "is an access to the secrets and structure of nature by some method higher than experience."

The method higher than experience is the use of a special sense developed in the Initiate's progress through the four stages of the Path, each entered and closed by an Initiation. Nor are these Initiations a vague, indefinite series of experiences. Mrs. Besant has told us that Initiation is a definite ceremony conducted on a plane higher than the physical by the perfected members of the White Brotherhood, under the sanction of its august Head, and it admits the candidate to a definite rank in the Brotherhood: it gives him a place in the "Eternal Government above," as Ella Wheeler Wilcox refers to that Hierarchical Order which rule from Their seats in the inner worlds the moving pageant in the outer. Initiations are, indeed,

actual communications and thoughts and actions gone through by a man out of the physical body in the presence of a great assembly of the Masters. The result is that the man becomes conscious of a new world, as though some new sense had been given to him, which opened a new world surrounding him. As a man born blind might know the world of hearing, taste and touch, but if his eyes were open would see a new world around him on every side, so is it with the man who, having passed through the great ceremony of Initiation, comes back into his body, into the mortal world of men. Another world is around him, another phase of consciousness belongs to him. He sees, where before he was blind. He knows where before he had only hoped or guessed. (*Initiation or the Perfecting of Man.*)

Each of these five Initiations may be likened to an examination qualifying a student to take his degree; they are the qualifying examinations in the University of the Spirit for the degree of the Master of Wisdom, conferring on the candidate progressing along the path to Superman freedom from the fetters which bind him down to ordinary human levels, open vision and knowledge of the inner worlds, and the keys to the primary

principles of the Ancient Wisdom which the King of Kings hands down through grade after grade of the Hierarchy for the well-ruling and governing of mankind.

Thus we learn that the divinity that "shapes our ends" is aided in the process by Helpers of superhuman attainments, of whom quite a number live and move amongst us lesser men, but possessed of powers which in us are latent or only beginning to develop. The fact of that dawning development is the promise of the superhumanity that lies ahead of us, and a challenge to the scepticism which denies that the Master is omniscient of the whole range of attainable human knowledge, that past, present and future are to Him an Eternal Now, and that the physical limitations of time and space are transcended by His power to appear in His subtle bodies in any part of the world and to any individual as He wills. A clergyman once confided to me that he believed there were in the world to-day men who could leave their body by volition and make themselves visible elsewhere. But the reason why he could not voluntarily leave his own body he attributed to the domination of the flesh, quoting S. Paul the Initiate: "I keep my body in subjection." He recognised reincarnation as a philosophical doctrine, but it had not seized him as being Nature's *modus operandi*, whereby the spiritual man emancipates himself from his fleshly limitations and shakes himself free from the wheel of births and deaths. To my friend the clergyman it was conceivable that a divine humanity must wield tremendous mind-power. Where I can influence by my thought an individual, a Master can originate thought-currents that will move a Nation; still greater Ones at higher levels pour out streams of thought that affect the whole world, founding new movements, new religions, mingling races, as in the German war, to develop a new type on the Manu's model, and by slow but sure degrees stimulating and urging mankind along the toilsome ascent to the perfect way.

Every movement in the world for the betterment of human conditions is, we are taught, fostered by the representatives of the Grand Lodge Above, the Society of Supermen who work out the will of the LOGOS in the councils of the Nations. It helps us to realise the tremendous power They wield, when we consider the enormous influence of men and women like Mr. Lloyd George in international relationships, Mrs. Besant in the spiritualisation of the world's religions and philosophies, President Wilson, Maeterlinck, Edison. Yet these are but the outer agents of the inner Leaders of the world's affairs, whose influence is more potent for being wielded in the realm of thought without regard to popular reward or recognition. For rarely is the Superman known to the world as such. How many men in Fleet St. or on Broadway would recognise the Manu or the Master "Jupiter"? Yet They live among men in the world, unknown as Masters by their patronymic, except to Their immediate disciples and agents, and exerting an influence or pressure behind certain movements beyond our range to compute. Several Masters in Europe are to-day immediately and personally concerned in the distress of Their neighbours and friends—one of the legacies of the war—while at the same time They are directing the larger affairs of learning and statecraft. Mr. Sinnett said not long ago that every civilised country is guided by a Being of the Master's rank. There is a Master in London at the present time, and Scotland and Ireland, Italy, France and other countries have each a Master or Superman in charge of its affairs, working under yet higher Agents in the Hierarchy.¹

J. L. Davidge

(To be concluded)

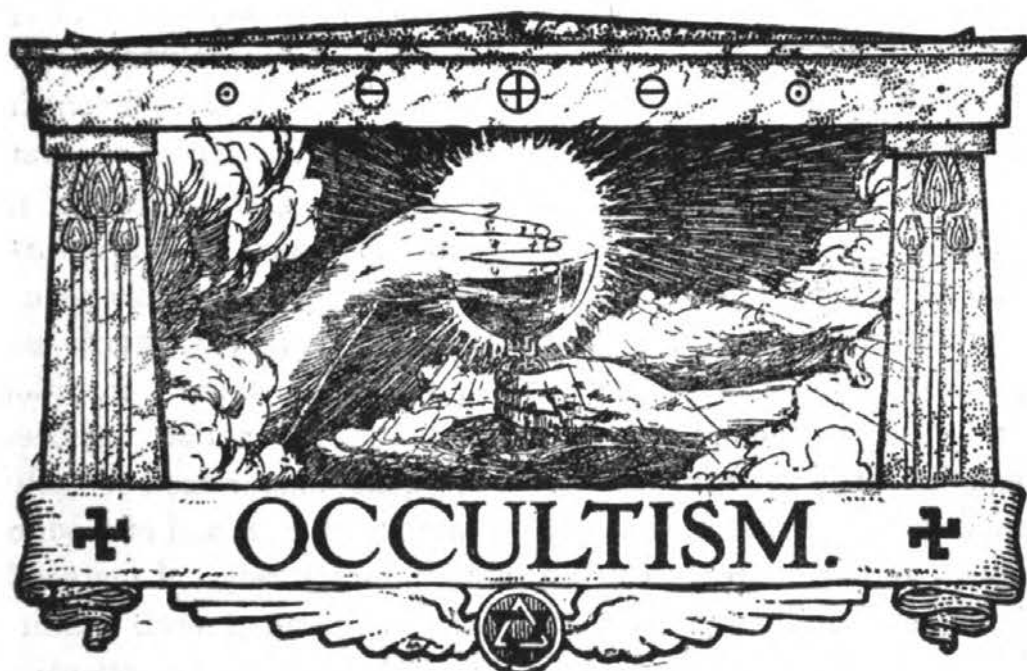
¹ *The Vāhan*, July, 1919.

THE ROOF-MEETINGS

TEN years ago?—Nay, rather, some dim age,
To shadowy myth and memory old endear'd,
Some vanish'd life it seems, wherein we heard
Nightly those readings from high Wisdom's page,
And saw those Twain;—one, grave, mellifluous, sage,
Snow-diadem'd; and by her, one that peer'd
Keen, twinkling-eyed, and stroked his bristling beard,
Wise, terrible and kind—child, giant, Mage!

Ah, those rich hours! Ah, memoried Age of Gold!
How often, 'mid the storms and frets and jars
Of this rude time, its turmoil and its strain,
Do wearied hearts recall those nights of old,
Of quiet converse 'neath the quiet stars!
—A Day draws near;—shall they, too, come again?

E. A. WODEHOUSE



SCIENCE, THEOSOPHY, AND THE SACRAMENTS

By W. WYBERGH

For students the effort should be made to bring all things down to states of consciousness.—H. P. BLAVATSKY.

ARE there or are there not “more things in heaven and earth than are dreamt of in our philosophy”? That is the outstanding question between Science and Religion. It amounts to asking whether or not intellectual consciousness is the only or the highest form of consciousness possible to humanity.

Religion has always asserted the existence of “that which passeth understanding,” and has drawn distinctions between Nature and Divine Grace. The limits of the division have varied, and things which at one time or by one school of

thought have been ascribed to the one, have elsewhere and by other thinkers been ascribed to the other, but the existence of the different modes of consciousness has always been recognised, and Religion has always claimed a superhuman origin for the latter, involving its superior validity over scientific methods, not only as a source of inspiration but of concrete objective fact. In the Christian religion a great portion of its theology has been concerned with questions of this nature, and even apart from formal religious systems there has been a general recognition of a distinction, not merely of degree and method but of kind, between genius and talent, intuition and reason, though the nature of the distinction has been equally difficult to formulate. Such questions, in fact, do really involve our basic ideas as to the nature of man and of God, of spirit and of matter. During the temporary reign of materialistic conceptions in the latter part of the nineteenth century but little attention was paid to such matters by scientific thinkers; for if you decide *à priori* that there is no God and no spirit, and that consciousness itself is merely the result of a particular arrangement of material particles in time and space, obviously it is waste of time to trouble about these things. Accordingly Science has not only denied all validity to anything but the senses and the intellect as a source of information, but has even refused to discuss the possibility of the existence of states of consciousness transcending itself.

Now, however, that Science is becoming more scientific, it is less disposed to ignore what is after all just as much a matter of experience as the apparently miraculous perception of the colours of the spectrum when white light is passed through a prism. The publication of James's *Varieties of Religious Experience* was a notable sign of this new attitude; the phenomena and experience of genius, revelation, grace, inspiration, salvation, liberation, cosmic consciousness, are facts which not only call for scientific recognition and, if

possible, explanation, from the inside as well as from the outside, but are intrinsically of far-reaching importance. But what is of most significance is that an explanation of consciousness in terms of matter is beginning to be recognised as something unsatisfactory, even if it were possible. The new psychology is no longer concerned chiefly with physical nerve ganglia, but with mental "complexes" and associations. Freud and his school, though their premises may be insufficient and their logic sometimes faulty, are nevertheless a sign of the coming emancipation of science from materialism. For in truth what science has hitherto been trying to do in this connection is in direct defiance of one of its own fundamental principles. The proper function of science is to explain the unknown in terms of the known, but in attempting to explain thought and feelings in terms of nerves and muscles, that is to say of matter, it is trying to express something of which we have direct and immediate experience in terms of something of which our knowledge is merely circumstantial and indirect.

Now, while orthodox scientific psychology is, even with all the advance that has been referred to, still only on the verge of the superphysical, Theosophy in its scientific aspect has long dealt with the things of the subtler worlds of thought and emotion. This represents an enormous advance, provided that in the investigation of these things the true scientific temper and method is scrupulously preserved and the necessity is recognised not only for accurate observation and strict standards of evidence, but also for logical and scientific methods of marshalling facts and for strictly unprejudiced judgment in the interpretation of them. This need is at any rate recognised in theory by all Theosophists and fairly observed in practice, though, as among ordinary scientists, zeal may sometimes outrun discretion. To most of us the first introduction to Theosophy, involving the

conception of an objective as well as a subjective reality for thoughts and emotions, has meant the solution of many intellectual difficulties and the resolving of many doubts, and has brought with it in consequence a tremendous sense of uplifting and revelation. This is well and good—so far as it goes. But after all, upon maturer consideration, after perhaps some years of enthusiasm and delight, we are likely to find that it doesn't go very far, certainly not so far as in our first rapture we had expected.

I well remember the tremendous sense of a new world being opened up when, as a boy, the wonders of physical science first presented themselves to my enchanted vision. I remember how for years I revelled in it and found therein what seemed an endless vista of delight; how I was carried away by the joy of knowing, just for the sake of knowing, and how I invented afresh, just for the fun of the thing, something like half a dozen scientific instruments or useful contrivances which I afterwards found had long ago been invented by some one else and were in common use! No matter, the joy was just the same. And yet in the course of many years the enchantment began to fail. A certain greyness and bleakness crept over my mind, and that which had been an enthusiasm, an opener of doors, became a burden and a killer of joy. I can see now what was the matter. I wanted to get at the inside of things, and science only dealt with the outside, and thus led to terrible doubts whether there was anything but "outside". And so came the evil days and the years in which I said "I have no pleasure in them".

Then at last came a new dawn, and Theosophy, with its science of the superphysical, seemed to give, and within its limits did give, that knowledge of the inside of things which had been missing. Once more came the glad sense of certainty, the "explanation" of things hitherto obscure, the opening of a new wonderland, the enthusiasm of study, and

life once more became a song without end . . . and yet . . . and yet . . .

Do these things really satisfy after all? Is there salvation in a knowledge of the secrets of the unseen world, of the marvels of the astral plane and the rationale of thought-forms? When we first learn about these things we think that we have escaped from the bondage of form and that we are swimming in the veritable sea of Life, but is it so? True, by the intelligent use of our knowledge we may acquire vastly increased powers of control over the things of the intellect and the emotions, even as a knowledge of physical science makes us the lords of the physical world. We have by no means worked out all the possibilities, we have perhaps put into practice only an infinitesimal fragment of our potentialities on these planes, even as there are vast fields of physical experience which we have not tasted; but the question is, do we want to taste them all? Would there be any satisfaction in doing so? Never was blossom brought from those realms of illusion but round its stem the serpent coiled! Glorious in its beauty is the earth and all that is in it; glorious is the mind, with its god-like grasp of things unseen; but can they satisfy? Are not many of the fascinating descriptions of the astral and mental planes merely repetitions in a subtler medium of the materialistic and for ever unsatisfying explanations of conventional physical science? They may be perfectly correct—as far as they go. But after all are they not attempts to express the known in terms of the unknown, every bit as materialistic as the older psychology?

The occult observer's description of love, expressed in terms of a beautiful pulsing thought-form of a certain shape and colour, with certain potentialities and modes of activity, is in reality just as material a conception as the physiologist's rigmarole of tingling nerves and expanded blood vessels, and equally unsatisfying, though of course both

are highly interesting and useful enough in their way. But they are not the real thing: that which we had thought to be the inside turns out to be only the outside after all. Love we know; it is part of consciousness. A rose-coloured thought-form, like a nerve or a muscle, is essentially a thing that we see but do not know: it belongs to matter. To describe love in terms of thought-forms and vibrations is plainly to describe the known in terms of the unknown. What we usually call knowledge, physical or superphysical, is a very useful thing, for it enables us to use the unknown to produce effects upon the unknown, but it is no substitute for experience. And if we, as Theosophists, carried away by the wonder and delight of our new knowledge, come to believe that therein we shall find permanent satisfaction, we are deluding ourselves and preparing for ourselves a new disillusionment and a new crisis more bitter and more terrible than before.

And so we come back to H.P.B.'s injunction that *we must try to express everything in terms of consciousness*. Superphysical science covers a wider range and penetrates a little deeper, and therefore the task of relating its facts to consciousness may be expected to be easier. But this correlation must be accomplished, and it must be a vital relationship, something that is felt, and not merely an intellectual reaction and stimulus that is produced. We are apt to think that, when we have observed and classified a thing, and duly related it to other things of the same order, we understand it, we have extracted from it all that it is capable of yielding. But the truth is that until we have brought it into vital relationship with something of another order altogether, so that the consciousness of the one leads to and induces the consciousness of the other, we do not understand it at all. Until our mental or scientific consciousness is linked on to a consciousness of a higher order it can bring no permanent satisfaction. It is

because of the existence of this faculty of "linking up" that many a simple-minded and ignorant person, who has never heard of the astral plane, may have a better and more real understanding than a learned Theosophist.

On the side of Religion and theology a somewhat similar defect has prevailed as in Science. The conventional and orthodox religion of the nineteenth century, not to go too far back, invading the proper realm of science, tried to construct a God and a universe wholly exterior to the human consciousness, forgetting that "the Kingdom of Heaven is within you". It has tried to picture a God outside and independent of man, and has failed; it has constructed artificial "schemes of salvation," implying something done to him by an external agency, artificial mechanisms, rituals, creeds, moralities, resulting in a sort of pseudo-science expressing the relations between human consciousness and the very concrete God that it has created, falling back upon magic and supernaturalism to explain what is real and interior and spiritual, as well as what is properly within the sphere of psychological science. It has resented any attempt to explain its artificial supernatural in the terms of actual human experience and consciousness; like physical science it has disdained psychology. Its conceptions and systems are as unreal to consciousness as are those of physical science, but whereas the conceptions of the latter are merely incomplete and one-sided, and for the rest agnostic, theology, while purporting to supply what science lacked, has dealt a deadly blow at the things of the Spirit by giving us merely an inaccurate and incredible pseudo-science in their place. The conceptions of orthodox theology, even to-day, are inadequate to explain their own system, and, being based upon "revelation" alone, are inevitably out of touch with everything outside that system.

The quite recent revival of Mysticism corresponds on the side of Religion to the scientific interest in psychology.

Mysticism is in fact experimental religion as contrasted with the religion of tradition and authority, and on that account official religion has always distrusted and often persecuted its own most spiritually-minded sons and daughters: we need only recall in the Roman Catholic Church St. Teresa, who, though a devout Catholic, was for most of her life in grave danger from the Inquisition, or Molinos, who fell a victim to it, and in the Protestant Churches men like John Bunyan and George Fox. From Mysticism, which is experience, to Psychology, which is the systematic description of experience, is but a step. It is through Psychology, Mysticism and Art that the reconciliation between true science and true religion is to be sought, but reconciliation must not imply or entail confusion. Religion and Science are neither incompatible with one another nor are they identical. Rather are they complementary, equally important and equally "true". It is in fact, as already indicated, precisely the confusion between the functions of the two which has had such detrimental results for both. If I am asked how I can reconcile a belief in reincarnation with adherence to the Christian religion, I can only say that reincarnation is a question of science, not of religion at all, but that a belief in it may or may not be of assistance to the practice of the Christian or any other religion; personally I have found it no impediment but a great assistance.

The attempt of orthodox theology to make religion masquerade as science, to apply the inner facts of religious experience as a criterion of scientific truth concerning the physical world, or conversely to treat questions of scientific or historical fact as if they formed a vital part of religion, is emphatically not the way to construct the "link" in consciousness above referred to. It is as vain as the attempt of science to "understand" the universe in terms of physical matter, and to deny reality to that which cannot be weighed and

measured in its own balance. An intellectual knowledge of psychology, if it is sufficiently deep, and combined with an adequate acquaintance with physical science, does in fact indicate the existence of states of consciousness, as well as psychic phenomena, which afford a true basis for the so-called supernatural conceptions of orthodox religion, though repudiating its materialistic interpretations, but, while pointing to their real existence and showing us what they are not, it does not and cannot enable us to realise what they are. No purely intellectual study of the human soul, any more than the most skilful dissection of nerves and ganglia, will suffice to a real understanding of the things of the Spirit. As St. Paul said: "The natural (rather the psychic) man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned." The meaning of this is not that we can afford to dispense with the rigorous application of the intellectual faculties within their sphere of concrete objective fact, but that the truths of the spiritual world can only be perceived by living them. The most that can be accomplished by intellectual study is to enable us to discriminate between what is and what is not properly within its own sphere.

This is, however, a matter of the utmost importance, both in order to guard against fantasy posing as fact, and to prevent the identification of religion with the mental images or the ritual through which it tries to express itself. If objective psychology alone leaves us cold, with a sense of the unreal, subjective Mysticism alone leaves us muddled and ineffective, or worse. We must experience, but we must also understand our experience, and above all we must experience and understand for ourselves. Practical experiment or observations upon other people are in fact merely an application of that "wisdom of this world" of which St. Paul speaks, and the only experiment which is of any avail is one which is

carried out in our own soul. Before we can know the truth or falsehood, the goodness or evil of a thing, we have to realise it in our own consciousness. It is true that this involves a spirit of adventure, mental if not bodily, a disregard of personal comfort and happiness, a disinterestedness incompatible with the conventional religious ideal of "saving one's soul," a willingness to risk all; but it is only thus that we can attain to the spiritual life, or even to an understanding of our own nature and capacities, "for whosoever will save his life shall lose it, and whosoever shall lose his life shall save it". It is the neglect of the pursuit of truth for its own sake, and its subordination to the desire for "edification" and to the interests of conventional and traditional morality, the pious but ignorant surrender of the judgment to the feelings and the instinct, which is responsible for the huge, irrational, and therefore in the last resort false and useless, theological structures which by reason of their unreason have gone far to discredit the very existence of the spiritual world which they purport to explain. In the long run the reason must act as censor, to use a Freudian term, of every attempt of the spirit to manifest itself in the outer world of appearances. Yet rationality is only the condition or the limit, not the essence of religion; it must not lead us to discard the super-intellectual but to distinguish, on all planes within its compass, between fact and fancy.

It is because it combines the use of the unfettered reason with a reliance upon practical experimental psychology, that Theosophy has proved itself such a potent reconciler between science and theology, and it is its recognition of the supreme fact of Brotherhood, the essential fact of the spiritual world, that enables it not merely to formulate a coherent scheme of the universe, but also to penetrate into the realm of spiritual reality which opens its portals only to those who have discarded the ideal of personal salvation and personal interests in this or any

other world, and so made it possible to know and experience something of the life of the Whole. For the spiritual world can only be experienced by those who will undertake the great experiment of assuming its reality to the extent of living according to its laws; and the one supreme law of that world is the law of love and disinterestedness.

W. Wybergh

(To be concluded)

A QUESTION OF PLANES

“MY yoke is easy and my burden light,”
Was said by One who stood upon the height
Of the Mount mystical. Beneath him lay
Titanic tasks of toil which few essay.

The Truth which is discovered on the peak
Is falsehood to indulgent souls and weak.
Who shuns the toil will never grasp the prize
Which on the summit of endeavour lies.

MEREDITH STARR

SOME ARTISTIC LABOURS OF THE LORD OF THE CULTURAL SYSTEM

By WELLER VAN HOOK

THE great Adept of whom I write has in charge, as has been stated in other papers, the large and general phase of the administration of the forces of God's Grace. Admit the so-called creative and sustaining, and the distinctively intellectual activities of humanity, accomplished and in vivid being, and we come to the requirement that the joy, grace, beauty and harmony of God shall be recognised by His children and reflected back to Him. All the adept Men of the great Lodge have part, greater or less, in the first two activities, but the Lord of the Cultural System is He who has charge of the labour of teaching and drilling men and devas in the Grace of God. For our own time-period it is He whom we are taught to know under the romantic soubriquet of the Venetian, who has charge of the work of leading in the study of skill in Being, Living and Doing.

Now the highest expression of God's life, as we know it, is to be found in this outpouring of Grace; it is God as Artist that we study in this phase of His expression. How, then, could the Venetian be other than Artist in all that He does! Vast labours He conducts as Head of the Cultural System, as the designer and controller of civilisations; but always He labours with and in the artist's mode of being. A flower hangs from the parent plant with an air of grace; the celestial spheres revolve in their appointed paths with a heavenly intoning. It is part of His labour to see that men do all their acts of life in the imitation of God's Grace, for He has full power to create, to sustain and to revolve all things in His mind, and then to be Himself, full of Grace, of Joy, of Harmony

and Songfulness. Can you dream a little of the glory of the Venetian ?

The Venetian has for some centuries lived in Italy. He is not an old man ; it was He who, giving the world the Rosicrucians—who are still active—taught the world through them, as an Egyptian might, of the wonder of eternal youth, of deathlessness, of the Fountain from which flows everlasting youth. For centuries yet He will remain the Venetian, embodied as He is to-day. But, though you would never have surmised it, He is by birth of body a Fleming and not an Italian. By adoption and centuries of training, and by present affiliation and adoption, He is Italian ; but Flanders and the Netherlands at large owe their especial blessings to His affection.

Born in Flanders of parents of His own choosing, dearly beloved ones whose karma set them there, in modest circumstances, He and His blood-brother, Vaivasvata Manu of the Fifth Root-Race, took incarnation together long ago there, just as the Lord Maitreya took His last body in Ireland. And just as the Bodhisattva journeyed to India as a young man, so did the Manu ; and these two now live side by side. And, when the Flanders home was broken up, I do not quite know how, He who was to continue in the Flemish body His labours for the culture of men in the sacred pageant of everyday human life, travelled to Italy.

History called him Paul Veronese, because He was thought to have been born in Verona ; but He has always been a master of mysteries, and it was no great task for Him to seem to have been born there and to live naturally under the name of Paul. And in that name He was a very great painter. Moreover, He it was who, with His Brothers' aid, poured Italy's cup full to overflowing with the golden glory of the Arts during several centuries. You can read in the history of Art what He did, where He lived, how He bore Himself among men, and how He is said to have left the body at a certain time, though He did not, at all.

I urge you to get reproductions of His works and to study them. When we have penetrated their glories we shall find in them many mysteries, uncover many wonderful facts, as is now being done by many who are studying the works of Roger Bacon and of Francis Bacon, who was His pupil. In one of these paintings He leaves a wonderful portrait of Himself in the physical body, although He has hidden His glory from us in many ways. Still He is there portrayed. And in them He has given us two very wonderful portraits of the Christ: one as He was when He lived in His most potent period of activity in the body which Jesus of Nazareth prepared; the other presenting Him in the body He still uses, but as He was centuries ago when the painting was executed, in the most vigorous physical period.

There is wonderful sympathy and love between the blood-brothers, the Manu and the Lord of the Cultural System; there is exquisite affection and co-operation between the latter and the Bodhisattva. And, since the Manu and the Bodhisattva are living on adjoining estates, you can imagine the yoga in which they labour and act. The Lord of Civilisation wishes to dwell among His children who are leading the culture of the world. Some day I may be allowed, as the pupil of His pupil, the Master Rakoczy, who Himself is acting as Chohan of one of the Rays, to tell something of the leadership of Italy in the world's modern culture, and to describe to you some of the conditions which have brought it to pass that the Venetian now labours in and from Italy, and, centuries hence, will take His next embodiment in the same land and among the descendants of that ancient people who, following the spiritual leadership of Greece, shared with her the glory of transmitting to us and to our successors the culture of Persia, of Chaldea, of India and of Egypt, His ancient seat.

Weller Van Hook

LIGHT ON THE PATH

A STUDY NOTE

By L. L. H.

LET the student take a sheet of paper and draw eight horizontal lines, about an inch apart, thus making seven spaces in the customary manner, to represent the planes or *ṭaṭṭvas* of this our corner of the Cosmos. Let him insert the names *āḍi*, *anupāḍaka*, *ākāsha*, *vāyu*, *ṭejas*, *āpas*, *pṛṭhvi* (or, for the last five, the more familiar *āṭmic*, *buddhic*, *mānasic* or *mental*, *kāmic* or *astral*, *physical*). Let him, further, draw a dotted line dividing the *āḍi* space into two portions, a higher and a lower, and so name them; let him repeat this process with the *āṭmic* space, the *mānasic*, the *physical*. Having done this, let him recall the fact that dense physical matter, whether in man or world, is not a “principle,” and forthwith take the bottom half-space out. He will be left with a Jacob’s Ladder of ten rungs, and will doubtless remember H. P. B.’s note in the *S. D.*, III, Diagram ii: “10. Physical man’s key-note”; “Physical man” being Man—God Manifest—in the physical Cosmic plane, or in other words the Logos, with whom each of us is one.

The diagram the student is constructing is not yet complete. Remembering that consciousness is threefold, wherever it may happen to be working; that the Divine Unit is at once Willer, Planner, and Doer, be “will” moved from without or from within, be “planning” for distinction or for sameness;

let him now enter a column of small triangles, one in each space—higher āḍi, lower āḍi, and so on—from top to bottom of his figure; ten, of course, in all. Let him, lastly, bracket carefully the upper five of his ladder rungs or spaces, āḍi to lower āṭmic, marking the group so gathered with a Roman II, and the lower five, buddhic to etheric, in like manner, marking the group so gathered with a Roman I. He may now open his copy of that Scripture of scriptures, *Light on the Path*, and, discarding for the time being the exquisite, illuminating notes of Master H. and “The Venetian”—blessed be Their Names!—turn his attention to the ancient formulæ themselves.

He will observe that there are thirty of these “sayings”; that they are grouped in ten sets of three; and that these ten sets are themselves divided into two Books or chapters. The first Book or chapter, in ordered sequence, beginning from below, covers the field the student has marked I; the second Book or chapter similarly covers the field he has marked II; while each Saying of a threefold set makes its particular appeal to the corresponding aspect of the Willer-Planner-Doer to whom it is addressed. Thus Rules 1, 2, 3 apply especially to the field of waking life—I say “especially,” because all such formulæ can be applied in turn in every field, a point to which I shall return; Rule 1 is addressed specially to the Willer in him that hears; Rule 2 is addressed specially to the Planner in him; Rule 3 to the Doer. A little strenuous thinking along these lines opens up the formulæ amazingly; and, if the student as Doer really responds to the admonition to kill out desire of comfort, if he will “scorn delights and live laborious days”—in other words begin to drop the *deteriora* he has been following, and live the *meliora* he perceives—he will go both fast and far on the Preliminary Path.

Precisely thus, in turn, Rules 5, 6, 7 apply especially to the emotion world; Rule 5 being addressed specially to the Willer,

Rule 6 to the Planner, Rule 7 to the Doer, as before ; Rules 9, 10, 11 apply especially to the concrete mind plane ; Rules 13, 14, 15 to the abstract mind or causal level ; and lastly, Rules 17, 18, 19 to the intuitional or buddhic sphere. It will be easy for the student to apply the principle himself to the groups of Sayings in Part II. When he has done so, and perceived the heights to which the Scripture points the way, he may very naturally ask : “ What possible use to me is study of a matter given, apparently, for Disciples and Adepts ? ” The answer is that if the matter has been given openly to uninitiated men, it has a message even for them ; the Great Ones do not mock us. Every power of Godhood lies awake or dormant in each one of us ; and just as the call to arms—to take a well-known instance—rouses in men a splendour of sacrifice unsuspected even by themselves in ordinary times, so may a Saying ring into the heart and find response, though one be yet without the portal of the Way. Far more can be achieved without the portal than many of us dream, and we should never put off to an initiate To-morrow what we can do, if we bestir ourselves, in uninitiate To-day.

It is fortunately by no means difficult to show the use of study of the second Book of formulæ. When one has wrestled with a threefold set of Sayings, has then compared each with its corresponding Saying in the associated groups—Rule 1 with Rules 5, 9, 13, 17 ; Rule 2 with Rules 6, 10, 14, 18, and so on—let him place complete sets from Chapter I beside the corresponding sets from Chapter II ; he will be well rewarded. *Kill out ambition* is illuminated by the corresponding Saying : *Stand aside in the coming battle, and though thou fighest be not thou the Warrior* ; and conversely, the significance of the second of these Sayings is suggested by the simpler admonition of the first. Precisely so, *Kill out desire of life* is illuminated by : *Look for the Warrior and let him fight in thee*. For the Warrior will surely, in

H. P. B.'s exhilarating phrase, "play ducks and drakes with the body," living, as he does, "on the ideal". What is form to him? An instrument, no more; its "life" of no importance beyond the moment's use. And again, *Kill out desire of comfort*—what grimly humorous light is shed on that by *Take his orders for the battle and obey them!* Glory in plenty for your great commander's men, but comfort—! War is war, be it waged against fellow man with bayonet and bomb, or against principalities and powers and spiritual wickedness in heavenly places. In either case the feather-bed soldier were wiser not to take the field.

So is it from first to last of this astounding piece of Wisdom; I know nothing to which it may be likened but the interplay of forces, so graphically described by Bishop Leadbeater in his *Science of the Sacraments*, between gems and crosses and other appurtenances of worship in the recital of the Mass. There is continual interplay between point and point of Book, and Group, and Saying; and as in the recital of the Mass this interplay ever increases the store of energy, so is it here. As the student learns to flash illumination from gem to gem and back again, his comprehension of the sacred teaching widens, his power increases, his will becomes more firmly set upon the goal of self-realisation; his strength is "as the strength of ten"; like Galahad he sees the viewless, hears the voice of the silence, feels wings flutter, is met by "airs of heaven"; he muses on, partly realises, "joys that will not cease, pure spaces clothed in living beams". Like Galahad he feels the prize is near; with him he passes "hostel, hall, and grange; by bridge and ford, by park and pale"; with him he cries: "All-arm'd I ride, whate'er betide, until I find the holy Grail."

L. L. H.



**MME. KAMENSKY AND MLE. HELMBOLDT,
ON JUNE 1, 1921**

TWO RUSSIAN REFUGEES

THIS picture has a pathetic interest, as it represents the General Secretary of the T. S. in Russia, as she escaped with her friend, Mlle. Helmboldt, from Russia, after the Bolshevik Government had dissolved the National Theosophical Society.

Mme. Kamensky was told, when she was arraigned and cross-examined, that she might remain free and undisturbed if she would agree to teach the peasants that there was no God, and that religion was the cause of the greatest miseries of the world. She declined to do anything of the kind, and remained "suspect".

Finally she set out for Finland with her friend, evading the surveillance. They travelled part of the way in a motor, but had finally to walk through a forest, and cross the river which separates Russia from Finland. They are presented here in their walking-dress, carrying such worldly possessions as they could bring with them.

They remained in Finland for some time, having no passports and no Russian *visé*. Then Belgium admitted them, and, later, the French authorities gave them permission to enter France.

THE BUDDHA OF LOVE : OR VIDYA IN AVIDYA

By KAVITA KAUMUDI

It was a heaven-born Child.
It needed love and peace, and naught but these,
The while that it might grow to fuller stature,
And to manly strength, and independent power
Of body and expression. It needed naught
Of men—or schools or tutoring. But Peace
And only Peace—wrapped in the womb of Silence. That it might
Both live and speak His message to deliver.

Alas for that God-Child !
'Twas born amongst a people in a pit
Of darkness. And in such wise that none could come to succour
All the sufferings that from earliest years
The baby mind afflicted. For fast 'twas held
In grim convention's grip : the worlding's need
To please in every detail of its life : " what people say,"
" What people think," it heard but this—and suffered.

To none was that God-Child
In house or home related. Born of their flesh it was.
But yet without the chains that bind man's mind
And blind him with the coloured forms of matter.
The Babe could *see* and *feel* from earliest years.
He knew the ALL-GREAT'S Nature. So in the fields he found Him,
And in the sky's high vault he saw Him. Aye, e'en too amongst
the nut-boughs
And the fern-fronds. *But not amongst his kind.*

And as the God-Child grew
 He yearned for that great vault of heavenly blue ;
 Wide open stretched his arms and upward gazed.
 His eyes with tears would often slowly fill.
 " Oh take me back," he cried, " and let me come to Thee !
 For as Thou *art*, not one doth know Thee here !
 None are to all men brothers as Thou saidst,
 Before amongst these people Thou didst send me ! "

And thus the God-Child spoke :
 " Each man himself doth feed ; and cares not if the poor
 Have naught ! This do I know. For some days since I found,
 All suffering and bent, a poor lone aged soul,
 Collecting wood to make a fire, wherewith to warm
 Her bones. Her loneliness did touch my love ! as well, beside,
 I knew that she was Thine ! Therefore to her I ran
 And joyously did help her in her quest ! "

And thus the God-Child spoke :
 " Right pleased with all I found and with my love,
 Her dear old face with smiles and hope lit up.
 But oh, my nurse and mother loved her not.
 They called her '*dirty, wicked,*' and what not. And this
 Because she'd let me help her in her quest
 For wood and warmth ; of which *they* both have plenty—
 And of food beside ! Of *this* perchance she'd *none* ! "

And then the God-Child wept.
 " Away they took me ! And alone I left
 That old and gentle soul, who sought her wood.
 I know not if of food she's got enough.
 Nor if there's any her to love and cheer.
 Oh ! help her, God, please help her for my sake.
 So old—and oh ! so poor and lone and weak.
 Fain would I stroke her hand and of Thee speak."

And long the God-Child wept :
 And of the poor and lonely thought. Deeply he pondered
 How, what, and when he freedom could obtain
 To live amongst them, and to all men speak
 Of the great Truths he knew—and *they*, alas, knew not !
 Into his mother's fields and meadows broad he crept,
 And wandering from his nurse would hide
 In leafy hollows as in play. But play 'twas not !
 To him it was necessity—to talk with *living* things,
 And talk—of Love !

For thus the God-Child thought :
 “ These plants and grasses fine are more in tune
 With Him than they—these people ! For in mankind
 Their thoughts go downward to the things unreal ;
 Whereas in plants and trees the sap—the life—
 Goes upwards to the ALL alone. And stretches out
 To praise Him and adore His mighty greatness
 Which / full well do know, but cannot show to men.”

And thus the God-Child mused :
 “ And when I try to tell them what I know,
 They say I need a school and call me ‘ queer ’ !
 That's very rude, dear God, don't *you* think so ?
 My mother, she's as bad as is my nurse—
 Though not of course so cross and impolite !
 She looks all worried and annoyed because
 I will not eat the meat that's on my plate ! ”

And thus the God-Child talked
 To God above : “ How can I eat a lamb
 That I have stroked and fed ? A creature dear,
 Who daily came to look at me and talk ?
 A creature Thou hast made ! Please tell me, God,
 Did Christ, when *He* came down, eat up His lambs ?
 And birds ? And fishes ? And the many things
 That He had made, and loved and called so dear ? ”

And as the God-Child mused,
 A beggar passed. A poor old man, all wan,
 All pale, and laden with a ragged pack
 Under his shrivelled arm. His *all* it was.
 "Young master, spare a penny, please, I pray.
 For naught I've eaten, naught I've drunk this day.
 I've got no bed, no shelter for the night.
 Alack, I know not how to move a step."

The God-Child brightly smiled:
 "You poor old man," he said, "*I'll* give you all.
 Our house is large; and beds are plenty there.
 Of food you'll have sufficient and to spare.
 For rich my people are. And there's enough
 A crowd to feed—and more. So with me come!
 I'll take you to my mother in her room.
I'll take your parcel, so you'll suffer less."

And thus the God-Child went,
 All-happy, with the tattered, poor old man
 To find his mother in the splendid house
 That was his home. The bundle bulged and bumped
 Beneath his little arm. His face with smiles
 Was wreathed. Eager his pace; and full of grace
 And beauty was his person. Boldly he ran
 Ahead to break the news: "Here is a guest."

But as the God-Child ran,
 His stately mother in her carriage passed.
 "You naughty boy, what's this?" she said, "Come here!
 What dirty thing is that you're carrying there?
 And who is this, this very dirty man,
 Who walks ahead and dares to keep so near?
 Come here, I say, and leave that man alone!
 Where is your nurse? *You* go away, old man!"

But bold the God-Child was.

“ O Mother, wait, I pray, and hear his tale !
 This gentleman is poor and has no home.
 He’s had no food—no drink at all to-day.
 And has no shelter for the night, I say.
 Nay, look at him, how poor and weak he is.
 God loves the poor ! The vicar told us so
 In church last time. So *love* him, Mother dear ! ”

And then the God-Child paused.

The lady in her carriage was confused,
 For true it was the vicar had said thus,
 Though naught she understood of what it meant :
 The practice of God’s Fatherhood to man,
 And Brotherhood, and duties of the rich,
 Who ne’er should give by throwing down their coin
 With distant pride and condescension cold.

And thus the God-Child said :

Dear Mother, let him come into the house,
 So that he’ll happy feel and all-secure ;
 His sorrows and his weary wanderings o’er ;
 A roof above his head ; and food enough ;
 And friends to care, to love him, and make sure
 He’s never cold, or sad, or hungry more.”

Again the God-Child paused.

Impatient and not knowing what to do,
 The lady gave the boy a silver piece :
 “ Here, give this to the man ; and throw away
 That dirty rag, and come in here to me.
 Your nurse I must dismiss, and send you off
 To school at once. Now, beggar, go,” she said ;
 “ *You’ve* got enough. And don’t come here again.”

All-stunned the God-Child seemed.
 Upon his cheeks the tears began to fall,
 Nor stirred he. But with deep compassion look
 Upon the beggar gazed. And long remained.
 As in a dream he stood. And softly spoke
 To Him, his Father—Him, the Source of Light—
 The Real from whom he came, and ne'er forgot.
 "Great Father, help this man—*for I may not!*"

All-still the God-Child stood!
 Whereat the lady to the coachman signed
 To leave his seat and send the man away.
 And take the beggar's pack, and give it back
 To him, its wondering owner, as amazed
 He stood. For ne'er in all his life had one
 For him as brother, friend, or comrade cared.
 To him 'twas *new*, this oldest law of God!

And thus the God-Child went
 All stunned and puzzled as to how this meant
 The equal love of man to man on earth.
 Ahead he gazed, as whirled along he was
 To ease and plenty in the garnished house,
 That was his home. A place in which alone
 Appearance, not Reality, was sought;
 And fashions, customs, false conventions ruled.

And long the God-Child looked
 Into the Great Beyond. The while there fell
 Upon his little head some cutting words
 Of anger from the mother, who to earth
 Was bound as is the kite upon a string
 Held in the player's hand. Not hers the fault
 That naught she understood. For here since long
 Mere dogma reigned, and mere appearance was.

At home the God-Child mused :

“ Dear Father, none will listen to my words
Of things that I have seen and known with Thee.
Each man himself doth love, and when perchance
Another in his heart a place can find,
'Tis but because he's *his*, to keep and show
To others in the competition keen ;
E'en as a doll is liked, admired, or seen ! ”

And thus the God-Child mused :

“ I know not how to show them what Thou art—
All Love and Light and Freedom. Wondrous Life
Eternal and unending. Thou art too
But Space and Motion both alike in one !
And yet again the Loved and Lover both !
For men and beasts, and trees and flow'rets small
Are but Thy forms and shapes—Thy Outer Self ! ”

Transfixed the Child remained,

And rapt in deep communion, as alone
Amidst the pretty toys that strewed the floor
He stood. “ 'Tis very hard down here amongst the poor,
Myself I've seen how some have naught to eat.
And no one loves the weak—I've seen that too !
There's something strange in this. For *ours* they are.
A means by which to show we live in Thee ! ”

And thus the God-Child spoke :

“ Were no one here to need our love and care,
And no one here to feed and clothe and help,
What means should we then have plainly to do
Our filial duty as Thy sons, O God ?
Through them Thou gav'st to us the means and end
By which we might our right attainment show.
And *they* their love, and patience to endure.”

But soon the God-Child drooped.
 His heart was elsewhere than in gilded toys.
 Though books he loved, and gave his tutor joy,
 So quickly did he learn the simple rules
 That oft to others seemed the direst work.
 His mind was straight and free and most direct
 To understand the *seen*, as too the *heard*. And that
 Without admixture of subjective self.

And as the God-Child saw
 That men on earth were blind to what was real,
 And sought the shadows only, and the show
 Of outer trimmings, and the trivial crust
 That Nature's mind and purpose covers o'er,
 So saw he too that ne'er he could combat
 Such universal one-ness in the wrong
 Conception of the simple laws of God.

Right clear he saw
 That grow he must to manhood's proper state:
 A man commands attention and respect
 Where e'en a child, who truly speaks, is mocked.
 Though out of babes' and sucklings' mouths oft come
 Sublimest truths and clearest, purest thoughts.
 The world ne'er learns that 'tis because they've come
 Direct from Him the Source and Self of Wisdom pure.

.....

Thus many years passed on. And from that fragile frame
 Of childhood's tender state, a Boy and Man grew up, a human
 Son of God,
 Lofty of brow and wondrous beautiful. Moving in grace
 Mankind among. The supple shape that breathed
 His power divine; the lustrous eyes so kind and wise and deep
 Arrested all men's gaze—though few men's hearts and minds.

For if, in race for gold or jewels rare,
 Or race for bookish learning fair,
 Or race their kind to trample and to tear,
 They paused to watch His face,
 Or walked along a pace
 To contemplate His grace,
 They saw a Thing unknown ;
 So—let Him pass alone !
 For Love's sweet form and tone
 Were not as were their own
 So evil thoughts were sown
 And evil harvest shown.

Yet in their midst He stayed. And through a madding world
 He passed as Light,
 In darkest coldest lands, in jostling hustling crowds,
 In rude and scrambling mobs, that e'en God's beasts to shame
 Did put. Where men and maids in rushing crush
 Fierce fought each first to be. Caring for others naught,
 And scowling high disdain from hearts of pride and puffed-out
 nothingness.

Yet shunned He naught and none. But moved as Living Light,
 Light to the heaving world, Light to the poor and weak,
 Light to the struggling strong, and firing force to those
 Who to the Self were tuned—an added power
 To dare—to tread—to pierce—aye, too, to stop
 And stem and hold the evil waves, that
 Rolling through human shapes the world around,
 Do crush the slender clay that godlings garb as men.

Gift to the world was He,
 Gift to all forms of life,
 Lamp to the struggling Will,
 Food to the weak and ill,
 Star to the mind all-still ;
 Lover for pyre of pain,
 Come to be torn and slain.

For Sacrifice is Love, offered to heaven,
 For all that wicked forces in the world do wreak :
 Forces that stone the good and scorn the meek :
 Forces that plot the pits and build the slanting slope ;
 Forces that blinded men betray and winsome maids bespoil :
 Forces that kick and curse at standing mountain's power :
 Forces that soil and sour—to rob the beggar's dower.

So in the open palm of Men as sacrifice He lay—
 Passive and e'er serene. Binding each foe to foe.
 For 'mongst the living dead there's naught that healeth hate
 Twixt foe and foe, as common hatred in the heart of each
 For them who're born of Sun : for them whose beams of Love
 And warmth on weed and flower alike shine freely forth.

*And men their worst essayed
 To soil the Un-afraid.*

But just as eagle's eye doth ever steadfast stay
 And scorn the torturing hand of hunter's mean desire,
 So stayed this Son of royal race and aim
 Unmoved in all the pains that Evil could devise
 His purpose pure to weaken, or His aim to bend.
 For ne'er a cry He made. Nor faltered—to the end.

They slew His body pure—
 They made Him all endure.
 They trampled on the Light
 To hide their deeds from sight.

*But Light flew all around ;
Released, It spread—like Sound ;
It mounted up on high ;
Then shone down from the sky.
So Truth was open laid
And men were sore afraid.*

WHO SNAPS THE MASTER-KEY
MUST PAY THE PENALTY.

Benares

Kavita Kaumudi

NOTE: "Kavita Kaumudi" received her title from the Benares Pandits, she told me, for the work she had done. The above may be called a prose poem, written with a certain irregular rhythm, and brings out in vivid contrast the difference between the true Christ spirit and the conventional Christian.—ANNIE BESANT.

MR. WADIA IN EUROPE

By CRAIG P. GARMAN

HAVING come all the way from California to Paris to attend the World Congress of the T.S., I had in my mind to visit some of the European countries. Having come to know that Mr. B. P. Wadia was touring in Europe, I took the opportunity of accompanying him, and thus viewing Europe through Theosophical eyes. Having seen some of the work done by Mr. Wadia, I feel that our members may like to have a share in the knowledge of what is being done. And therefore I beg to send you for your magazine a very short report of Mr. Wadia's lecturing tour.

It is unnecessary to tell members of the T.S. who Mr. Wadia is. He has been known chiefly as Manager of the Theosophical Publishing House and as a self-sacrificing worker for many years at the International Headquarters at Adyar. I had heard and known of him as such. I had the occasion of knowing a little more of the man during his all too short stay at Krotona, in California. Travelling with him, I have seen what very few friends had the opportunity of perceiving—the special and unique kind of work which Mr. Wadia is doing. His splendid lectures to the public are highly appreciated. Kindred societies everywhere have accorded him hearty welcome and have invited him to use their platforms. But to my mind the real work of Mr. Wadia lies in his capacity to carry inspiration to the members of the T.S., to make the power of Theosophy and the Masters of Theosophy real to them.

After the Paris Congress Mr. Wadia spent a few weeks in Belgium, lecturing at Brussels, Antwerp, Ghent, Ostend, Liège, Charleroi, Marlanwelz. Altogether nineteen lectures were delivered, two of them to the Université Internationale at Brussels, a remarkable institution splendidly conceived and in the process of building by Monsieur Ottlet, which aims at presenting the traditions, education and culture of all the nations of the world through lectures and valuable collections. To the students and their friends Mr. Wadia lectured on the Six Schools of Indian Philosophy.

During this time also, two important invitations were received by him; one from the First World Congress of Psychical Research which met at Copenhagen, and the second from the Third World Brotherhood Congress which met at Prague in Czecho-Slovakia. Mr. Wadia was not able to go to either of them, but sent papers which were read and are reported to have been received with

satisfaction. The Psychical Research Congress officials were so impressed with the paper that they arranged a special lecture during Mr. Wadia's short stay at Copenhagen in the first week of October, at which time he spoke to a very distinguished gathering. The World Brotherhood Congress is an important international gathering, but so far confined to Christian countries, and Mr. Wadia was the first non-Christian to be requested to give the Indian point of view. At both these great gatherings Theosophical points of view were presented and gained appreciation.

One marked feature of the Belgian visit was the enthusiasm which Mr. Wadia raised among the labourers and Socialists. Theosophical friends all over the world have perhaps little conception of the position of Mr. Wadia in the International Labour World. Everywhere I went with him I found that in Labour and Socialist circles his name was known as the founder of the Labour Movement in India. Mr. Wadia speaks fearlessly to these working classes, discontented with their lot, devoid of any religious belief, but men and women with aspirations to better their lot and conditions. Mr. Wadia speaks to them in simple, straight language of the doctrine of the Soul, of Brotherhood from the spiritual point of view, of the unity of life, and of the Socialism of love that constructs and does not destroy; and they listen and applaud these high sentiments. Another great moment of appreciation from these labour audiences comes when Mr. Wadia speaks of the Internationalism of Labour, of the Brotherhood of the white and coloured races. It is an inspiring sign to see these hard, stern men affected by spiritual idealism; and when the response comes, one feels that there is indeed hope for the world of to-morrow.

"The World of To-morrow" is the title of one of Mr. Wadia's lectures to which middle and rich classes come, and to them he also speaks of spiritual things. He shows how and where Europe went wrong, and how the State has to be reconstructed on spiritual lines. When he appeals to them to let the religion of the Church go and the religion of Christ live, a smile of appreciation generally follows. When he says that they should not worship the dead Christ but the living one, when he tells them to utter not by lips but by life the prayer "Thy Kingdom come," when he appeals to them to look for the Christ in their own hearts and not in an outside heaven, and when he bids them to look to the East for the Dawning of a new Day, they listen with rapt attention.

The Press notices Mr. Wadia and his activities most favourably. Long reports of his lectures appear, with interviews; often leading articles comment on the work done. Thus, through his socialistic and international work, large numbers of people receive spiritual and Theosophic truths in a form that is completely acceptable to them.

After Belgium came Holland, where Mr. Wadia worked for exactly a fortnight and where fifty-six meetings were held. A week was spent at the delightful country place, Ommen, where some thirty members gathered for a kind of a Theosophical Summer School and talks on yoga and meditation, on H.P.B.'s *Secret Doctrine*, etc., were given. It was a time of great inspiration, and many felt that this

coming together for study and meditation had given them a closer touch with the great world of reality. Following the school, lectures were given in nine cities in as many days, transportation being by automobile, with splendid weather prevailing.

Copenhagen was the next city to be visited. In this beautiful and cultured capital city of Denmark four splendid lectures were given to Psychical Researchers, to Social Democrats, and to Theosophists. We entered Sweden on October 5th at Malmö, where we stayed only for half a day, during which three meetings were held, the last of which was to a public audience of seven hundred. After Malmö came the visit to Göteborg, where we are to-day, October 7th, and where the programme calls for four meetings. Early to-morrow morning we leave for Christiania, the Capital of Norway, where the Annual Convention of the Norwegian Section is now being held, and where a very full programme has been arranged. The Norwegian Sectional Magazine has written a most appreciative article in the form of a welcome to Norway.

Next comes Gefle, Sweden, for a day and a half, and then to Stockholm, the Headquarters of the Swedish Section, where once again a very full programme is arranged. We leave for Helsingfors, Finland, on October 16th, and with the completion of the work there Mr. Wadia's long European tour, which began in the far south of Europe in Marseilles on February 20th and ended in the far north at Helsingfors on October 20th, will come to a close. During these nine months France, England, Belgium, Holland, Denmark, Norway, Sweden and Finland have been visited, and some two thousand and five hundred miles of travelling accomplished. Throughout the tour great hospitality was accorded by the members of the Society everywhere. We were made to feel at home in all places visited. The public came in large numbers, the largest in each country being: Nice, 400; Leeds, 400; Amsterdam, 600; Brussels, 900; Copenhagen, 450; and so far in Sweden at Malmö 700.

The Government of India has appointed Mr. Wadia a member of the Indian Delegation to the International Labour Conference of the League of Nations, which meets at Geneva in Switzerland on October 25th, and continues for about a month. This is the second time that he has been nominated by the Government. Thus Mr. Wadia's work has not only been acknowledged by the working classes of India, on whose behalf he has been labouring, but by the Government of India also. It should be highly gratifying to the Theosophical Society that one of its members will be at such a gathering for the second time, a gathering fraught with great possibilities for the welfare of the poorer classes, for the evolving of a harmonious relationship between employers and workers—in a way a truly Theosophic work which is endeavouring to bring different classes together and unite them for the common purpose of human welfare.

From Havre, late in November, Mr. Wadia sails for the new world of America, and, needless to say, for the purpose of promoting the spiritual work in which he is engaged.

Craig P. Garman

CORRESPONDENCE

PERSECUTION BY BOLSHEVIK GOVERNMENT

I WAS surprised to read in "On the Watch-Tower" of the September THEOSOPHIST the following: ". . . despite the persecution she has undergone from the *atheistic* Bolshevik Government."

The Communists do not, it is true, believe in beings (Masters, Devas, etc.), whose existence is unproven. On the other hand, they believe in Humanity and concentrate their efforts for the common good of the Universal Brotherhood. By means of one gigantic effort the Bolsheviks in Russia are endeavouring to raise the mass of mankind to a level where pain and poverty shall be greatly diminished and where there will be full freedom for culture. The preliminary means—a surgical operation—is surely no harsher than a flood conducted by Masters, etc. Also is not the Revolution in Russia the natural working of the Law of Karma? The Bolsheviks are *doing* what we Theosophists should have started doing long ago. Instead of which we talk airily of planes, manvantaras, devas, etc., and *do nothing*.

Finally, your using the Editorial columns of the official organ of the T. S. to ventilate your personal animadversions, is an abuse of the confidence placed in you.

London

L. ASHLEY, F.T.S.

REPLY

THE THEOSOPHIST is not the "official organ of the T. S.". Every copy contains a notice that the T. S. is not responsible for anything in it, unless contained in an official document.

The T. S. has been dissolved in Russia by the Bolshevik Government. Its General Secretary was asked to "teach the people that there was no God," and that "religion was the source of human misery". As she refused, she was kept for long under surveillance, and the T. S. was dissolved.

ANNIE BESANT

THE ESSENTIALS OF THEOSOPHY

IV

THEOSOPHY insists, first and foremost, on the spiritual basis of Brotherhood, the selves of all men being derived from, and integrated in, the divine nature of the Deity. Hence the *Unity* of mankind, and the recognition of the law which says that what injures one injures the whole, and what helps one helps all. The interdependence of all men on the physical plane is but the outer manifestation of the spiritual relationship which on the inner planes, and finally in the mind of the Logos, is the union of the many in the One. Unity underlies the whole Theosophical outlook on life and the universe, not only the unity of mankind but also the unity of its systems of thought—religions, philosophies, sciences, politics, etc.—all departments of the Plan by which the Logos is leading the vast millions of souls on this planet towards the goal of human perfection. This fundamental conception finds expression and utterance in schemes for the spiritualisation of the outer activities of life—industry, education, government, religious institutions—in fact, all phases of the Social Order, to lift it to a higher key in tune with the Brotherhood ideal which signalises the incoming age. The principle holds good in national and international relationships, which are but larger factors in the consummation of the Plan.

Perfectibility may be regarded as another Theosophical essential, the goal of our aspiration and striving being a definite level of attainment in intellectual and spiritual progress, approached along the Path through a series of Initiations under the auspices and in the hands of the White Lodge or Brotherhood of Adepts. This definite objective co-ordinates many otherwise unrelated facts in life and gives illuminating direction to the whole cosmic process of evolution, involving in the development of the individual the philosophical doctrines of reincarnation and karma, and systematising activities in the four great departments of life into a developing process on a grand and universal scale.

Next, the existence in the world of members of the *Brotherhood* and the appearance at special times of a higher member of the Lodge to found a new religion or revive decadent faith. Such a time is the present, a transition period from a system of individualism and competition to an era of co-operation and brotherliness, when the altruistic or buddhic nature will predominate over the manasic or calculating mind which first considers its own selfish gain and personal benefit. The departing age is typical of the outgoing path; and the incoming age, ushered in by the war, foreshadows the path of return.

To the expectation of a very great member of the company of the Masters of Wisdom we were committed by the Founders of the Society forty-six years ago. H. P. B., speaking of the attempt made by

the Masters every century to help on the spiritual progress of mankind in a marked and definite way, anticipated that, when the effort of the twentieth century came, the T. S. would be in existence as an organised, living and healthy body.

The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings, and . . . their prejudices and dogmatic illusions will have been, to some extent at least, removed. Not only so, but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new Torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organisation awaiting his arrival, which will remove the merely mechanical obstacles from his path. (*The Key to Theosophy*, final par.)

Whether the picture which H. P. B. drew of this future event related to the end of this century or the beginning, its bearing on the future of the T. S. appears to be the same. The Society is gradually leavening and permeating the great mass of thinking and intelligent people with its "large-minded ideas of Religion, Duty and Philanthropy"; slowly but surely it is bursting asunder "the iron fetters of dogmas, of social and caste prejudices"; and it is breaking down "racial and national antipathies and barriers," as H. P. B. prophesied it would, and opening the way to the "practical realisation of the Brotherhood of all men".

"The practical realisation of the Brotherhood of all men"—we believe it is this which the Bodhisattva is coming into the world to teach. Nor shall we have to wait till the end of the century, for the leaders of the Society, themselves Initiates and members of the Brotherhood, proclaim that His coming is imminent—and evidences on every hand support the prediction—and that He will synthesise the vital truths of all Faiths and philosophies and proclaim anew the eternal verities of the Everlasting Truth. The ideal of Brotherliness and co-operation which the T. S. stands for is an "august anticipation" of the teaching that He will deliver to the world, since it is the one solution, based on love and directed by intelligent understanding, of the many social difficulties which perplex the classes to-day. In some of her last words, the Theosophical Society was intentionally oriented by H. P. B. towards the appearance of the new "Torch-bearer," and strenuous, one-pointed preparation along the lines of its Three Objects, particularly the social science of its First Object, is, in my humble view, indispensable to the fulfilment of its purpose in the world, until at least the time of His glorious appearing.

J. L. DAVIDGE

V

IN using the word Theosophy, it is necessary to distinguish between what may be called its derivational meaning—Divine Wisdom—and its ordinary application, namely, the statements to be found in the lectures and writings of members of the Theosophical Society; for much confusion of thought and waste of time has been caused by the simultaneous and indiscriminate use of the word in both senses. It is in the latter sense that the word will be used in the following expression of opinion. Theosophy, to most of us, must fall far short of Divine Wisdom as embodied in the Christ and the Buddha; but the extent to which Theosophical literature, and the activities of members of the Society, bear the stamp of Divine Wisdom—that alone, to my mind, is the measure of the Theosophy they possess. In short, the first essential of Theosophy, whatever the form in which it may be presented, is that it shall testify to the reality of Divine Wisdom.

At our present stage of development we cannot say what Divine Wisdom is; still less can we say what are its essentials, for its very meaning—the power to know truly—implies that it is its own essential; but we can to some extent recognise it when we find it, and can show it forth in our lives as well as in our lectures. This power to recognise and express it, however feebly, is the guarantee of our capacity to embody it more fully.

But, granted that other movements, past and present, also testify to the reality of Divine Wisdom, what is there in the manner of its testimony that distinguishes the Theosophical Movement?

I suggest that one of such distinguishing features is universality. This does not mean that Theosophy professes to serve as a universal encyclopædia, but that it finds a place in its purview for every department of life. The doctrines of karma, reincarnation, super-physical worlds, superhuman men, etc., can be found in other religions and schools of philosophy, such as Hindūism; but none of these is in touch, for example, with the progress of modern science *as well* as the occult knowledge of the ancients, and most of them are limited, in respect of membership, to particular creeds, classes, or nationalities. With this essential feature of universality in organisation and policy, goes the essential attitude of tolerance in the individual. It is the first result of an intellectual admission of the unity of all life, and the first step to the practice of brotherhood.

For another distinguishing feature I should suggest the rather clumsy term “self-perfectibility”. Religions such as Buddhism also teach that man must work out his own salvation, but it seems to me that Theosophy gives the most definite information as to what salvation actually is. The course of evolution is to be found mapped out in Theosophical teachings as in no other single body of teachings now available for all; and—last but greatest of all sources of inspiration—

Theosophy tells with no uncertain voice of living Men who have perfected Themselves, and are waiting to help any who will fulfil the arduous requirements that have ever been insisted on by the Custodians of Divine Wisdom.

W. D. S. BROWN

VI

THE aspects of truth peculiar to the T.S., and indispensable to the fulfilment of its mission, seem to me to be all grouped under Brotherhood, if that word is used in its widest sense and applied on all planes. Thus, on the mental plane, brotherhood connotes that universal tolerance and interest which leads to the impartial investigation of all religion, science, art and ethics. On the emotional level, Brotherhood includes and builds that sympathy which leads to true action on the physical plane, and enables us to refrain from pushing forward any dogma or belief which might be unwelcome to others. In the last analysis, one finds Theosophy connoting Universality and Brotherhood, standing for the Great Hierarchy of the White Lodge, through and from whom pour into the world the powers of the Logos.

Carmel, Calif., U.S.A.

FRANCES ADNEY

BOOK-LORE

The Reign of Relativity, by Viscount Haldane. (John Murray, London. Price 21s.)

Anything written or spoken by Lord Haldane is bound to command a respectful hearing. This latest book of his is much more a book on Philosophy than what is technically called Science. The assumption that a book on Relativity written by Lord Haldane is bound to be inherently defective, in that he is insufficiently equipped with mathematics, is made in certain quarters. To make such a charge is to miss the purpose of the book entirely.

During the last three hundred years, experimental science has been proceeding from one success to another in explaining the universe from a mechanistic point of view. So great has been its success, that speculative philosophers have been ridiculed for spinning out theories of the universe from their own brains. This led to a great deal of dogmatism in science from those who did not trouble to scrutinise the foundations of their superstructure. Two of these dogmas were the objective reality of Space and Time. Newton believed that Space was something objective, infinite, immovable, and independent of objects contained in it, while Time was flowing uniformly on, unrestrained, from an infinite past to an infinite future. That these implications could be challenged, except by muddle-headed philosophers, no one ever dreamed. Einstein's achievement has been to show to scientists by their own method, *i.e.*, the experimental method, that the assumptions of Newton were ill-founded. There is no absolute Space or absolute Time. The experimental results go even further; they show that, in the words of Minkowski: "From henceforth, Space by itself and Time by itself do not exist; there remains only a blend of the two." The consequence of this has been that the whole of the superstructure of science has been shaken.

Further, it has led scientists to a revision of their ideas with regard to the nature of reality. It is here that the scientist contacts the region of the philosopher, whose aim also is to grasp the nature of reality.

Mathematicians may manipulate symbols with ease, and speak of tensors without trouble; but it is for the philosopher to dig out their significance from the point of view of the nature of reality, and who can deny that Lord Haldane is eminently fitted for this task?

Sir Oliver Lodge says that Lord Haldane is doing for Einstein what Herbert Spencer did for Darwin. Lord Haldane has certainly taken the Principle of Relativity and applied it to all phases of life and phenomena. His book is a compendium of philosophical theories and their criticism from the point of view of Relativity. To say that the book is very lucid in its exposition is needless, but this lucidity has not made the subject less difficult to grasp. It is a book which is necessarily meant for the intellectual élite of the world; and to find that a second edition has been called for within a month of the first, is as much a compliment to the general intellectuality of the English-speaking world as to the author.

The book is divided into four parts. The first part deals with "The Problem of Relativity" and puts forward the scientific aspect of it. The lines of argument of Einstein and Whitehead have been brought out in a masterly manner. The author shows that all the sciences belong to one entirety, and all their methods are required for the interpretation of experience. The second and third parts of the book set out to explain the metaphysical foundations of Relativity. It is in these parts that the great philosophers of the last century and of this, like Locke, Berkeley, Hume, Bosanquet, Hegel, Kant, Bergson, Bertrand Russell, and others, have been dealt with and criticised. The theme of Lord Haldane from the beginning to the end has been that "Mind is foundational to Reality". When he speaks of mind, he makes it clear that he does not speak of *a mind*, but *mind*. To quote:

There is nothing like objective reality. The mind is not a subject on which fall impressions from the real objective world. The mind is a substance which projects its reality and moulds the reality of the object.

He thus arrives at a conclusion midway between the theory of absolute negation (*māyā*) of the Hinḍū, or the subjective Idealism of Berkeley and Hume, on the one hand, and the absolute materialism of the erstwhile scientist on the other. According to Lord Haldane, the distinction between the knower and the known is one that truly falls within knowledge. Each is as real as the other, within the entirety of knowledge to which both belong. Knowledge as a whole is itself the final act behind which we cannot get.

The fourth part of the book will appeal to the concretely minded and the hard-headed practical man of affairs. By such man the question is always being asked: "How does Relativity touch actual

everyday life?" The two chapters of this part are very interesting and topical in their nature, and it is here that Lord Haldane answers this question and makes two very important suggestions for the guidance of the world. His first suggestion is the need for "higher leadership". He says:

. . . The blind cannot lead the blind aright, and the teachers must have their eyes open . . . There is required accordingly, for the guidance of the teachers themselves, higher leadership of the kind which can stimulate towards reliable ideals in science, in art, in religion, and in philosophy.

The necessity for "seriousness of mind" among the people is Lord Haldane's second suggestion. The reflective habit is, according to him, highly desirable in the interests of democracy. The author finds traces of this seriousness of outlook already appearing, but he thinks "it is the duty of the well-to-do to encourage by their own example".

The book under review can certainly be recommended to anyone, whether scientist or philosopher, who is interested in the ultimates of our concepts and in the foundations of our knowledge.

Y P.

Saint Columba of Iona: A Study of his Life, his Times, and his Influence, by Lucy Menzies. (J. M. Dent & Sons, Ltd., London and Toronto; E. P. Dutton & Co., New York. Price 8s. 6d.)

A man child shall be born of his family,
He will be a sage, a prophet, a poet,
A lovable lamp, pure, clear,
Who will not utter falsehood.
He will be a sage, he will be pious,
He will be the King of the royal graces.

St. Columba well fulfilled this prophesy of St. Patrick to his ancestor, a chieftain of the tribe of the O'Neill. We are tempted to quote largely from this opportune book, for in these sad times of struggle, when Celt and Saxon seem so determined to show to each other only the worst side of their characters, anything that helps to prove their interdependence upon each other in the past is of value. Most of us have forgotten what the Irishman means when he refers with pride to the history of his country. The hero of this story was born when Ireland was still glowing brightly with the glory the divine Saint, Patrick, shed over her by his life and teaching. She was still the "Isle of Saints"; her learning attracted the best men of Europe to her schools and the foremost men of the time to be born in her families. Her missionaries carried the "good tidings of great joy"

amongst the fierce tribes who, still entangled in meshes of Atlantean magic, fought and wandered from East to West and from North to South; and to those dauntless Irish monks we largely owe the fact that Europe has been able to rise to her present place in world history.

More than thirteen hundred years ago Columba sailed over the sea to Scotland with his twelve followers in a frail wicker coracle.

He subdued the fiercer passions of the Picts. He made friends with the king living in the stronghold of the Druids. He overcame the Druids and outdid their magic. He secured the independence of the kingdom of the Scots. He brought civilisation to a lawless people. He improved their methods of agriculture, their husbandry and their social relations. Ever moved by generous passions, fired to the very end of his life by love of country and love of poetry, despising rest, untiring in mental and manual toil, born for eloquence and gifted with a voice so penetrating and sonorous that it was thought of afterwards as one of the most miraculous gifts he had received from God.

Such was Saint Columba.

Before he left Ireland "three thousand men laid down their lives in battle to save for him a little book into which he had copied the Psalms," so great was his magnetic personality. That battle was won at the cost of lifelong banishment from his passionately loved motherland, and his sentence of banishment was pronounced on him by a great Angel in the silence of the night before the battle took place. Had Columba not been irresistibly attracted to explore the things of that inner world, where storms of passion rage but to be conquered, and dangers and hardships and temptations to despair are even more terrible than anything on the physical plane, he might have come down to us as a great ruler and explorer. His love of the sea and of adventure reminds us of Sir Ernest Shackleton, himself a Celt and endowed with all that imagination, intuition and magnetism which Celtic birth bestows. Of him a contemporary paper writes:

A sudden emergency arises, and in an instant the poet and visionary has taken flight and given place to the man of action. Intensely vital and, while easy-going to a point, iron-willed when that point is passed.

In his self-enforced humility Columba refused a bishopric for himself; yet he stood so high, even as a priest, that he crowned Aidan king of the Scots in Iona, on that very "Stone of Destiny" whereon our present King-Emperor, George V, was crowned in 1910 in Westminster Abbey; thus King George traces back, through James VI of Scotland and King Aidan, to the same Irish King, Erc of the tribe of O'Neill, from whom Columba himself came. (*Vide* pp. xxxi and 186.)

Quite a different side is presented to our view in Columba's life on the tiny island of Iona, washed by Atlantic surges on the edge of the known world. There he dwelt amid his monks, "loved and obeyed by all, guiding them in their devotions, calling them to pray with him

in the church, sometimes even in the middle of the night; engaged like them in that work of learning for which the world owes so much to monasteries—the production of splendid copies of the Scriptures”. Before the printing press lightened the task, that was the only way of spreading the sacred writings, and we can gauge the high artistic level of the time by the beauty of one copy that has come down to us from Ireland, the *Book of Kells*.

Columba also took the greatest interest in the various operations of the farm and the many other industries necessary to maintain the the open-handed hospitality of the monastery. A beautiful story is told of the welcome he provided from his cell each day for his comrades, when he no longer moved freely amongst them and shared their labour. The brethren, returning hot and tired from toil in the fields, were always met at a certain spot by a delicious flower-scented breeze, and by a great sense of peace and blessing which at once refreshed them.

Very human as well as holy was Saint Columba, and the same Celtic ancestry comes out in the characteristics of the President of the Theosophical Society to-day. Members of our Society all the world over will find in this book fresh inspiration to tread the life of utter self-sacrifice for the good of others. Are we not again near one of those wonderful periods of spiritual outpouring and of temporal growth which mark the recurrent visits of the World-Teacher amongst men? The whole Theosophical Society forms but a modern Iona, a place of learning and refreshment from which to go out into the darkness to enlighten our fellow men. Airships and motor-cars now take the place of coracles and the pedestrian's staff, and the voice of the Great Teacher will not be confined to a few tribes, but will be carried at once to all corners of the Earth by the Imperial wireless installation which is already beginning to link up the most remote corners of our globe.

The ancient seal of the monastery of Iona shows a monk in a coracle looking up for guidance to the beams of a five-pointed star; now again: “The Night is near to the Dawning.”

“The Morning Star, the Star in the East, is shining above the horizon.” If not Columba himself, may we not hope that some of his monks have been re-born amongst us?

A. J. W.

The Vision of John Adams, by Jean Delaire. (Arthur H. Stockwell, London.)

The story of a psychological tragedy—not uncommon, especially during the past war. John Adams, a Second-Lieutenant, is badly wounded and lies a long time in agony on the battle-field; fainting with pain and thirst, he has a vision of the spiritual life, realises that there is a consciousness independent of the body, has a clear vision of his relation to the Cosmic Consciousness, and finally sees his broken physical body as a mere machine, a temporary tool, that is his but not himself. Picked up on the field, operated on, he recovers sufficiently to be invalided home. Mother, sweetheart, friends, all contribute to his recovery; but he remembers the vision, he tells of it, and all misunderstand. Mother, friends, doctors, clergymen, even priests, think him insane. At last a friend who is a psychologist hears of it; then the rationale of it all is explained; he no longer need think that he is insane, and then the true romance of his life brings the story to an end.

It is a well-written and instructive story, but contains nothing new to Theosophists. The picture of what John Adams sees and feels, and finally realises as the truth about himself and the life of the Spirit, is vivid and well told, as by one who has seen. Then the contest as to his sanity is also a true picture, and an indictment of the Church, its ministers and its inadequacy in time of need.

The anguish he feels at finding that his witness to the Truth is put down as mere insanity, is well described, and there are many of us who have been through it. But the direct knowledge of God is surely taking the place of ecclesiastical belief, and a short story of everyday life like this will surely help many.

A. F. K.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number:

Studies in Islāmic Mysticism, by Reynold Alleyne Nicholson (Cambridge University Press); *The Social Expression of the Spiritual Life*, by Gilbert T. Sadler (C. W. Daniel, Ltd.); *The Human Touch*, by L. A. Compton-Rickett (George Routledge & Sons); *The Scourge of Christ*, by Paul Richard, *My Motherland*, by Prof. T. L. Vaswani, *Indians in South Africa*, and others, by C. F. Andrews (Ganesh & Co., Madras).

SUPPLEMENT TO THE THEOSOPHIST

T. S. CONVENTION, BENARES, 1921

THE Forty-Sixth Annual Convention of the Theosophical Society will be held at Benares. The dates as finally fixed will be notified later on, but provisionally they may be taken to be from 23rd to 28th December. The registration fee has been raised from one Rupee to two Rupees. As a very large attendance is expected this year, members and Lodges are requested to inform the General Secretary at an early date the names of delegates who intend to attend the Convention.

Delegates will be received on the 23rd and 24th at the Benares Cantonment Station. They should send their Registration Fee of Rs. 2 to the General Secretary as soon as possible, not later than the 15th of December. Accommodation will be provided free to all members in order of receiving registration fees, and no accommodation will be guaranteed unless the fee is received in time. A limited number of single and double rooms may be reserved at a charge of Rs. 5 and Rs. 10 respectively. Cots will be supplied at an extra charge of Rs. 2 each. Delegates will have to pay for their meals. Meal tickets will be issued for Indian food at Re. 1 per day for two meals. Special arrangements will be made for European food at hotel charges. Visitors requiring European food are requested to communicate with Miss H. Veale, Theosophical Society, Benares City, as early as possible.

Members are requested to bring their bedding, mosquito nets, hand lights, and drinking vessels, and to be prepared for cold weather. There will be stalls for additional comforts. For extra things communication may be made with the General Secretary.

PROVISIONAL CONVENTION PROGRAMME

Friday, 23d December, 1921

General Council T.S. Meeting 4 p.m.

Saturday, 24th December, 1921

T.S. Annual Convention 12 noon
 Public Lecture 4 p.m.
 Indian Section Council Meeting 6 p.m.
 Question-Answer Meeting : President, T.S. 7 p.m.

Sunday, 25th December, 1921

Indian Section Convention 12 noon
 Public Lecture 4 p.m.
 Masonic Meeting 6.30 p.m.
 Bhajana 6.30 p.m.

Monday, 26th December, 1921

Indian Section Convention 12 noon
 Public Lecture 4 p.m.
 Rose Croix Chapter 8 p.m.
 Kirtan in Bengali 8 p.m.

Tuesday, 27th December, 1921

Star Business Meeting 12 noon
 Indian Section New Council Meeting 3 p.m.
 Public Lecture 4 p.m.

Wednesday, 28th December, 1921

Star Day

*Indian Section
 Theosophical Society
 Benares City.*

PURNENDU NARAYAN SINHA,

General Secretary.

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th October to 10th November, 1921, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

			Rs.	A.	P.
T.S. in Denmark, 274 members, £9-2-8	...	...	123	15	2
Miss A. Vernigg, Madras, for 1922	...	...	15	0	0
Indian Section, T.S., part payment for 1921	...	...	115	15	0
Finnish Section, T.S., 442 members for 1921, £14-14-8	...	...	207	15	11
Indian Section, T.S., part payment for 1921	...	...	1,944	0	0
T.S. in England and Wales, 3,697 members for 1920-21, £123-4-8	...	...	1,755	10	5
T.S. in France, 2,430 members for 1920-21, £37	...	...	527	2	2
T.S. in Mexico, 370 members for 1920-21, £12-6-8	...	...	175	10	8
Bulgarian Section, T.S., 209 members for 1920-21	13	12	0

DONATION

T.S. in Mexico, £1-13-4	23	10	11
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Mrs. Reiss, Adyar, for Food Fund	20	0	0
Perth Lodge, T.S.	33	12	0
Donations under Rs. 5	7	14	0
			<hr/>		
			61 10 0		

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NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Amsterdam, Holland	... Dharma Lodge, T.S. ...	3-12-1920
Glendive, Montana, U.S.A.	... Glendive ,, ,, ...	1-7-1921
Uddevalla, Sweden	... Veritas ,, ,, ...	7-7-1921
Los Angeles, California, U.S.A.	... Espana ,, ,, ...	9-8-1921
Bowden, Cheshire, England	... Bowden ,, ,, ...	24-9-1921
Cardiff, Wales	... Dewi Sant,, ,, ...	24-9-1921

Adyar

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THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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

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

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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Post Free

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(Owing to fluctuations in the altered rate of exchange, foreign subscribers are advised to remit in rupees.)

Theosophical Publishing House, Adyar, Madras, India

and 9 St. Martin's Street, London, W.C. 2

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C. W. LEADBEATER

THE THEOSOPHIST



WE had the pleasure of welcoming Home, at daybreak on December 3, at the "gateway of India," the two Brothers, who left us as boys, and have come back to us as men. Only a few of the leading workers in the Theosophical Society and the Order of the Star in the East came to the landing-place, as I had specially asked that the bulk of the friends would await the garden-party of welcome, given in China Bagh by Ratansi D. Morarji, that same afternoon. Five or six of us, who had passes to board the ship, went up the gangways as soon as they were made fast, and were greeted by our travellers, who were duly garlanded in Indian fashion. Very welcome, too, was Miss

Burdett, to me especially, as she relieves me of so much of routine business and is so capable and so ready a worker, and so devoted to our beloved Society. And there, also, new to India but so familiar in London, was Miss Barbara Villiers, whose quick and efficient help will be badly missed there, while we rejoice in it here.

* * *

We divided off at the entrance, the Brothers being put up at China Bagh, and D. K. Telang with them, and after the first bath on land, so delightful a thing after a fortnight at sea, they joined us at Mr. Morarji's other house, Vasant Vihār, on the well-named Mount Pleasant Road, where we remained till we started for the party at China Bagh. Both Brothers are looking very well, and dressed in Indian coat and dhoti, looked quite at home. Mr. Krishnamurti also wore a turban, which suited well his sharply-cut Indo-Āryan face, and it was pretty to watch the glad faces that greeted him, and to see how the old gracious kindly manners went to the hearts of the welcoming guests as they pressed forward, and how the children sprang to him fearlessly and were greeted with a gentle smile that prevented all shyness. About a couple of hours were spent in recognising old friends and in making new ones, and at nine in the evening we started for Adyar. Over the well-known track we sped through night and day, till at Guntakal we were greeted by a large number of members, who specially welcomed the two Brothers with an affectionate address, as part of their childhood had been spent in a neighbouring town. And so through the night again, and on till Madras was reached, and after renewed welcomes, the train began the last stage of the long journey, and they motored with me to Adyar.

* * *

There they had a royal welcome. The Hall was exquisitely decorated with swinging interlacing strings of flowers,

pendant from the roof, and was filled with rejoicing members of the Society and the Order. As I stood between them on the platform, with the statues of the two Founders behind us and the joyous crowd in front, I tried to say a few words of welcome, but speech was difficult, so overpowering was the feeling of the glad closing of one chapter in the story. Mr. Krishnamurti followed me, but his words of thanks were also very brief, as were those of Mr. Nityanandam. It was not a time for words, but of silent intense gratitude to Those whose protection had shielded them from all dangers, and had brought them back with hearts utterly Indian, ready for strenuous and devoted work.

* * *

And thus on December 5, 1921, the chapter closed which began on January 11, 1910, when the charge of guarding and of training was given to my Brother C. W. Leadbeater and myself. Through storms and sore troubles we have passed, but the charge has been fulfilled, and our "I will" has been kept unstained. No harm has touched them; morally and mentally they are all that love can desire. We do not ask for them that they shall tread an easy path, and bask in life's outer sunshine. We hope to see them wage a gallant battle against evil, tread the path of service, know the Great Ones and do Their work in the lower worlds, loyal, honourable gentlemen, citizens of their Motherland, and of the mighty Federation of Free Nations into which she has entered and is taking her rightful place. Not ease, but strenuous endeavour; not acquiescence in but resistance of evil, and champions of Light, Love, Beauty, and of political and social justice. Thus we may cry, with full assurance of response :

From the unreal, lead them to the Real.

From darkness, lead them into Light.

From death, lead them to Immortality.

* * *

It is a glorious time for the young men and women of to-day, young folk in the fullness of strength and vigour, gazing open-eyed and fearless at the problems of the day, ready to test their strength in the handling of them. If the youth of India were ready, Home Rule would be ours in a very few years; and they would have been ready, following, as youth should, their seniors and strengthening them, had not Mr. Gandhi come to India, and proved to be, as Gopal Krishna Gokhale prophesied, the worst enemy of political freedom. But even Mr. Gokhale did not foresee how he would demoralise the youth of India, teach them to disobey their parents, revolt against their teachers, desert and despise their natural leaders, and pour out their beautiful enthusiasm and self-sacrifice on the desert sands of hatred and rebellion, instead of on the rich soil of patriotic service, disciplined and guided by those who had brought India to the threshold of Freedom, and would have steered her quickly and safely into the harbour of Home Rule.

* * *

Another happy event, accomplished ere December was half-way through, was the first Convocation of the National University, held on December 8. I must confess that I was surprised at the dignity and beauty of the ceremony. The procession into the *shamiana* erected for the occasion was led by the venerable Pro-Chancellor, Subramania Iyer, Doctor of Laws in the University of Madras, and he—his eyes having largely failed him—was led by the Registrar, M. A. of Oxford. The aged form, so venerable and of such stately beauty, with the vigorous, stalwart young manhood of his gentle supporter, seemed to typify the wise age and the powerful young maturity of India, side by side as they should be throughout the land. Then came the Senators, who include the leading members of the staff—for the University is a teaching and residential one—wearing the

hoods of Bombay, Allahabad, Benares, Oxford, Cambridge, London, Dublin, Edinburgh, S. Andrews, and Glasgow. A Staff and Senate containing representatives of eleven Universities is a remarkable phenomenon, and guarantees to its *alumni* the union of the cultures of East and West. Dr. Rabin-dranath Tagore, our Chancellor, certainly represents Bengal culture, but I do not know if he troubled to go to Calcutta University. Dr. Rashbehari Ghosh was our President till he passed away, and he was one of the most famous members of that University. Mr. Agashe, who died a few days before the Convocation, and has done much to build up our University, was a brilliant graduate of Manchester, and while they were with us, thirteen Universities collaborated on our Staff and Senate. Of the Senate, Mr. C. P. Ramaswami Aiyar, M. L. C., Advocate-General, also is a member, and he is a member and Senator of the Madras University. 40 graduates out of the 55 who passed came to receive their degrees at the hands of the venerable Pro-Chancellor. The Chancellor was ill in bed, but his good wishes came by wire, as did those of Mr. G. S. Arundale, M.A., LL.D. (Cantab.), who was sorely missed on the day which he, more than anyone else, has made possible. He is on a long tour, collecting money for our support. In one matter we differed from every University in India: we opened the ceremony with prayer, and the prayers were chanted in succession, in order of date, by Hindū, Zoroastrian, Buddhist, Christian and Muhammadan representatives, in Samskr̥ṭ, Zend, Pālī, English and Arabic; moreover, in the promise to support "morality and sound learning," we prefixed to "morality" the word "religion". I believe that there is also a difference in our introduction of a Degree in Commerce, and a Diploma in Agriculture. The Pro-Chancellor's admirable address was printed in full in *New India*, Daily and Weekly.

* * *

The remarkable letter "To my Brothers of Aryāvarta," published in Part III of our present number, is a profoundly interesting, if pathetic, pronouncement by our revered H. P. B. of the work and purpose of the Theosophical Society, of her own position as the Messenger of the Great Ones, and of her faithful delivery of the message with which she was charged. It is a human document worthy of most thoughtful study. The facts given in it are familiar to those who lived with her at that time in England, and she had a great longing to return thither. Sometimes she would suggest that she and I should go together to India, a hope that shone brightly before my eyes in those days. But alas! she passed away, and took rebirth in the north of India, and though we have lived for twenty-eight years in the land so dear to both of us, we have never met physically face to face. Yet close ties bind us to each other, and maybe we shall yet greet each other in the flesh.

* * *

Friends will be pleased to hear that the Hindū University, which gives its Honorary Degree of Doctor of Letters to the Prince of Wales on December 13, is giving the same degree, on December 14, to "Mrs. Annie Besant and the Mahārājādhirāj of Darbhanga, in grateful recognition of their invaluable co-operation in establishing the University". Pandit Malaviya, the Vice-Chancellor of the University, wired to me: "I am glad to inform you that the Syndicate and Senate unanimously recommended, and His Highness the Chancellor has cordially approved, that the Honorary Degree of Doctor of Letters be conferred on you at the next Convocation on the fourteenth December. Hope you will give us the pleasure of welcoming you." I need not say that I am very happy to have this link with the loved Central Hindū College, now the Hindū University, with which I was connected as President of the Board of Trustees during its whole existence, and, since August,

1916, with its expansion into a University, as a member of the University Court and Council. I am even more glad that the University Court, at its last meeting, unanimously passed a resolution electing as life-members of the Court a certain number of the trustees of the C. H. C. and myself; these were originally elected by the Board of Trustees, when they resolved to hand over the results of their eighteen years of educational work, with buildings, lands and funded endowment, to be the nucleus of the Hindū University. Their names and my own were inserted in the Draft Bill, but by some oversight, never explained, they disappeared during its passage through the Legislative Council. For five years I have been pressing for a short amending Act, and I hope that the unanimous vote of the Court will give the necessary impetus. It is obviously unjust that those who founded and nursed the institution, and finally gave it over for the larger usefulness, should have no voice in its later direction; moreover it was a breach of the conditions under which we had surrendered all we had toiled for for eighteen years. Pandit Malaviya writes to me that he hopes to have an Amending Bill passed through the Indian Legislature in the January Session. That will give great pleasure to all who built up the C. H. C., and it is but justice, as the completion of the arrangements made. I have not cared to make any public protest, lest it should be used to injure the great movement, but I shall be very glad to be at home once more in the C. H. C.

* * *

The Britain and India Association, which did so much good work in the pre-Reform days, has issued its Report from July, 1920, to September, 1921, and is still continuing its quiet penetration of English Society. Its Bath Branch has been the most active under the Presidency of Lady Woodroffe. It has had to give up its offices, for want of sufficient means, and now holds its committee meetings at the house of the

Asst. Secretary. Its library is housed in the shop of the Order of the Star in the East, 314 Regent Street, London, W., where books can be borrowed.

* * *

At a later meeting it was decided to discontinue the activities of the Association. The Committee

felt that its main work—that of rousing public interest in and understanding of Indian questions during the difficult transition period when Indian Government Reforms were being instituted—had been accomplished. The loss of the central office crippled the work of the Association, and if it continued as an active organisation it would need to acquire again central premises for which funds are not available.

The continued activities of organisations such as the East India Association, the Indian Section of the Royal Society of Arts, the Indian Students' Hostel, and the formation of other bodies such as the Vedānta Society, provide for opportunities of contacting Indian life and thought, so there is no longer the same need for the activities of Britain and India, especially as the Centre of Indian interest is now in India itself.

We feel that the Association accomplished useful and vital work during its years of existence, and at a time when India had need of the sympathetic understanding of Britain in her new aspirations. Although the Association is now to be disbanded, it was decided that a nucleus should remain, consisting of Mr. H. S. L. Polak, Miss K. Browning, M.A., Mrs. Stevenson Howell, and Mrs. Josephine Ransom, so that, should need arise, they would be able to act. The list of members of the Association will be kept.

While we regret the closing of the Association—for it has done admirable work—the regret is more sentimental than rational. There is no longer need for the kind of work the Association was formed to carry on. But there *was* need for it, and the very success of the many-sided agitation has caused the dropping of bodies suitable for the early work, but now not needed because outgrown. Gratitude remains in memory of help given.

The old order changeth, giving place to new,
And God fulfils Himself in many ways.

India is growing rapidly, and the outworn garments naturally fall away.



BRITAIN AND INDIA ¹

By ANNIE BESANT

THE two Countries that for more than a century and a half have been closely connected as ruler and ruled, have now reached a point where a decision must be made which will either bind them more closely together in a common Empire, or subject the tie already existing between them to a strain which will, sooner or later, bring about its breaking.

Now I am one of those who believe that the maintenance of this tie involves the uplift of humanity as a whole, and that its breaking would retard the evolution of the world. I believe that both Nations will be benefited by its preservation, and both injured by its destruction. I believe that the entry of

¹ A paper written in 1918.

India into the Empire as a partner would ensure the stability of that Empire, by transforming it into a Commonwealth of free and self-governing Nations, interdependent and mutually helpful; whereas the continuance of India as a Dependency would bring about a sharp division between the comparatively small white Nations who are to rule, and the huge coloured Nation who is to obey, and would result in continual friction, in unrest ever growing angrier, until India breaks away, seeking alliances in Asia, and menacing the isolated and sparsely peopled Dominions of the Southern Pacific.

UNION OF BRITAIN AND INDIA

It appears to me that the maintenance of the tie is vital for Great Britain, and its breaking would reduce her power in the world. If India, as a part of the Commonwealth, hold the Primacy of Asia, the outlying Dominions of Australia and New Zealand are no longer isolated, and their small populations are safe. The stronger India becomes, the more secure are they. The Imperial Crown, vested in the House of Windsor, will be supported in Asia by the pillar of Indian might, and in her strength will be the security of the Commonwealth. With the disappearance of race superiority and inferiority, bitterness will also disappear, and Britons will be welcomed as brothers when they cease to be rulers. There will be a true Brotherhood when there is a true Citizenship of the Commonwealth, in which each self-ruling Nation will recognise the natives of all the other self-ruling Nations as fellow-citizens. The time will come when Aristotle's definition of a citizen of a City—the only State he recognised—will be true of a citizen of the Commonwealth:

He [or she] who has a right to a share in the judicial and executive part of government in any city, him we call a citizen of that place, and a City, in a word, is a collective body of such persons, sufficient in themselves to all the purposes of life.

In every country, its natives will enormously preponderate in the administration, but citizens from other parts of the Commonwealth might well be admitted and welcomed. When India is an equal partner in the Commonwealth, there will be no jealousy here of the Briton.

The maintenance of the tie is also vital for India at present, and will probably remain for long helpful and beneficial. It is an age of large States, of World Powers; and India cannot immediately defend herself efficiently against foreign aggression. She must build up an Indian Army and Navy, as well as contribute to Imperial Defence. She must train her youth to the use of arms, and create an efficient, because a well-paid, well-equipped Police. She must do within the British Rāj what has already been done in the Indian States in this respect. She cannot find a better alliance during this time of self-training than that with Britain; and, when she has trained herself, where can she find a better place among World-States than in the Indo-British Commonwealth?—a Commonwealth so strong and so peaceful that, rooted in Europe, Asia, Africa and America, it can preserve the world's peace unbroken, and, in alliance with the great American Republic, will lead the evolution of the Human Race.

For this, Home Rule for each constituent Nation in the Commonwealth is absolutely necessary, for every Nation has its own problems that its own natives must solve. No Nation has time to solve the problems of another Nation, nor has it the capacity; for the suitable solution of each National problem depends on the genius and traditions of the Nation. That which Professor Seeley says of England is true of every Nation: "In order to know what England ought to do and be now, they must study what she has been and done in the past." So Dr. Wilson, before he was President, wrote:

Each people, each Nation, must live upon the lines of its own experience. Nations are no more capable of borrowing experience

than individuals are. The histories of other peoples may furnish us with light, but they cannot furnish us with conditions of action. Every Nation must constantly keep in touch with its past.

In this view we can see at once the explanation of Britain's successes and failures in India. She has honestly, and with the best intentions, tried to impose on her a British civilisation and British ways of doing things. She has succeeded in many material objects—railways, posts, telegraphs, and the like. She has failed in education and sanitation, and in bringing about general content and happiness. Most English people do not recognise that a schoolmaster was one of the Indian village officials up to the beginning of the nineteenth century, as is shown in the numberless inscriptions of lists of such officials and servants, graven in stone and on copperplate, discovered lately in profusion from the seventh century A.D. onwards, recorded in the Epigraphical Reports now issued, and also given in the Report of a Select Committee of the House of Commons, in 1812. It would take me too long to give the detailed evidence, but I may just mention that Mr. Matthai speaks of the fact that the British found here “a widespread system of National Education”; that, in 1813, Sir Thomas Munro, before a Committee of the Houses of Parliament, gave evidence that there were schools established in every village for “teaching reading, writing and arithmetic”; and that, in 1814, a despatch from the E.I.C. Court of Directors says: “This venerable and benevolent institution of the Hindūs is represented to have withstood the shock of revolutions, and to its operation is ascribed the general intelligence of the natives as scribes and accountants”; it further bids the Government protect the village teachers. This was the record of the condition of education in 1814, only 107 years ago, while in 1918 we are told in the Montagu-Chelmsford Report: “The immense masses of the people are poor, *ignorant* [italics mine] and helpless, far beyond the standards of Europe,” and their

illiteracy is made an obstacle to the formation of a real electorate. It is hard, historical facts like this, which form the basis of the Home Rule agitation. We believe that India can do for her own people better than the British can do, and that the rooted idea of Britons that their ways are the best for every Nation is the reason for their failure in such matters as education, and not any want of goodwill or effort to do all they can. This is India, not Britain; and they are not Indians. Home problems must be solved by Home people.

Moreover, after the War, Britain will have her own hands full of work in Britain, and she will have less time than ever to attend to us. It is not King nor Parliament that governs India; neither has the time. 245,000,000 of Indians are governed by a handful of Britons—a wonderful achievement, certainly, but not satisfactory to the governed, especially when they watch Indian-governed States going far ahead of them in education, industry, general prosperity, and in the thoroughly good feeling between adherents of different religions; the reverse of the last-named condition is made, in the Montagu-Chelmsford Report, another obstacle in the way of Indian Self-Government. A late Dewan of Travancore spoke some months ago in a political Conference of the admission of representatives of an outcaste community to the People's Assembly; there are practically no Indian outcastes found in the Councils in the British Rāj. Yet the outcaste is another obstacle to Self-Government in the Montagu-Chelmsford Report.

Let Englishmen work with Indians to make the first "substantial step" to Responsible Government here, and it will also be a step to substantially strengthening the connection between Britain and India. I shall deal presently with the modifications necessary to change the Montagu-Chelmsford proposals into such a step. If the European community would support the National Congress and the All-India Muslin League

in winning these changes, they would help in the preservation of the union between Britain and India.

THE DANGER OF RUPTURE

It is, then, from the standpoint of a deep and warm desire to create a firm friendship between India and Britain that I write, believing that Self-Government, Home Rule, is the only way in which a lasting union can be secured. The breach between Britain and the North American Colonies was due to the endeavour of Britain to continue a control which the Colonies had outgrown, to maintain a tutelage resented by their manhood. A common heritage of history, a common race, a common language, a common religion, were not strong enough to hold the two countries together when the Spirit of Freedom breathed on the Colonies; and that Freedom, denied, gave them a giant's strength. Here, in India, none of these common ties exist, and that same longing for Freedom is inspiring her sons and daughters to-day. She is fighting among the Allies for the Freedom of Nations; President Wilson's ringing words have made her realise the nature of the combat of the World-War now raging; Mr. Asquith, Mr. Lloyd George, have uttered sentences which place them by President Wilson's side in their War Aims. It is madness to suppose that India alone can remain unaffected by the wind that is stirring to its depths the life of the Nations, that she alone will share in the struggles for Freedom but not in its enjoyment, will pay its price in blood and gold and see its possession remain in foreign lands alone.

For it is not the case that only the soldiers are suffering from the War, or that their deaths in battle and their empty places in the home are the only sufferings endured by Indians in consequence of the War. The War has come into every village, and forces itself on the life of every peasant and

peasant's wife. The villagers of Bengal know that they have to go half naked because the mills have to produce khaki to be sent abroad, and because supplies of cloth from abroad are diminished by the War. The villagers and workmen in Madras know that much of their rice is shipped off to Mesopotamia, and that they are hungry because the soldiers must be fed. The paper currency of small notes has made them doubt the Sirkar's stability, and the lack of small coins and the change of the 2-anna silver bit into nickel has caused much searching of hearts. Recruiting for army and labour corps has left gaps in the village circles, and the villager is a far shrewder person than the officials imagine. Moreover, the efforts of the Publicity Boards to spread a knowledge of the principles for which the Allies are fighting, and still more the fact that the intelligentsia of the towns come from the villages, have relatives there with whom they keep in touch, that the villagers send their sons to school in the towns, where they read newspapers and hear politics discussed, and spread the ideas they imbibe in the towns when they return to their villages in their holidays—these things keep a flowing current of thought between town and village, between intelligentsia and raiyats, of which, once more, the officials are little aware.

But every one in India, official and non-official, must recognise the changed spirit, the changed attitude, of the people. They resent, where once they suffered in silence. They resist, where once they submitted in meekness. Labour movements are showing themselves, sporadic as yet, but increasing. There is a tendency to strike, when prices rise and wages remain stationary; on the Bombay side, Ahmedabad and Bombay strikes have raised wages, Kaira resistance has checked revenue collections; and the news has spread, as news does spread in India.

It is useless for Governments to put down this changed attitude merely to political agitation; it is due to far deeper

causes, and latterly to the War and the Time-Spirit. As in European countries, suffering now drives people into rioting after it has made them desperate. They will no longer starve quietly. This is a fact to be recognised, and Governments must adapt themselves thereto, as they have done in Europe. Repression will only cause disturbances. A good-tempered crowd now becomes angry, if violence is used towards it. Governments must now accustom themselves to criticism, and consider public opinion. Mr. Montagu does not try to prosecute *The Morning Post* for bringing him into hatred and contempt by attacking him in vitriolic language: he defends himself on the platform. Our rulers must employ the methods of free countries instead of the methods of despotism, for despotism is being wounded to death on the battle-fields of Europe, and it cannot much longer be tolerated in Asia, for when our soldiers come home they will tell how they fought it and killed it in the Great War.

AMONG THE INTELLIGENTSIA

Among the educated classes, the same change is seen; in fact the change in the workers is only the reflection of the change in the intelligentsia. In the latter, the change of tone is marked and clear. The Congress, which used to ask for piecemeal reforms, and treat them as boons, has, since 1915, grasped the question of government as a whole, and claims Freedom as a Right, not as a boon. The War has intensified the demand, and the Congress refuses to recognise the view that other subject countries are to have Self-determination, while it is refused to India, and that her fate is to be determined by Britain and not by herself. The Congress resents the statement that India is unfit to govern herself, and that she is a child, whose steps must be guided by Britain.

This awakening of India to a sense of self-respect and of National dignity has not been as sudden as superficial observers may imagine. It has passed through distinct stages, which have overlapped each other, but are none the less clearly marked. It began in the revival of religion, then went on to embody itself in educational efforts, then in social reform, and lastly in political claims and agitation. The revival of the Hindū religion began with Rammohun Roy, and went on with the Brahmo Samāj, the Ārya Samāj and the Theosophical Society, the latter working also for Zoroastrianism, Buḍḍhism and Islām. The Brahmo Samāj and the Ārya Samāj went on to link education with their religious movements, the Ārya Samāj taking the lead in this. Social Reform sprang up as a consequence of English education, modified later by the feeling of brotherhood evoked by religion. Political movements showed themselves in the seventies, and embodied themselves in 1885 in the National Congress, and later in the All-India Muslim League.

Personally, I followed the same order. As far as I myself am concerned, I began in 1893 to strive to awaken National self-respect and pride in country by endeavouring to arouse a sense of unity, and National dignity by a revival of love and respect for the noble National religions—Hindūism most, as the most widely spread, but also Zoroastrianism and Islām. Sir Valentine Chirol, with a true insight, pointed to this work of mine in relation to Hindūism, as one of the potent causes of Indian unrest, and of the reaction against the westernisation of India; a Government Report remarked on the work of the Theosophical Society as one of the agents in the "Revival of Hindūism". Every one who knows India knows also that it is the religious appeal that most deeply stirs the Indian, and Hindūism—with its recital of sacred Indian rivers and towns in all parts of India in its daily prayers, as parts of Bhāraṭavarsha, "Bharaṭa's land," or of Aryāvarta,

the "land of the Āryas"—evokes and maintains a sense of *National* unity, of the oneness of the land of the Āryas, of the land of Bharata, an ancient King, which outsiders do not realise. For these prayers are said every day, and the pilgrimages which still form a striking part of the National life, with the great religious festivals, all make Indians one Nation in the eyes of the masses of the people, and consecrate the geographical area. This has been going on for many thousand years, and is wrought into the very fibre of the Hindū. It forms the soil which has nourished the more modern conception of the Nation as embracing all the children of the soil, belong they to what religion they may. While this work was begun by the great Mughal Emperor Akbar, in the sixteenth century, it has grown and strengthened mightily in our own time through English education and English literature, and through the movement for social and political reform.

My own special work, after three or four years, embraced a vigorous educational propaganda, which began with the Central Hindū College and School, now the Hindū University, and led to the founding of various National Schools, developing later into the Theosophical Educational Trust, which in 1917 affiliated with the Society for the Promotion of National Education. In these the education is religious and patriotic—each student being taught his parents' Faith, and a common morning worship beginning the day—as well as intellectual and physical. From the Central Hindū College has come out a stream of workers for the country, men who are religious *and* patriotic, willing to make sacrifices for the Motherland. The younger generation of Indians is passionately patriotic; they are the basis and strength of the National movement, and these are the present and the coming citizens of the Free India for which the elder of them are working and the younger will work. The present Home Rule movement is not the result

of the three years' audible claim for it; it is the outcome of all the years since Rammohan Roy, focalised in the more than thirty years of National Education, with its chief centres in Lahore, Benares and Calcutta, and smaller centres dotted all over the land. This is the real root of New India and it is growing and expanding with every year. The schoolboy, the college youth, are not the schoolboys and college youths of thirty years ago. They are no longer the docile, submissive students of earlier days; they are high-spirited, proud and sensitive, like the boys of English public schools and colleges. They must be led, not driven; influenced, not coerced.

My own part in the Social Reform movement has been limited to the raising of the age of marriage, the drawing together of castes, and the uplift of the submerged classes—all with the definite aim of strengthening the physique of the Nation, and lessening the separateness which rendered united action more difficult. The chief work among the submerged classes has been done by the Brāhmaṇas, who were the first to recognise that, in striving for Liberty, one-sixth of the population could not be ignored, and that the Christian propaganda among them was a danger to their own ancient Faith.

My share in the political movement has chiefly lain in the infusing into it the new spirit, the claim of Right rather than of boon. This movement was made by the National Congress, by Dadabhai Naoroji, Surendranath Bannerji, Pherozeshah Mehta, Dinshaw E. Wacha, W. C. Bonnerji, Ananda Charlu, G. Subramania Iyer, N. G. Chandavarkar, K. T. Telang, Viraraghavachariar, P. Kesava Pillai, S. Subramania Iyer, Gangaprasad Varma, Ayodhyanath, Bishambar-nath, Norendranath Sen, Madan Mohan Malaviya, G. K. Gokhale, Sankaran Nair, and many another, with their English helpers, A. O. Hume, Henry Cotton, William Wedderburn, Alfred Webb, Yule, and others. In its bosom grew up the

Nationalist party, with such towers of strength in it as Bālgangāḍhar Tilak and Arabindo Ghosh, the great martyrs of the New Ideal, followed by others who suffered for being before their time. The feeling roused by the Partition of Bengal was partly responsible for the cry of Swarāj, Self-Rule, raised by Dadabhai Naoroji in the Congress of 1906 and for the Partition of the Congress in 1907. The trouble in Bengal was closed in 1911 by H.M. the King-Emperor, who annulled the Partition, and that of the Congress in 1915 by the spread of the new spirit. The reunited Congress met in 1916, and passed the Scheme of Reforms, ordered to be prepared in 1915. The All-India Muslim League, in 1915, ordered co-operation with the Congress in this preparation—a mandate faithfully carried out on both sides during the year, and in 1916 the prepared Scheme was presented to, and passed by, both Congress and League, and is now known as the Congress-League Scheme.

THE TWO SCHEMES

The main points of the Congress-League Scheme were : (1) Simultaneous advance in Central and Provincial Governments ; (2) Enlarged electorates in Legislative Councils ; (3) Irremovable Executive, half Indian, elected by the Council—a subsidiary point was the power of the Governor-General and Governors to appoint Councillors ; (4) Control of the Executive by the Legislature ; (5) Power of the purse in the Legislature ; (6) Proportion of Musalmāns elected by special electorates, Musalmāns not to vote also in general electorate, and a proviso that no legislation touching the interests of either community should be passed, if objected to by the representatives of the community affected ; (7) Civilians were ordinarily ineligible to the Councils.

The Montagu-Chelmsford Proposals connected with these : (1) Keep the Central Government an autocracy, and give a

very limited responsibility in the Provinces ; (2) Granted ; (3) Irremovable Executive Councillors and Ministers appointed by Governor, not elected, but responsible to Council for subjects under their control ; power given to appoint Councillors, plus a separate Privy Council ; (4) Partially given ; (5) Power of the purse in the Governor and his Executive Council ; a sum given to Ministers with power of taxation in Provinces ; (6) Proportion accepted ; non-voting in other electorates accepted ; proviso rejected ; (7) Not granted.

The main modifications now proposed in the Montagu-Chelmsford proposals, restoring Congress-League : (1) Insistence on an advance in both, though admitting that the advance might be slower in the centre than at the circumference in the division of subjects into reserved and transferred ; (3) Half the Executive in charge of reserved subjects to be Indians ; (4) Control of Executive by Legislature ; through (5) Control of the purse, save allocations for reserved subjects ; (6) Insistence on proportion of Musalmāns ; (7) Not pressed.

The Congress of 1916 asked that, in the Reconstruction after the War, India might be raised from the position of a Dependency to an equality with the Self-Governing Dominions.

The Congress of 1917 asked that an early date might be fixed in the Statute for the completion of Responsible Government, and that the stages of advance might also be fixed in Statute.

Both these Resolutions were endorsed by the Special Congress of 1918, and it also fixed the "early date" at 15 years, and the completion of Provincial autonomy at 6 years.

There was a fairly strong party in the country which desired to reject the Reforms *in toto*, and not to present any proposals for their improvement. There was another party which received them gratefully, and which was prepared even to take them as they were, though desiring to propose modifications.

Mr. Tilak and myself took neither course. He had stated, in the autumn of 1917, that he "would only accept a 16-anna reform, but he would utilise to the utmost the 4-anna or 8-anna fragment in order to get the whole". I had written on May 24th, 1918: "We are not going to *accept* 4 annas as paying the debt of 16 annas due to us; we shall regard it as a dividend of 4 annas on the rupee due to us." These statements raised a storm of opposition from those who advocated a policy of total rejection, but we saw no reason to alter them. On July 8th, with the Reforms before me, I wrote—after suggesting "possible improvements"—that, taking it as it was, "the Scheme is unworthy to be offered by England, or to be accepted by India". Acceptance without modifications was impossible; rejection was unwise. So I set to work to induce people to formulate definite modifications which might render the Scheme fit to be a substantial step forward. For this purpose I travelled about the country, persuading leading men to accept them; Mr. C. P. Ramaswami Aiyar, who had also worked for improvement, carried them through the Madura District and Madras Provincial Conferences; they were published as a signed Memorandum in *New India* of August 5th, and were substantially carried, with some additions, in the Special Sessions of the National Congress and the All-India Muslim League. I have given the dates, because the correspondents in Simla and Bombay of *The Times*, *The Manchester Guardian* and other English papers have persistently stated that Mr. Tilak and myself rejected the Scheme *in toto*, and *The Times of India*, *The Englishman* and other Anglo-Indian papers have said the same. As a matter of fact, we did more than any other two people to prevent rejection and to carry modifications, by advocating them before the Congress met, as well as in the Subjects Committee. Mr. Hasan Imam, who had agreed with them, was proposed by myself for election to the Presidential chair.

CONCLUSION (1921)

In this paper, as given in 1918, there followed a careful analysis of the Montagu-Chelmsford Report and the Congress-League Schemes, showing the differences between them. It is not worth while to reprint that here. For the Joint Committee made such sweeping changes in the Draft Bill that the Report and the Congress-League Scheme remain as matters of history, not of practical politics. The Bill, as it finally emerged, sets India on the open road to Home Rule, and the only serious obstacles to its attainment are the Khilafat and Non-Co-operation movements. Thorough Co-operation between the Indians and the British will bring Home Rule in a few years, as far as the Civil Government is concerned. I conclude with the final paragraph of the 1918 paper, although in it the word "autocracy" is included, the autocracy which is now abandoned in practice, though yet existing in theory in the Central Government. The appeal for full Co-operation still stands good:

"Will not Englishmen in India help us, so that Britain may no longer be disgraced by an autocracy flourishing under the Union Jack. We have seen in Russia that which the eighteenth century saw in France, the excesses of mobs in revenge for oppression. All that is noblest and divinest in man revolts against autocracy. I admit that a man who does not care for Liberty, but only cares to be well-fed and comfortable, with a certain amount of luxury, literature and art, can live happily and unmolested under the German or Austrian Emperor, or in Russia as it was under the Tsars. So can any animal. But Man needs freedom, and all that is truly human in us requires freedom for full development. India is longing for freedom—a longing with which every true Briton should sympathise. Freedom includes all that the Allies are fighting for, are suffering for. In a World set free, is India to be the only Nation in bondage?"

Annie Besant

MACBETH: THE MILITARIST

A STUDY IN PSYCHISM AND KARMA

By ISABELLE M. PAGAN

THERE are certain persons in this world who pose as experts in controversies that happen to interest them, without making due enquiry into both sides of the question, rushing into print with their results, and misleading those who, thorough themselves, take thoroughness for granted in other writers; and this naturally arouses the wrath of the more careful students who hate to see their well-established facts ignored. Among the former are those misguided enthusiasts who talk and write as if the plays of Shakespeare were the work of one man throughout. Trustworthy scholars have long realised that many different hands are recognisable therein; and, in dealing with the play of *Macbeth*, one of the points of interest to students is that the author of certain passages in it, manifestly *not* by Shakespeare, has never been identified. Much of the drama is unmistakably his own—couched in his characteristically straightforward language, matchless in rhythm and in vowel music, the cadence of the verse calling the listener to wonderful depths and heights—as in the case of the oft-quoted words:

“After life’s fitful fever he sleeps well.”

—a line singled out by Matthew Arnold as an example of absolutely perfect style.

A whole series of meditations might be based upon that line alone. Life—and what is it? Life—and its recurrent rhythms, its fitfulness. Life—and its ardours and intensities, its fever. Life—and its after-conditions; and that mystery of the sleep of death that leads us onwards to the state where all is well. There are other passages of similar simplicity and power; but even in the obviously Shakespearean scenes there is much obscurity of phrasing, partly due to the fact that no complete and accurate copy of the play exists. The prompt copy doubtless perished with the rest of the MS. in the disastrous fire that burned down the Globe Theatre in which the plays were produced; and when, after the poet's death, his friends and fellow-actors, Heminge and Condell, included it in their complete collection of his works, they either pieced it together from separate parts, or used some tattered and defective copy whose illegibility has sorely puzzled the printer. Some lines are so obscure in the first print of it that they seem to have been dictated to a scribe who ran the syllables together with no comprehension of the meaning of the phrase; and, though the text has been gradually amended by later editors, it is still unsatisfactory in parts.

Macbeth is the shortest of the tragedies, and capable critics have surmised that at least one scene has been altogether lost. In the following pages a novel suggestion will be made as to the identity of the author of the poorer scenes. The facts on which that suggestion is based will be found scattered through standard biographies of Shakespeare, such as those by Georg Brandes, Sir Sidney Lee, and others; and also in the works of Edward Dowden and of Mrs. C. Carmichael Stopes. These sources have been supplemented by an unpublished paper on *Macbeth* by Mr. J. M. Harkom, ex-President of the Edinburgh Shakespeare Society, whose conclusions I am privileged to quote, and who agrees with

Dr. Brandes in his verdict that the whole play *bears the impress of having been conceived on Scottish soil*. What could possibly have taken Shakespeare from Merrie England to the frowning North at a time when the prejudice against players was inveterate there, and what was it that led him to choose a theme from Scottish history at all?

To begin with, the Stuart King who filled the Scottish throne at that time was far from sharing his subjects' puritanical views concerning the stage; and, as he was heir to Elizabeth of England, his personal tastes in literature and art must have been a theme of interest to all Southern authors connected with the drama and its production. Further, quite early in Shakespeare's career he had a chance of hearing something about Scotland and its Capital from his first publisher, a French Huguenot refugee, Vautrollier by name, who had got into difficulties for publishing the whole works of Giordano Bruno, that martyr to science who had visited England and made his mark there among men of note. Vautrollier's partner and son-in-law, Richard Field, was in his boyhood a near neighbour of the Shakespeare family in Stratford; and, being born in the same year as the poet, was probably his classmate at the Grammar School; so it was natural that the latter should carry his early verses to him, and he was probably among the first friends visited by the new-comer. Vautrollier himself was still in Edinburgh at the time of Shakespeare's arrival, and the Bruno volumes had already been publicly condemned and burnt; but all the more on that account would they form a subject of enquiry and defence among the friends of the enterprising printers who had dared to produce them. His daughter would wax eloquent on the injustice to her father. Her future husband, Field, would sympathise, and Shakespeare, listening to them both, would glean something, surely, of the spirit of the teaching Bruno gave; so that this early tie of comradeship in boyish days is actually now the explanation

scholars offer for the traces of that influence of Bruno upon Shakespeare's thought shown in the early sonnets as well as in certain passages of the plays.

The storm blew over, and Vautrollier returned to London ; but a connection had been doubtless made with Northern customers ; and it may have been some copy of the poet's early verses, sent with other books on order, that came under the notice of King James and formed the first link in the chain that bound the Scottish monarch and the English bard together. Some such explanation is required to account for the fact that on May 19th, 1603, within a few weeks of the former's accession to the English throne, he issued Royal Letters Patent to (1) Laurence Fletcher, (2) William Shakespeare, (3) Richard Burbadge, and six other persons, to be called " The King's Company," and " freely to use the art and faculty of playing comedies and tragedies . . . as they have already studied, and shall hereafter study, as well for the recreation of our loving subjects as for our solace and pleasure when we shall see good to see them ". This was quickly followed by the written command to the Company to meet him on his formal entry into London ; and in the document the names are re-arranged, that of William Shakespeare standing *first*. A note of colour is added to our thought about that same procession by the discovery that the royal accounts record the payment made for scarlet cloth to make the cloaks worn by the players on that occasion.

The explanation of such speedy recognition of Shakespeare and his fellow-actors is the simple one that King James already knew some of them at any rate. There were no reputable dramatic companies in Scotland then ; and, hearing of the players' prowess at the English Court festivities, James wrote to Queen Elizabeth in 1599, asking that a company of them should be sent to Edinburgh ; thus defying the prejudices of the local clergy, who, scandalised at such an innovation, arose in

wrath and preached against the visitors, urging their hearers to *forebear* attending their performances. The outraged monarch summoned the Kirk Session to his Council, and roundly told them to rescind their prohibition on pain of losing their benefices; whereupon the worthy pastors ruefully gave way, leaving the people free to please themselves. The only actor's name recorded in connection with this journey north is that of Laurence Fletcher; but, as he was in Shakespeare's company both before and after this visit, and as no record can be found showing that "gentle Will" remained behind, the natural presumption is that he travelled northwards too. As evidence of such a visit we have the local colour so often noticed in *Macbeth*. In the library at Holyrood Palace, in those days, lay the manuscript of Stewart's metrical translation of Boece's *History of Scotland*, in which certain passages deal with the story of Macbeth in a way closely suggesting Shakespeare's treatment of the theme; as, for example, the description of Lady Macbeth's rebuke to her husband for *cowardice* in hesitating to kill King Duncan and to take the throne:

Quhen this was said, then she began to flyte
 With him that time, and said he had the wytte
 So cowartlie, that durst not tak on hand
 For to fulfil as God hath given command.

* * * * *

Why should thou dried, or stand of him' sic awe,
 So blunt, so blait? . . . speid hand haf done,
 And to the purpose;—so thee speid the Sone
 And haf no dreid, for thou hast all the rycht.

There is nothing in Holinshed's *Chronicles* so suggestive of Shakespeare's conception of the rôle she played; and nowhere but at Holyrood could the poet have seen the lines quoted, for King James's copy was unique and remained so until printed in 1858. Another interesting point about the history is that Buchanan, the King's tutor, had approved it, and considered Macbeth an excellent subject for a Tragedy.

Mr. Harkom suggests that, on this Edinburgh visit, Shakespeare was shown the old rhymed version and asked by the King to write the play; to which I venture to add my own theory that the King himself had tried his hand at it, either as a schoolboy exercise, set by the tutor aforesaid, or for his own diversion; and that the un-Shakespearean passages of Macbeth are more or less adapted from this royal attempt. As he wrote and spoke broad Scots, the language of his court and country, the manuscript as it stood would be useless for any English company; and some one skilled in stagecraft and the English tongue would have to make it ready for production. And who was better fitted for the task than Shakespeare?

A delicate matter, however, altering the literary efforts of his future monarch! And every courtesy that could be shown in carrying out the task seems to have been shown by Shakespeare to King James. He glorifies the King's ancestral stock and quite unjustly vilifies Macbeth, who really killed King Duncan in fair fight, but on whose head, as has been pointed out, the dramatist has heaped the outstanding crimes of ninety years or so of Highland history. The play makes lurid reading; but, if I am right in taking the original as schoolboy work, the lurid note would probably be strongly struck in the first draft; and, as usual, the modifications of the story and additions to the scenes all show the supreme artist at work; for a natural discrimination had, in Shakespeare's case, been given a special chance of training and development. His father, an alderman of Stratford, and for some time Justice of the Peace, held there a civic post that involved the censorship of local plays. All strolling players visiting the town had to enact their dramas first to him, as also all companies of amateurs, anxious, like Bottom the Weaver, to grace festivities with their attempts. Which shows us that John Shakespeare was esteemed as a man of sense and judgment, whose appreciative and critical faculties could be relied upon.

The shrewdness of his verdicts and the kindly humour of his official reports are probably shown to us in the descriptive list handed by Philostrate to Theseus, when the latter is deciding which of several entertainments is most fit to be performed before his bride. The chosen play is quaintly summarised as being "tedious, brief," yet "full of very tragical mirth" and "conn'd with cruel pains to do you service";¹ and the gracious Duke is quick to catch the hint, teaching his bride and court to give a kindly countenance to the uncouth efforts of the willing yokels.

Naturally John Shakespeare's children must have coaxed their prettiest for permission to attend these test performances, learning a great deal quite unconsciously from the parental censoring of the plays. The actors of that day were, as Hamlet tells us, "the abstracts, and brief chronicles, of the times," capable of carrying "ill-reports"—or good—throughout the country districts in a period when newspapers, as we know them, were undreamt of; tempted too, like journalists of the baser sort to-day, to spice their utterances by inserting scurrilous and libellous references, pilloring unpopular personages; and, as censors in the different counties varied in their views, some cuts made by our Justice of the Peace would very likely bring forth rueful protests from the manager, who would probably plead public approval of the spiciest and most objectionable passages. Possibly John Shakespeare would relent at times, or partially. This phrase must go; but the other might be modified. If it spoilt the rhyme, why not say so and so? And so the value and the weight of words, and the advantage of a choice of phrasing, would be brought home to the youthful hearers; as also the responsibility and the danger of ill-considered public utterance and the mischief that might follow reckless speech. And so, before he left his native town, the future dramatist had learned that party politics and

¹ *Midsummer Night's Dream*, Act V, Scene 1.

personalities were parlous things; that all religious reference was hedged about with thorns; and yet that it was possible to deal with current topics just by setting them so far away in time and region that, however applicable to the actual events in the minds of the audience, no heavy-handed censor could prohibit the piece with any show of reason. So cautiously did Shakespeare veil his views, and balance up the speeches of his characters, that even his most careful students now are often at a loss to know what actual opinions he held upon the burning questions of the day. Small wonder, after such a training, that the first work he was given as a playwright was the skilful cutting and remodelling of plays by other men. Among those authors thus revised by him, one at least—poor Richard Greene—felt very wrathful about such overhauling of his work, and on his death-bed wrote most bitterly about “this upstart crow, beautified with our feathers, that . . . supposes he is as well able to bumbast out a blanke verse as any of you; and, being an absolute Johannes factotum, is, in his own conceit, the only Shake-scene in the country”;¹ and the recollection of that outburst, and possibly of others verbally delivered, would make our author bethink himself more than once ere undertaking this remodelling of *Macbeth*, if its royal origin is rightly guessed at. His gentle nature was not of the type that would enjoy destructive criticism; and the suggestion he seems to have made practically gave him power to introduce entire new scenes, as well as leave to prune.

Perhaps he demurred to undertaking a Scottish play for a Scottish Court because he did not know the country, nor its

¹ We know this passage was intended to refer to Shakespeare, because the printer of it, Chettle, apologised handsomely in December, 1592, for having been so misguided as to print it. “I am as sorry as if the original fault had been my fault; because myselfe have seen his demeanour no less civil and obliging than he excelent in the quality he professes. Besides, diverse of worship have reported his uprightnes of dealing, which argues his honesty, and his facetious grace in writing which approves his art.” The *quality he professes* is, of course, his profession as actor; *civil and obliging* is now expressed *courteous and considerate*.

customs ; but King Jamie evidently made short work of that objection, for he sent the company on tour through those north-eastern regions mentioned in the play. Hard going in the wintry months with such ill roads to travel ! But they crossed the “blasted heath” and got to Aberdeen, where, in consideration of a special introduction from the King, the City paid a sum of money to the players, and gave its freedom—not to Shakespeare !—but to Laurence Fletcher, the stage manager, as may be read in its old records yet. Doubtless they played and were provided for in the old castles by the way, including grim old piles like haunted Glamis. They may even have pushed on further north to Inverness, noting with wonder, just as Banquo did, that “Heaven’s breath smelt wooingly enough” to draw the “temple-haunting martlet,” a bird that was “the guest of summer,” to nest there. The poet likewise learned that in a Scottish chieftain’s court, in those old days, a blood-stained murderer could enter the banquet hall during a great feast, to report on a successful assassination, without marring the festivities or attracting much attention. Differences of custom and of food were also noted, and one wonders which of my Lord of Leicester’s pampered players it was who criticised the porridge and oat-cake, thus drawing forth the quick retort that jeered at “English epicures”. The northern atmosphere was certainly drawn in with a full breath, and out-breathed too, ere many months had passed ; for, in 1601, these players are recorded as having again returned to Edinburgh, where presumably the MS., as amended, was submitted to the King, quite possibly to be retouched by him—to its detriment !—and given its first performance. Actors have commented upon the fact that it was evidently written for a smaller company than any of the other plays, so as to be suitable for economical touring—the doubling and trebling of parts being made particularly easy ; and, as Shakespeare himself played old men, we may surmise he chose the good King Duncan for himself,

and probably re-entered as the doctor in attendance on the Queen—a contrast in its homeliness to the first regal appearance.

In connection with this historic visit we may note the vivid way in which the poet has described for us in *Hamlet* the arrival of a troupe of actors at a northern Court, and the friendliness of the welcome accorded to them there by the Prince; such a welcome might easily arouse some jealous comments among those who disapproved of drama; and a reference to some such grumble may be noted in *Hamlet*'s ironically polite greeting to Rosencrantz and Guildenstern, just before the company of actors enters.² We can even underline his further insistence that the players are to be "well-used and well-bestowed," by remembering that when King James was sending his English visitors to Perth on their second Scottish tour, he wrote his orders that the eight feather beds were to be brought out and prepared for their reception. The fact that *Hamlet* has hardly given his gracious greetings to his old friend the first player, than he draws him aside and tells him privately that he wants a play produced in which he himself means to introduce original speeches, is a proof that such royal collaboration as is here suggested in the case of *Macbeth* is no far-fetched or fancifully impossible happening from the poet's own point of view.

Thus we may learn that, although certain types of strolling players were in those days classed by the law with rogues and vagabonds, the leading exponents of their Art, who had arrived at success, and become a recognised part of the household of prince or noble, met their patrons upon terms of mutual goodwill and courtesy, just as they do to-day; and the

¹ Brandes thinks there is a certain resemblance between *Macbeth* and *Hamlet*, that makes us feel that *the two Tragedies must have been written close together.*

² "Your hands come . . . let me comply with you in this garb; lest my extent to the players . . . should more appear like entertainment than yours." (*Act II, Scene 2.*)

fact that Shakespeare knew how to picture courtly scenes need cause us no surprise.

In separating out the purely Shakespearean work in the play from passages entirely—or almost entirely—by another hand, it is of course the intruding faults in expression and the clumsiness of style in the lesser author that are our chief guides; and sometimes certainty on these points is most easily reached by reading doubtful passages aloud, learning them by heart, or—better still—rehearsing them. When Part I of *Henry VI* was produced at Stratford-on-Avon some years ago, some of the actors, who had already studied their parts in private, met at the theatre still uncertain as to the authorship of the un-Shakespearean scenes, critics differing, and the chief authorities giving a choice of Greene or Marlow. But as soon as they actually got to work on the play, the problem solved itself. “We know this chap,” was the expression used by one. “We’ve played for him before. It’s Marlow”—a curious tribute to the power of the personal touch to vivify ideas and stamp an original impress upon them. Roughly speaking, the kind of passage that a really good interpreter wants to cut as clumsy, unactable, or unnecessary, is likely to be by some other hand than Shakespeare’s. Yet now and then such scenes are necessary to the plot, and cannot be omitted without loss. One such is found quite early in *Macbeth*—Act I, Scene 2—in which the hero’s prowess is described by “a bleeding sergeant” who arrives from a distant battle-field and stands heroically upright, though dripping with gore, to report on the valour of the hero. The youthful ignorance of the conception and handling is at once apparent. Men rapidly bleeding to death don’t do such things in real life—nor in our genuine Shakespearean passages; nor do they speak in the tangled phraseology which mars the utterance of the gory one as he sets forth his gruesome tale. There was probably a good deal more in similar style in the

first draft of the play, including the lost scene surmised by scholars, in which Macbeth probably bound himself by a mighty oath to kill King Duncan and to take his throne. One can imagine it conceived in the same schoolboy style as the sergeant scene, bombastically written, and including a ceremonial vow of fearsome character—something that we may connect with Lady Macbeth's assertion in Act I, Scene 7, that she would have slain her own child, rather than break such an oath as her husband had taken. Sir Walter Scott's description of the preparation of the Fiery Cross in *The Lady of the Lake* may give us an idea of the sort of ritual here referred to; and we may note in passing that the cruel and treacherous side of Keltic history leaves its trace, even on customs of a kindlier type. The ceremonial of passing round the loving cup is devised so as to minimise the chance of treacherous assassination. The man who has just passed the cup lifts the lid and holds it above his head with both hands, so that his neighbour may drink and pass it on in his turn, in the comfortable assurance that he who has just drunk from it cannot yield to the possible temptation of wiping out some old score by sticking his dirk into him while he drinks! It makes a gracious and a graceful bit of stage-business, as the clansmen go through it in the background while Banquo and Macbeth are talking; but it has its grim side, for those who realise the reason for those upstretched arms, and those familiar with old Keltic history in Scotland and Ireland, know that in spite of the many splendid tales of courage and endurance, and of tribal or clan loyalty, which adorn its pages, they are also stained with many a story of cruelty and treachery.

What has evidently struck our dramatist most, during those dark winter days of northern touring, has been the extraordinary mixture of tenderness and hardness, of loyalty and falsehood, to be found in some of these Highland types. Macbeth is a poet in temperament—as Nero was—keenly

sympathetic to the moods of Nature, noting the coming on of darkness and the movements and the cries of the birds, using wonderful imagery to express the various experiences, inner and outer, of his own life. The tragedy in his case is that his ideals are high, and that he falls terribly short of them. He knows that he is treacherous when he kills his king and guest, sinning against the law of hospitality and breaking his oath of fealty.¹ His wife's point of view is much more primitive. She feels that the times they live in demand good leadership, and her husband is the most successful general in the kingdom, and nearly akin to the King whom she regards as ineffectual and weak. Read the history of Ireland, and count how many Keltic princes there were slain by their successors. These Scottish chiefs were similar in character, though in their case more frequent infusion of Norwegian blood, which always brings more power of self-control and sterner, stronger principles of truth and loyalty to any race it mingles with, has long since modified the type, mentally as well as physically. In counselling her husband to seize the throne, Macbeth's devoted wife is only urging him to carry on traditions to which she has been brought up; and her tragedy is that, after living up to her wild ideals, she finds them a failure. No sooner is Duncan's murder over, than she realises the horror of it, feeling it must be put out of mind, never thought of more. When he hints that he must also, for his greater safety, put an end to Banquo and his son, her sudden cry is: "You must leave this"; and on her agonised demand: "What's to be done?" he realises that she cannot this time give her sympathy and help, so puts her aside with a tender little pet-name, telling her, as one might tell a child, that she will know by and by.²

¹ "First, as I am his kinsman and his subject
Strong both against the deed. . ."

² Few actresses deliver the lines so as to bring out her horror of continuance in murder; but unless she feels it and shows it, the pet-name is grotesquely out of place.

From that time he goes forward on his blood-stained path alone; and, in her helpless sorrow, sleep forsakes her and her nerves give way. Great actresses who have played the part agree in the opinion that she was a very sensitive woman, probably small and slender, of delicate physique and easily over-strained; and the stately Mrs. Siddons felt her own deep voice and queenly build were actual handicaps in rendering the rôle as it should be played. All critics notice, too, the loving tie that binds her to her husband, and a notably feminine touch in her dialogue is supplied by the practical form her advice takes in great crises—how to dress, what to do, and where to go at any given moment. She has plenty of common sense, but lacks imagination—a lack which, Ruskin says, is usually accountable for cruelty in women. Thus she can plan the details of the murder, but has no idea what the real result will be. She even fancies she could do the deed, until the actual sight of her victim disarms her—in spite of the stimulant with which she nerved herself to face the fateful evening.¹

Isabelle M. Pagan

(To be concluded)

¹ "Had he not resembled
My father as he slept, I had done it."

BEFORE DAWN

On the roof, Blavatsky Gardens, Adyar, November 14th, 1921

'TWERE but a leap from here to you bright star—
Here, when the roof's edge meets the heaven's clear sea
And seems its shore!—One leap, and I could be
Out and a-wing, soaring aloft, afar,
To where the angelic cohorts ambush'd are,
Whose pinion'd rout seem'd even now to flee
An earth surpris'd by dawn.—My life in fee!
But there they lurk, behind that cloudy bar!
Shy visitants! What errand or what chance
Held ye so late earth-prison'd? Was 't the light
Of some pure Soul, that drew ye to false home
By bright uncharted beacon? Or did ye come
Just to keep pity warm by one more glance
At God's own image used in God's despite.

E. A. WODEHOUSE



THE MYSTERY OF THE ZODIAC

By G. E. SUTCLIFFE

AMONGST the many mysteries of the Occult Sciences in general, and of Astrology in particular, there is none, perhaps, which partakes of this quality in a higher degree than that of the portion of the heavens known as the Zodiac; and any theory will be welcomed, I think, by the earnest student of Occultism, which promises even faintly to fathom a few of its mysteries. In *The Secret Doctrine* and *Isis Unveiled* a few hints are given, but these are so scanty and

wide apart that it is difficult to link them together so as to form an intelligible concept. In this paper I shall endeavour to develop a theory based on the hints given out in occult writings, in the hope that, even if it may not turn out to be true, it may perhaps lead to one which is. As students of Occultism we are privileged to take much more than can be given us, and many statements and opinions in this article will be based on no authority whatever, except that my own study and intuitions have led me to think in that particular way.

Many of us are familiar with the statement that the history of mankind is written in the Zodiac, and I am led to suppose that this does not so much mean that the Zodiac is the key to the history of mankind, as that the history of mankind is the key to the Zodiac. As a matter of fact, we know much more about the history of mankind than we do about the Zodiac, and here I do not mean ordinary human history, but the occult history, the history of his spiritual, mental and physical evolution. We should therefore follow the scientific rule here as elsewhere, and proceed from the known to the unknown.

It is scarcely possible to contemplate the vastness of the Universe with the sky of Astronomy as a guide, without being profoundly impressed with the great amount of apparently empty space within it, compared with the volume actually occupied by material bodies. Our Sun is a very large body, but it is infinitesimally small compared with the space around it, the kingdom which it may be said to govern. This space is about one thousand millions of millions of times the sun's own volume, which means that for every piece of matter within our solar system of the size of a house, there is an ocean of space allotted to it of the size of the whole earth.

Amongst the Neo-Platonists this space was known as the Pleroma, or that which fills up space, and the mystery of the Pleroma is, I think, much the same as the mystery of the

Zodiac. Now, even if we had no information given us about this enormous interstellar space, it would be unreasonable to suppose that it was not the abode of life, hence we can have no difficulty in accepting the teaching about the vast evolution of conscious entities that is going on in these regions. If we take the surface of the physical spheres as peculiarly the place set apart for the evolution of man as we know him, then the sub-human and superhuman evolutions may be given the much larger spaces which surround us; and, as these evolutions form part of the total history of man, they may be said to be continually writing his history in the Pleroma or Zodiac. In fact, we may picture each Globe, Round, and Chain, as its life-work is finished, sending out into space its evolutionary harvest in ripples and waves and larger waves, in ever-widening spherical shells; and these living evolutionary waves may constitute the Zodiacal Hierarchies.

With this as a preliminary concept, we may here, with advantage, expand it a little. We are told that the higher planes not only interpenetrate the lower but also extend beyond them in space; thus the physical plane of the earth ceases at the border of its atmosphere, the astral plane extends nearly to the Moon, whilst the mental plane reaches still further into space.¹ Similarly we may picture these successive waves of evolutionary life as penetrating inwards as well as outwards into space, so that, although they may appear further away from us along the three dimensions of space, they are on the contrary nearer to us in the fourth direction, for they are nearer to the core of our being; they interpenetrate the coarser matter of our lower principles and fill them with a living fire.

Leaving this aspect of the subject for the present to return to it later, we shall now attempt to connect some of these evolving life-waves with the Hierarchies of the Zodiac.

¹ Leadbeater, *The Inner Life*, Vol. I, p. 353.

Altogether there are twelve Creative Hierarchies, one for each sign of the Zodiac ; of these seven are fully active, one partially active, and four have passed out of manifestation. The first of the manifesting Hierarchies is associated with the sign Leo.¹ The abode of the fifth manifesting Hierarchy is the sign Capricorn.² The signs corresponding to the intermediate Hierarchies are not distinctly stated, though there are hints here and there that the second Hierarchy is linked with the sign Virgo.³

One of the puzzles of adjusting the signs from Leo to Capricorn amongst the five manifesting Hierarchies is that there are six signs, *viz.*, Leo, Virgo, Libra, Scorpio, Sagittarius, and Capricorn ; whilst the Hierarchies are only five. Hence one of the Hierarchies must be given two signs, and the question arises which of the Hierarchies must receive the double portion. On this matter we do not appear to have any information, and so can only fall back on the law of analogy. We know that the third race was dual in character, being hermaphrodite in its early half, and male and female in the later half. If then we associate the third race with the third Hierarchy, we may give the two signs Libra and Scorpio to the third Hierarchy. This distribution receives confirmation from the fact that the third race was under Venus and Mars, whose houses are Libra and Scorpio respectively.⁴ Under Venus (Libra) arose the divine Hermaphrodites, in which the sexes were evenly balanced, and these great Beings came direct from the planet Venus itself. Under Mars (Scorpio), the planet of physical generation, the sexes separated. Scorpio is the astrological sign of the organs of reproduction, and the connection of the sign Libra with the dual-sexed condition is dealt with in *Isis Unveiled*.⁵ Hermes and Libra are one, we

¹ *S. D.*, I, 233—4.

² *Ibid.*, I, 239.

³ *Ibid.*, I, 335—7.

⁴ *Ibid.*, II, 32 ; *The Pedigree of Man*, p. 79.

⁵ Vol. II, p. 463.

are told;¹ and by combining Hermes and the Greek name for Venus, Aphrodite, we obtain the word hermaphrodite.² The symbol of Libra is a balance; it is an equilibrating sign, connected with the mystery of separated man.³ The above seems therefore to justify the giving of the double sign to the third Hierarchy, and associating it with the third Root Race. Acting upon the above suggestion, we may distribute the first five manifesting Hierarchies amongst the signs as follows: First Hierarchy, Leo; second Hierarchy, Virgo; third Hierarchy, Libra and Scorpio; fourth Hierarchy, Sagittarius; fifth Hierarchy, Capricorn. This disposes of six signs and five Hierarchies. For the other signs we may require a different key. It is said that the mystery of the Zodiac requires seven keys to fathom it fully, or seven turns of the key.⁴ The next step will, I think, be attained by tracing the pedigree of the Hierarchies. The fifth Hierarchy is the fruitage of the first Planetary Chain, the sixth Hierarchy of the second Chain, the seventh Hierarchy of the third or Lunar Chain.⁵ From this we may infer that each Chain produces, as the crowning result of its evolution, one of these creative Hierarchies, and that the order of the Hierarchies is the same as the order of their evolution in time. Hence, to account for the four first manifesting Orders, we need to go back to a preceding set of seven Chains.

In the preceding set, we may assume provisionally that the fourth Hierarchy was the fruitage of the seventh Chain, the third that of the sixth Chain, the second that of the fifth Chain, and the first Hierarchy (Leo) that of the fourth Chain of the preceding set. In this way we arrive at the significant result that the first fully manifesting Hierarchy was the fruitage of that Chain of the preceding set which corresponds

¹ *S. D.*, II, 137.

² *Ibid.*, III, 458.

³ *Ibid.*, III, 449.

⁴ *Isis Unveiled*, Vol. II, p. 461.

⁵ *The Pedigree of Man*, pp. 12 and 14.

to the present Terrene Chain. Beyond this there is a Hierarchy which is only partially manifesting, and this, passing backwards along the signs from Leo, we may provisionally assign to Cancer. It is the fruitage of the third Chain of a preceding set, and corresponds to the Lunar Chain of the current series. This offers an explanation of two things: first, why the Hierarchy is only partially manifesting; and second, why the sign Cancer is the House of the Moon. It would seem that only seven Hierarchies can fully manifest at one time, for reasons that will be investigated later on, and that the first of these manifesting Orders is the result of that Chain of the prior set which corresponds to the current set. It is obvious, therefore, that the reason why the Cancer Hierarchy is only partially manifesting, is because its work is being taken up by a lower Order along the same Ray, our seventh or Lunar Hierarchy. We may infer from this that, when our fourth Chain is finished, the Hierarchy which will be the fruitage of the Chain will occupy the sign Leo, and that our first Hierarchy will then only partially manifest, whilst the Cancer Order will be completely out of manifestation. This further shows why the Seventh or Lunar Hierarchy must be assigned to Cancer, since it is taking up the work of the previous Cancer Hierarchy; and also why in Astrology the House of the Moon is placed in Cancer, for the seventh Hierarchy is the fruitage of the Lunar Chain.

Having now allocated seven signs, it seems likely that, to pass beyond the seventh, we shall require the use of another key; and this, perhaps, we may find in the traditions handed down to us in the science of Astrology. If we trace the signs backwards from Capricorn, we find that each successive sign is occupied by a higher Order of creative Hierarchies, until we come to Cancer, where there is a sudden drop of seven degrees, *viz.*, from the third Chain of a former set to the third Chain of the present set.

This abrupt change is very significant ; and, when studied in the light of Astrology, may give us the key we are in search of. If we arrange the Planets alongside their Houses, in two sets, divided at the point where the sudden change takes place, *viz.*, the sign Cancer, we shall find that the distribution shows a remarkable bilateral symmetry. Thus :

House of Sun	...	Leo	Cancer	...	House of Moon
House of Mercury	...	Virgo	Gemini	...	House of Mercury
House of Venus	...	Libra	Taurus	...	House of Venus
House of Mars	...	Scorpio	Aries	...	House of Mars
House of Jupiter	...	Sagittarius	Pisces	...	House of Jupiter
House of Saturn	...	Capricorn	Aquarius	...	House of Saturn

The above arrangement shows the Planetary Houses in the same order, the only difference being that one set is headed by the Sun, and the other by the Moon. Hence we may term one column of signs the Solar Houses and the other the Lunar Houses ; and, as each set constitutes one half of the Zodiac, we may call one side the Solar half and the other side the Lunar half. This is how the Chaldæan Astrologers classified the signs : they divided them into six Solar and six Lunar, “the former counted onward from Leo, the House of the Sun, the latter backward from the Moon’s domicile in Cancer” . . . “Each planet had two Houses—a Solar and a Lunar.”¹

If the above Chaldæan classification of the signs is derived from occult sources, which is very likely to be true, then it should give the key to the origin of the lunar Hierarchies, from the law of analogy, from that of corresponding solar Hierarchies, whose work is already accomplished. For the lunar Hierarchies should bear the same relation to the Moon as the solar Hierarchies do to the Sun. Now the solar Hierarchies have been shown to be the fruitage of a series of

¹ *Encyclopaedia Britannica*, Art. “Zodiac,” Vol. XXIV, p. 795, Ninth Edition.

planetary Chains, and each planetary Chain occupies a period equal to a Day of Brahma, between each of which the Sun, and consequently the system of planets, goes into pralaya. In a set of seven Chains there are, therefore, seven Nights of Brahmā, or seven obscurations of the Sun, just as, in a single planetary Chain, there are seven obscurations of the planet, or one between each Round of the Chain. Hence the seven Rounds of a planetary Chain bear the same relation to the particular planet as the seven Chains of a set bear to the Sun; and in order to find a set of lunar Hierarchies corresponding, Ray for Ray, with the solar Hierarchies, we must derive them from those Rounds of the lunar Chain which correspond to a like series in a set of Chains. That this must be so, is inferred from the fact that they are the Houses of the same planets, and therefore must belong to the same Rays, or corresponding sub-rays. The relationship in this respect is that of a Ray to its sub-ray, or that of a plane to the corresponding sub-plane. We may liken the solar Hierarchies to Cosmic planes, each of which contains seven of our planes, and the lunar Hierarchies to the seven planes with which we are familiar; and we shall see later that this relationship is a reality, and not merely an analogy, for the lunar Hierarchies act from the planes, and the solar Hierarchies from the corresponding Cosmic planes.

When we study the fruitage of the evolution of a Chain, we find that the first fruits begin to appear about the middle of the fourth Round. Thus it is only recently that a few advanced Beings of our present humanity have attained liberation; and the first to do this is said to be the Lord Gauṭama, the Buddha. As time goes on, more and more of our humanity will thus rise above it, and become a class of superhuman beings which will eventually become the eighth Hierarchy, the fruitage of the terrene Chain. Those which are successful during the fourth Round will be the highest division of the Hierarchy, for although the fifth-Round successes will attain

the same level as the others did in the fourth Round, *viz.*, the Asekha, yet by that time the first set will have reached still higher; so in this way we shall have four groups as the result of our terrene Chain, just as the lunar Chain produced four classes of Barhishad Piṭṭs, which presided over the first four Rounds of our present Chain.'

We may safely assume, therefore, that the first group of the Barhishad Piṭṭs was the fruitage of the fourth lunar Round, the second group that of the fifth Round, the third that of the sixth, and the fourth that of the seventh. Now this is exactly the same order, in a lower grade, as the formation of the Hierarchies of the solar half of the Zodiac; for the first solar Hierarchy, Leo, was the result of the fourth Chain of a previous set of seven Chains, just as the first group of Barhishads was the result of the fourth Round of a previous set of seven Rounds; and so on, substituting Round for Chain throughout, and the four groups of Barhishads for the first four solar Hierarchies. It would seem therefore that the sub-Hierarchies from the lunar Chain are sub-rays which correspond exactly in their order with the Rays of the solar Hierarchies, and so act as the vehicles for the planets in the same order. We may therefore tabulate the lunar Houses with their sub-Hierarchies by the same rule as follows:

1st Lunar Hierarchy,	1st Barhishads,	House Cancer,	Planet Moon
2nd " "	2nd "	" Gemini,	" Mercury
3rd " "	3rd "	" Taurus,	" Venus
" " "	" "	" Aries,	" Mars
4th " "	4th "	" Pisces,	" Jupiter
5th Hierarchy	FIRST TERRESTRIAL	" Aquarius,	" Saturn

When we consider the method of evolution of the four groups of a Hierarchy, in the four last Rounds of a Chain, we find that each Round will have two groups of monads, *viz.*, those who succeed, and those who fail. Amongst the class of

¹ *The Pedigree of Man*, pp. 40—50.

failures there will be a portion who will just fall below the line of success, and these will be the highest successes of the next Round. At the end of the seventh Round there will be four classes of successes, and one which has nearly succeeded, which must perforce pass over to the next Chain. For this reason the fifth class of lunar Piṭṛs in the above arrangement is given the name of the FIRST TERRESTRIAL.

But with regard to this fifth class, a very important difference comes into play ; for, during the first three Rounds of the next Chain, this fifth class does not enter evolution, but has to wait until the middle of the fourth Round is reached ; so that, until that time, the fifth Hierarchy is a kind of embryonic Hierarchy which has not yet achieved its full powers. The same thing will apply to the fifth solar Hierarchy, Capricorn, the fruitage of the first Chain, for this cannot fully complete itself until the fourth or terrene Chain.

The proper interpretation of the fifth Hierarchies, solar and lunar, is the most difficult and also the most important of the whole series. It refers to the Fall of Man and to the Fall of the Angels, and is the key to the mystery of evil.¹ The coming down of the partial failures of the lunar Chain, in the middle of the fourth Round of the Terrene Chain, or the fourth race of the fourth globe, our Earth, after the sexes had been separated, brought about the war between white and black magic, the struggle between the Great White Lodge and the Brothers of the Shadow, which ended in the destruction of Atlantis in the great deluge described in ancient scriptures. The fourth race was under the Moon and Saturn ;² hence it was under the Hierarchy of the lunar house of Saturn, Aquarius. A similar struggle would appear to be taking place in higher regions, known as the war in heaven, between Michael and the hosts of Satan (Saturn), the Gods and the

¹ *S. D.*, II, 171.

² *Ibid.*, II, 32 ; *The Pedigree of Man*, p. 121.

Titans, the Devas and the Asuras. These Asuras were the fruitage of the first Chain, which needed to complete their evolution on the fourth Chain, as the corresponding lunar Hierarchy did on our fourth Round. This divine war, therefore, took place under the solar House of Saturn, Capricorn.

Capricorn and Aquarius, the two houses of Saturn, are the same in principle, though belonging to different Orders in evolution. In the Hindū Zodiac, Capricorn is named Makara, and the M of this word is the same as the sign for Aquarius \approx symbolising water; Makara means a crocodile.¹ Hence these two signs are best studied together.

G. E. Sutcliffe

(To be continued)

¹ S. D., II, 412.

OCCULT CHEMISTRY AND MODERN DISCOVERIES

By PAUL S. ARUP

IN THE THEOSOPHIST for last July, Mr. L. C. Soper has given us an able account of the spontaneous transmutations of certain complex elements, observed in connection with the phenomena of radioactivity; and in the course of his account he explains the theory of isotopes, *i.e.*, sets of two, three or more elements having identical chemical properties and therefore occupying the *same place* in the periodic classification, but having different atomic weights. In the course of the present article it will be necessary to give some explanation of the concepts "element, isotope and atomic weight," but for the sake of brevity it will be well to assume some knowledge of the information contained in Mr. Soper's article. In the August number of *Theosophy*, Mr. S. E. Crook touches on the work of Sir Ernest Rutherford, who has succeeded in decomposing the atoms of some of the simpler elements, *e.g.*, Nitrogen and Oxygen, by bombardment with α -particles¹ from Radium C. Such decompositions differ from radioactive transformations in being initiated by certain conditions imposed by the operator. In the case of Nitrogen, the first of the elements to be so disrupted, Hydrogen is certainly one of the products, while Helium, and an isotope of Helium of atomic weight 3, are also mentioned. A perusal of the recent Annual Reports of the

¹ As Greek letters are not available, italics are used here instead.—Ed.

Chemical Society impresses one with a sense of the profound changes which are taking place in the minds of chemists with regard to the concept of the element. Mental shells are being broken as well as atoms!

The time-honoured definition of an element as an undecomposed substance must now be definitely rejected; as a negative definition it was long recognised as being unsatisfactory; in the 1906 edition of a standard textbook, we find the statement that: "Every element is made up of homogeneous atoms whose mass is constant." This definition is perhaps the best available, though it must be recognised that many common substances, which have long been considered to be elements, do not consist of homogeneous atoms, but are mixtures of isotopes which, being identical in chemical properties, are not separable by ordinary chemical means; isotopes have only been separated by delicate physical methods, which in some way or another take advantage of the differences in the respective masses of the atoms.

The atomic weight of an element expresses the number of times its atoms are heavier than the atom of Hydrogen, this being the lightest known atom. The weight of the Hydrogen atom is generally taken as 1.008, for, calculated on this basis, the atomic weights of several common elements become exact whole numbers. The remarkable fact that many atomic weights approximate to whole numbers has long led chemists to speculate on the possibility of the elements being aggregates of one substance. As early as 1815, Prout put forward this hypothesis with the comment: "If the views we have ventured to advance be correct, we may almost consider the *prote hule* (protyle, or primal substance) of the ancients to be realised in Hydrogen—an opinion, by the way, not altogether new." In Prout's time, the data available were far from accurate, but subsequent work showed that the atomic weights of a large number of elements are not whole multiples of that of

Hydrogen taken as 1, 0·5 or 0·25. The monumental work of the Belgian chemist, Jean Servais Stas, deserves special mention in this connection. Stas, the pioneer of accurate atomic weight determination, started on his life-work with the belief that the atomic weights, when accurately determined, would prove to be whole numbers; when, in later life, he was questioned as to his opinion regarding the strange fact that many well-determined atomic weights, although not exact integers, presented numbers nearly approaching integers, he could only reply: "*Il faut croire qu'il y a quelque chose la-dessous.*"

To understand how the riddle is being solved, we must return to the subject of isotopes. The differences between the atomic weights of chemically similar samples of Lead, obtained from different sources (*e.g.*, galena and pitchblende), may be quoted as an example of isotopy observed in connection with radioactive phenomena; attacking the problem from another point of view, Harkins appears to have succeeded in obtaining evidence of the existence of isotopes of Chlorine, from diffusion experiments with Hydrogen Chloride. The most striking results have, however, been obtained by Dr. F. W. Aston, who produced positive rays with about 24 different elements from the perforated cathode of a cathode discharge tube, passed the rays through an electric and a magnetic field, and then allowed them to impinge on a photographic plate. In this way he obtained a mass spectrum; just as the relative wave lengths of the components of a beam of light can be deduced from the position of the lines in the light spectrum, so in this case could the relative masses of the atoms present in the elements be deduced. It was also possible to make estimates of the relative proportions in which the different kinds of atoms (isotopes) were present in cases where more than one kind was found.

The results indicate that within an accuracy of one in a thousand, the weights of the atoms of all the elements measured, except

that of Hydrogen, are whole numbers, thus re-establishing Prout's hypothesis, but with the modification that the primordial atoms are of two kinds, *viz.*, the Electron, or atom of negative electricity, and the Proton, the atom of positive electricity.

For example, Neon was found to consist of a mixture of an isotope of mass 20, with ten per cent of one of mass 22, giving an average atomic weight of 20.2 in accordance with the accepted figure. Chlorine was similarly found to consist of isotopes of mass 35, 37, and possibly also 39, the accepted figure being 45.46. On the other hand, some elements were found not to be mixtures, and it is noteworthy that the accepted atomic weights of these are whole numbers, or practically so; examples are Helium, Carbon, Nitrogen, Oxygen and Sodium.

The recognition of the dual nature of the primordial atoms is interesting, but as the mass of the proton is supposed to be the same as that of Hydrogen, and that of the electron is one eighteen-hundredth of that mass, it is obvious that we are not actually dealing with the ultimate etheric atoms of *Occult Chemistry*. As a matter of fact, it would appear that the electron has only one hundredth of the mass of the ether 1 atom, in which case it would belong to the astral plane; Bishop Leadbeater (*The Inner Life*, Vol. II, p. 179) suggests that this may be the case, and his suggestion certainly receives support from the fact just mentioned.

The electrons which we have just been considering are the cathode rays which are produced when an electric current is passed through a tube from which nearly all the gas has been evacuated. The particles which form the *b*-rays from radioactive substances are similar to these, the only difference being that they move with a higher velocity, in some cases approaching that of light. The particles of the *a*-rays from radioactive substances are much larger, being positively charged Helium atoms, moving with a smaller though still enormous velocity of 15 to 20 kilometres per second; it is

these particles which are used for the disruption of atoms such as Oxygen and Nitrogen.

We may now leave the subject of atomic weights and primordial atoms, for the time being, in order to discuss the nature of the atomic disruptions, spontaneous and induced, in the light of modern theories and the diagrams of *Occult Chemistry*. According to the nuclear theory, the atoms of such elements as Oxygen and Nitrogen are made up of nuclei of lighter elements; thus Rutherford suggests that the Carbon atom (atomic weight 12.00) consists of four atoms of an isotope of Helium (atomic weight 3), the Nitrogen atom (atomic weight 14.01) of four atoms of the Helium isotope with two Hydrogen atoms, and the Oxygen atom of four Helium isotopes and one ordinary Helium atom. Harkins considers the Carbon and Oxygen atoms to be built up of three and four atoms, respectively, of ordinary Helium. The diagrams of *Occult Chemistry* do not lend support to any such theory; it is, for example, impossible to find the Helium structure in Oxygen or Carbon, and, considering the spontaneous transformations, we do not find the structures of Lead or Bismuth in the Radium diagram. The resemblances which are found in the diagrams are between members of the same periodic groups, and the transformations do not take place on these lines. We are therefore forced to the conclusion that the disruptions are not simple splittings, but also involve processes of reconstitution.

In the case of spontaneous radioactive transformations, some idea of the violence of the processes involved may be formed when we consider the fact that some of the constituents of the Radium atom are probably given off as matter of the astral plane. The radioactive atom is an unstable structure, and when it loses a small portion of its constituents, the rest of the constituents are thrown out of balance and re-arrange themselves into a temporarily stable form; in this way, a series of transformations takes place until a comparatively stable form,

such as the atom of Lead, is reached. Even the light atom Helium does not appear to exist as such in the Radium atom; in *Occult Chemistry* we read of certain sets of six loose atoms in the Radium structure, which on the proto level gather together and form a "cigar"; turning to the diagram for Helium (compare also the Occultum diagram), we find that the "cigar-bearing tetrahedron" plays an important part in the structure of this atom. This is the only instance of an approach to a confirmation of the nuclear theory which the writer has been able to find in *Occult Chemistry*, and it does not bear on the cases cited above.

Special interest attaches to the recent discovery of two elements of probable atomic weight 3, one being an isotope of Hydrogen, and the other an isotope of Helium, for *Occult Chemistry* mentions an undiscovered element, Occultum, of this atomic weight. If Occultum should be identical with either of these, which as yet can neither be affirmed or denied, it is more likely to be the Helium isotope than the Hydrogen isotope, for the Occultum and Helium diagrams show a certain resemblance in both containing the structure known as the "cigar-bearing tetrahedron," Occultum containing one, and Helium two of these. The cigar structure itself is said to be very coherent, persisting in the meta (ether 3) stage, and partially in the hyper (ether 2) stage; from this point of view it is certainly a significant fact that Helium is a constant product of spontaneous radioactive disintegration, while both Helium and its isotope are formed in the induced disintegrations. In passing, it may be noted that the hypothetic nebular material, Nebulium, is supposed to have an atomic weight 3, and to be identical with the Hydrogen isotope.

In conclusion it will be interesting to examine the table of atomic weights given in *Occult Chemistry*. It will be remembered that Aston found that .24 of the elements are composed of atoms the weights of which are whole numbers

within an accuracy of 1 in 1000. It has therefore been suggested that the same holds good for all the elements. Atomic weights determined by the usual chemical and physical methods are not all whole numbers, because in many cases they merely express statistical results due to the presence of two or more isotopes of different atomic weights. As the method of clairvoyant investigation cannot have been subject to this defect, one naturally asks how far the table in *Occult Chemistry* supports the whole-number theory. If we examine individual cases, we shall find some which afford confirmation of our theory, and others which from our present point of view are disappointing. Taking the table as a whole, however, we note the striking fact that out of 65 atomic weights, 33, or nearly 51 per cent, are whole numbers within an accuracy of 1 in 1000. *Il faut croire qu'il y a quelque chose la-dessous !*

Paul S. Arup

SEPT CHANTS

V. LA VERTU NOUVELLE

Il enveloppe toute la terre — dans quelque chose qui est plus que l'Amour — plus profond, plus puissant et plus pur que l'Amour — quelque chose qui est comme le fruit de l'Amour et de la Force . . .

Beaucoup l'attendent. Mais la plupart sous la forme qui leur est le plus familière, et sous le nom qu'ils ont coutume d'adorer. Il prendra toutes les formes qui lui sont offertes. Mais il en est une que nul n'espère — et il a un nom que nul ne connaît . . .

Beaucoup l'attendent. Et plusieurs pensent que ce sont eux qui le recevront. Mais il enveloppe toute la terre. Chacun le recevra suivant son denument, selon le vide de son cœur, selon l'abîme de son âme . . .

Il enveloppe toute la terre. Mais il ne descend que chez ceux là seuls qui sont seuls, que chez ceux là seuls qui sont siens, qui n'ont pas d'autre ami, d'autre parent, d'autre sauveur. Il n'entre que chez ceux qui sont purs . . .

Purs de toute vertu — pour recevoir la Vertu Nouvelle!

VI. LE SECRET

Il vient de par delà les sphères. Il vient de par delà les cieux. Il apporte en ces mondes ce qui n'était point — pour les transformer . . .

Il vient de par delà les sphères. Il vient de par delà les cieux. Il apporte un secret que les Dieux mêmes ne connaissaient point . . .

Il vient de par delà l'Existence — de par delà la vie et la mort. Il vient de ce qui est immuable et toujours nouveau. Il apporte l'Immortalité.

Il vient de par delà la Lumière, de par delà l'Intelligence, de par delà la Volonté. Il apporte l'Omniscience. Il apporte l'Omnipotence . . .

Il vient de par delà l'Amour, de par delà la Joie et la Beauté de l'Amour. Il apporte en ces mondes la Splendeur Nouvelle . . .

Celle qui change toute laideur en Magnificence ; et ce qui était le plus haï, le plus redouté, en ce qui est le plus adorable . . .

Un secret que les Dieux mêmes ne connaissaient point . . .

VII. LE SIGNE

Chaque fois que tu verras, en ce monde, le grand se faire petit, et le petit surpasser le grand, le prince devenir vagabond et le vagabond roi des âmes et prince des peuples, reconnais là l'Esprit nouveau du Bouddha ancien.

Chaque fois que tu verras, en ce monde " les puissants renversés de dessus leurs trônes et les humbles exaltés, les affamés comblés de biens et les riches renvoyés à vide " . . . reconnais là l'Esprit nouveau de la Vierge ancienne . . .

Chaque fois que tu verras les esclaves devenir rois et les rois esclaves " les premiers être les derniers " et les derniers prendre leur place, " la pierre que les hommes avaient rejetée choisie pour être la principale de l'angle " . . .

Chaque fois que tu verras les pécheurs et les gens de mauvaise vie devancer les devots au Royaume des Cieux, et la prostituée préférée à l'apôtre, et le pendu devenir Dieu . . . reconnais là l'Esprit nouveau du Christ ancien . . .

Oui, chaque fois que tu verras " les choses faibles et méprisées confondre, en ce monde, les fortes, les choses viles, et même celles qui ne sont point, anéantir celles qui sont " . . . reconnais là l'Esprit nouveau du Message ancien . . .

Mais maintenant quand, en ce monde, tu verras du plus tourmenté monter le chant de joie la plus pure, du plus haï, du plus piétiné, s'exhaler le plus grand amour, et du plus maudit la plus grande bénédiction . . .

Quand tu verras surgir du plus d'obscurité la Lumière, du plus d'infirmité la Puissance, du plus de laideur la Beauté, oui, du pire

de tous le Meilleur, de l'Homme de Pêché le Saint, du Fils de
Perdition le Sauveur, du Démon le Seigneur de Gloire . . .

Reconnais à ceci l'esprit du Dieu nouveau — sa Vertu nouvelle!

PAUL RICHARD

[The following translation, by E. L., is added at the author's
request.]

V. THE NEW VIRTUE

He envelops the whole earth—in something more than Love,
more profound, more powerful and purer than Love—in something
which is like the fruit of Love and Power . . .

Many are awaiting Him . . . But most of them in the form
familiar to them, and under the name they are accustomed to adore.
He will take all forms offered to Him. But there is one that no one
expects, and He has a name that no one knows . . .

Many are awaiting Him . . . And several think *they* only will
receive Him. But He envelops the whole earth; every one will
receive Him according to his destitution, according to the void in his
heart, to the abyss of his soul . . .

He envelops the whole earth. But He descends on those alone
who are alone, those alone who are His, who have no other friend,
no other kin, no other Saviour. He descends on those alone who
are pure . . .

Pure from every virtue to receive the New Virtue!

VI. THE SECRET

He comes from beyond the Spheres. He comes from beyond
the heavens. He brings to these worlds that which never was—to
transform them . . .

He comes from beyond the spheres. He comes from beyond
the heavens. He brings a secret unknown even to the Gods . . .

He comes from beyond Existence—from beyond life and Death.
He comes from that which is immutable, yet ever new. He brings
Immortality . . .

He comes from beyond Light, from beyond Intelligence, from
beyond Will. He brings Omniscience. He brings Omnipotence . . .

He comes from beyond Love, from beyond the Joy and the Beauty of Love. He brings in these worlds the New Splendour . . .

That which changes all ugliness into Magnificence; and what was most hateful, the most fearful, into what is the most adorable . . .

A secret unknown even to the Gods . . .

VII. THE SIGN

Every time you see, in this world, the great ones becoming little and the little ones surpassing the great, the Prince becoming vagabond and the vagabond king of souls and prince of peoples, recognise there the new Spirit of the ancient Buddha.

Every time you see, in this world, "the mighty ones put down from their thrones and those of low degree exalted; the hungry filled with good things and the rich sent away empty," recognise there the new Spirit of the ancient Virgin.

Every time you see slaves becoming kings and kings becoming slaves, "the first becoming the last" and the last taking their place, "the stone which the builders had rejected made the head of the corner" . . .

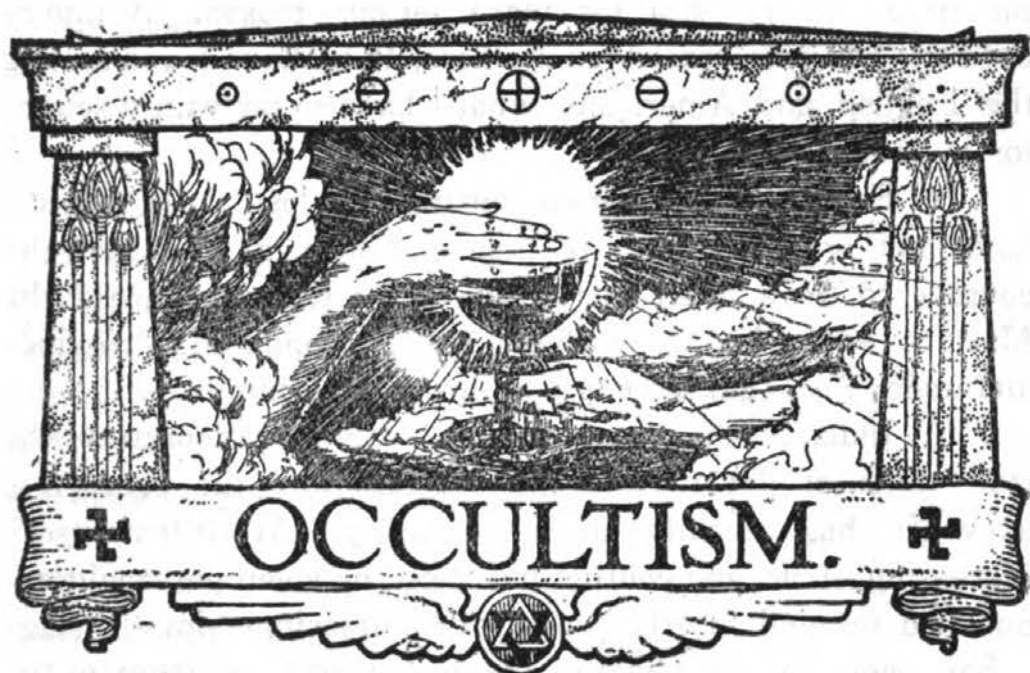
Every time you see "sinners and publicans going before the pious into the Kingdom of heaven" and the harlot preferred to the Apostle, and the hanged one becoming God, recognise there the new Spirit of the ancient Christ . . .

Yea, every time you see "the foolish things of the world chosen to put to shame them that are wise; the base and despised things, and even things that are not, to bring to nought the things that are," recognise there the new Spirit of the ancient Message . . .

But now, when, in this world, you will see rising from the most tormented the purest song of joy, from the most despised and downtrodden raying out the greatest love, and from the most accursed the greatest benediction . . .

When you will see springing up from the greatest darkness the Light and from the greatest weakness Power, from the greatest ugliness Beauty, yea, from the worst of all the Best, from the Man of Sin the Saint, from the Son of Perdition the Saviour, from the Demon the Lord of Glory . . .

Recognise there the Spirit of the new God—His new Virtue!



WHY I DO NOT RETURN TO INDIA

By H. P. BLAVATSKY

TO MY BROTHERS OF ĀRYĀVARTĀ,

In April, 1890, five years elapsed since I left India.

Great kindness has been shown to me by many of my Hindū brethren at various times since I left; especially this year (1890), when, ill almost to death, I have received from several Indian Branches letters of sympathy, and assurances that they had not forgotten her to whom India and the Hindūs have been most of her life far dearer than her own Country.

It is, therefore, my duty to explain why I do not return to India and my attitude with regard to the new leaf turned in the history of the T. S. by my being formally placed at the head of the Theosophical Movement in Europe. For it is not solely on account of bad health that I do not return

to India. Those who have saved me from death at Adyar, and twice since then, could easily keep me alive there as They do me here. There is a far more serious reason. A line of conduct has been traced for me here, and I have found among the English and Americans what I have so far vainly sought for in India.

In Europe and America, during the last three years, I have met with hundreds of men and women who have the courage to avow their conviction of the real existence of the Masters, and who are working for Theosophy on *Their* lines and under *Their* guidance, given through my humble self.

In India, on the other hand, ever since my departure, the true spirit of devotion to the Masters and the courage to avow it has steadily dwindled away. At Adyar itself, increasing strife and conflict has raged between personalities : uncalled for and utterly undeserved animosity—almost hatred—has been shown towards me by several members of the staff. There seems to have been something strange and uncanny going on at Adyar, during these last years. No sooner does a European, most Theosophically inclined, most devoted to the Cause, and the personal friend of myself or the President, set his foot in Headquarters, than he becomes forthwith a personal enemy to one or other of us, and what is worse, ends by injuring and deserting the Cause.

Let it be understood at once that I accuse no one. Knowing what I do of the activity of the forces of Kali Yuga, at work to impede and ruin the Theosophical Movement, I do not regard those who have become, one after the other, my enemies—and that without any fault of my own—as I might regard them, were it otherwise.

One of the chief factors in the reawakening of Āryāvarta which has been part of the work of the Theosophical Society, was the ideal of the Masters. But owing to want of judgment, discretion, and discrimination, and the liberties taken with

Their names and *Personalities*, great misconception arose concerning Them. I was under the most solemn oath and pledge never to reveal the whole truth to anyone, excepting to those who, like Damodar, had been finally selected and called by Them. All that I was then permitted to reveal was, that there existed somewhere such great men ; that some of Them were Hindūs ; that They were learned as none others in all the ancient wisdom of Guṇṭa Viḍyā, and had acquired all the Siddhis, not as these are represented in tradition and the "blinds" of ancient writings, but as they are in fact and nature ; and also that I was a Chela of one of Them. However, in the fancy of some Hindūs, the most wild and ridiculous fancies soon grew up concerning Them. They were referred to as "Mahāṭmas" and still some too enthusiastic friends belittled Them with their strange fancy-pictures ; our opponents, describing a Mahāṭma as a full Jīvanmukṭa, urged that, as such, He was debarred from holding any communications whatever with persons living in the world. They also maintained that as this is the Kali Yuga, it was impossible that there could be any Mahāṭmas at all in our age.

These early misconceptions notwithstanding, the idea of the Masters, and belief in Them, has already brought its good fruit in India. Their chief desire was to preserve the true religious and philosophical spirit of ancient India ; to defend the Ancient Wisdom contained in its Darshanas and Upaniṣhaḍ against the systematic assaults of the missionaries ; and finally to reawaken the dormant ethical and patriotic spirit in those youths in whom it had almost disappeared owing to college education. Much of this has been achieved by and through the Theosophical Society, in spite of all its mistakes and imperfections.

Had it not been for Theosophy, would India have had her Tukaram Tatya doing now the priceless work he does, and which no one in India ever thought of doing before him ?

Without the Theosophical Society, would India have ever thought of wrenching from the hands of learned but unspiritual Orientalists the duty of reviving, translating and editing the Sacred Books of the East, of popularising and selling them at a far cheaper rate, and at the same time in a far more correct form than had ever been done at Oxford? Would our respected and devoted brother Tukaram Tatya himself have ever thought of doing so, had he not joined the Theosophical Society? Would your political Congress itself have ever been a possibility, without the Theosophical Society? Most important of all, one at least among you has fully benefited by it; and if the Society had never given to India but that one future Adept (Damodar) who has now the prospect of becoming one day a Mahāṭma, Kali Yuga notwithstanding, that alone would be proof that it was not founded at New York and transplanted to India in vain. Finally, if any one among the three hundred millions of India can demonstrate, proof in hand, that Theosophy, the T.S., or even my humble self, have been the means of doing the slightest harm, either to the country or any Hindū, that the Founders have been guilty of teaching pernicious doctrines, or offering bad advice—then and then only, can it be imputed to me as a crime that I have brought forward the ideal of the Masters and founded the Theosophical Society.

Aye, my good and never-to-be-forgotten Hindū Brothers, the name alone of the holy Masters, which was at one time invoked with prayers for Their blessings, from one end of India to the other—Their name alone has wrought a mighty change for the better in your land. It is not to Colonel Olcott or to myself that you owe anything, but verily to these names, which, but a few years ago, had become a household word in your mouths.

Thus it was that, so long as I remained at Adyar, things went on smoothly enough, because one or other of the Masters was almost constantly present among us, and their spirit ever

protected the Theosophical Society from real harm. But in 1884, Colonel Olcott and myself left for a visit to Europe, and while we were away the Pādri-Coulomb “thunderbolt descended”. I returned in November, and was taken most dangerously ill. It was during that time and Colonel Olcott’s absence in Burma, that the seeds of all future strifes, and—let me say at once—disintegration of the Theosophical Society, were planted by our enemies. What with the Patterson-Coulomb-Hodgson conspiracy, and the faint-heartedness of the chief Theosophists, that the Society did not then and there collapse should be a sufficient proof of how it was protected. Shaken in their belief, the faint-hearted began to ask: “Why, if the Masters are genuine Mahāṭmas, have They allowed such things to take place, or why have they not used Their powers to destroy this plot or that conspiracy, or even this or that man and woman?” Yet it had been explained numberless times that no Adept of the Right Path will interfere with the just workings of Karma. Not even the greatest of Yogīs can divert the progress of Karma or arrest the natural results of actions for more than for a short period, and even in that case, these results will only reassert themselves later with even tenfold force, for such is the occult law of Karma and the Niḍānas.

Nor again will even the greatest of phenomena aid real spiritual progress. We have each of us to win our Mokṣha or Nirvāṇa by our own merit, not because a Guru or Ḍeva will help to conceal our shortcomings. There is no merit in having been created an immaculate Ḍeva or in being God; but there is the eternal bliss of Mokṣha looming forth for the man who becomes *as a God* and Deity by his own personal exertions. It is the mission of Karma to punish the guilty and not the duty of any Master. But those who act up to Their teaching and live the life of which They are the best exemplars, will never be abandoned by Them and will always

find Their beneficent help whenever needed, whether obviously or invisibly. This is of course addressed to those who have not yet quite lost their faith in Masters ; those who have never believed, or have ceased to believe in Them, are welcome to their own opinions. No one, except themselves perhaps some day, will be the losers thereby.

As for myself, who can charge me with having acted like an impostor ? with having, for instance, taken one single pie from any living soul ? with having ever asked for money, or even with having accepted it, notwithstanding that I was repeatedly offered large sums ? Those who, in spite of this, have chosen to think otherwise, will have to explain what even my traducers of even the Pādri class and Psychical Research Society have been unable to explain to this day, *viz.*, the motive for such fraud. They will have to explain why, instead of taking and making money, I gave away to the Society every penny I earned by writing for the papers ; why at the same time I nearly killed myself with overwork and incessant labour year after year, until my health gave way, so that but for my Master's repeated help, I should have died long ago from the effects of such voluntary hard labour. For the absurd Russian spy theory, if it still finds credit in some idiotic heads, has long ago disappeared, at any rate from the official brains of the Anglo-Indians.

If, I say, at that critical moment, the members of the Society, and especially its leaders at Adyar, Hindū and European, had stood together as one man, firm in their conviction of the reality and power of the Masters, Theosophy would have come out more triumphantly than ever, and none of their fears would have ever been realised, however cunning the legal traps set for me, and whatever mistakes and errors of judgment I, their humble representative, might have made in the executive conduct of the matter.

But the loyalty and courage of the Adyar Authorities, and of the few Europeans who had trusted in the Masters, were not equal to the trial when it came. In spite of my protests, I was hurried away from Headquarters. Ill as I was, almost dying in truth, as the physicians said, yet I protested, and would have battled for Theosophy in India to my last breath, had I found loyal support. But some feared legal entanglements, some the Government, while my best friends believed in the doctors' threats that I must die if I remained in India. So I was sent to Europe to regain my strength, with a promise of speedy return to my beloved Āryāvarta.

Well, I left, and immediately intrigues and rumours began. Even at Naples already, I learnt that I was reported to be meditating to start in Europe "a rival Society" and burst up Adyar (!!). At this I laughed. Then it was rumoured that I had been *abandoned* by the Masters, been disloyal to Them, done this or the other. None of it had the slightest truth or foundation in fact. Then I was accused of being, at best, a hallucinated *medium*, who had mistaken "spooks" for living Masters; while others declared that the real H. P. Blavatsky was dead—had died through the injudicious use of *Kundalini*—and that the form had been forthwith seized upon by a Dugpa Chela, who was the present H. P. B. Some again held me to be a witch, a sorceress, who for purposes of her own played the part of a philanthropist and lover of India, while in reality bent upon the destruction of all those who had the misfortune to be *psychologised* by me. In fact, the powers of psychology attributed to me by my enemies, whenever a fact or a "phenomenon" could not be explained away, are so great that they alone would have made of me a most remarkable Adept— independently of any Masters or Mahāṭmas. In short, up to 1886, when the S. P. R. Report was published and this soap-bubble burst over our heads, it was one long series of false charges, every mail bringing something new. I will name no

one ; nor does it matter who said a thing and who repeated it. One thing is certain ; with the exception of Colonel Olcott, everyone seemed to banish the Masters from their thoughts and Their spirit from Adyar. Every imaginable incongruity was connected with these holy names, and I alone was held responsible for every disagreeable event that took place, every mistake made. In a letter received from Damodar in 1886, he notified me that the Masters' influence was becoming with every day weaker at Adyar ; that They were daily represented as less than "second-rate Yogīs," totally denied by some, while even those who believed in, and had remained loyal to Them, feared even to pronounce Their names. Finally, he urged me very strongly to return, saying that of course the Masters would see that my health should not suffer from it. I wrote to that effect to Colonel Olcott, imploring him to let me return, and promising that I would live at Pondicherry, if needed, should my presence not be desirable at Adyar. To this I received the ridiculous answer that no sooner should I return, than I should be sent to the Andaman Islands as a Russian spy, which of course Colonel Olcott subsequently found out to be absolutely untrue. The readiness with which such a futile pretext for keeping me from Adyar was seized upon, shows in clear colours the ingratitude of those to whom I had given my life and health. Nay more, urged on, as I understood, by the Executive Council, under the entirely absurd pretext that, in case of my death, my heirs might claim a share in the Adyar property, the President sent me a legal paper to sign, by which I formally renounced any right to the Headquarters or even to live there without the Council's permission. This, although I had spent several thousand rupees of my own private money, and had devoted my share of the profits of THE THEOSOPHIST to the purchase of the house and its furniture. Nevertheless I signed the renunciation without one word of protest. I saw I was not wanted, and remained in Europe in spite of my ardent

desire to return to India. How could I do otherwise than feel that all my labours had been rewarded with ingratitude, when my most urgent wishes to return were met with flimsy excuses and answers inspired by those who were hostile to me?

The result of this is too apparent. You know too well the state of affairs in India for me to dwell longer upon details. In a word, since my departure, not only has the activity of the movement there gradually slackened, but those for whom I had the deepest affections, regarding them as a mother would her own sons, have turned against me. While in the West, no sooner had I accepted the invitation to come to London, than I found people—the S. P. R. Report and wild suspicions and hypotheses rampant in every direction notwithstanding—to believe in the truth of the great Cause I have struggled for, and in my own *bona fides*.

Acting under the Master's orders, I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name. Recognising the splendid work done at Adyar by Colonel Olcott and others to carry out the second of the three Objects of the T.S., *viz.*, to promote the study of Oriental literature, I was determined to carry out here the two others. All know with what success this has been attended. Twice Colonel Olcott was asked to come over, and then I learned that I was once more wanted in India—at any rate by some. But the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished. The presence of Their portraits will not help; They are a dead letter. The truth is that I can never return to India in any other capacity than as Their faithful agent. And as, unless They appear among the Council *in propria persona* (which They will certainly never do now),

no advice of mine on occult lines seems likely to be accepted, as the fact of my relations with the Masters is doubted, even totally denied by some; and I myself having no right to the Headquarters, what reason is there, therefore, for me to live at Adyar?

The fact is this. In my position, half-measures are worse than none. People have either to believe entirely in me, or to *honestly* disbelieve. No one, no Theosophist, is compelled to believe, but it is worse than useless for people to ask me to help them, if they do not believe in me. Here in Europe and America are many who have never flinched in their devotion to Theosophy; consequently the spread of Theosophy and the T.S., in the West, during the last three years, has been extraordinary. The chief reason for this is that I was enabled and encouraged by the devotion of an ever-increasing number of members to the Cause and to Those who guide it, to establish an Esoteric Section, in which I can teach something of what I have learned to those who have confidence in me, and who prove this confidence by their disinterested work for Theosophy and the T. S. For the future, then, it is my intention to devote my life and energy to the E. S., and to the teaching of those whose confidence I retain. It is useless I should use the little time I have before me to justify myself before those who do not feel sure about the real existence of the Masters, only because, misunderstanding me, it therefore suits them to suspect me.

And let me say at once, to avoid misconception, that my only reason for accepting the exoteric direction of European affairs, was to save those who really have Theosophy at heart and work for it and the Society, from being hampered by those who not only do not care for Theosophy, as laid out by the Masters, but are entirely working against both, endeavouring to undermine and counteract the influence of the good work done, both by open denial of the existence of the Masters, by

declared and bitter hostility to myself, and also by joining forces with the most desperate enemies of our Society.

Half-measures, I repeat, are no longer possible. Either I have stated the truth as I know it about the Masters and teach what I have been taught by them, or I have invented both Them and the Esoteric Philosophy. There are those among the Esotericists of the inner group who say that if I have done the latter, then I must myself be a "Master". However it may be, there is no alternative to this dilemma.


The only claim, therefore, which India could ever have upon me would be only strong in proportion to the activity of the Fellows there for Theosophy and their loyalty to the Masters. You should not need my presence among you to convince you of the truth of Theosophy, any more than your American brothers need it. A conviction that wanes when any particular personality is absent is no conviction at all. Know, moreover, that any further proof and teaching I can give only to the Esoteric Section, and this for the following reason: its members are the only ones whom I have the right to expel for open disloyalty to their pledge (*not to me*, H. P. B., but to their *Higher Self* and the *Mahātmic aspect of the Masters*), a privilege I cannot exercise with the F. T. S.'s at large, yet one which is the only means of cutting off a diseased limb from the healthy body of the Tree, and thus save it from infection. I can care only for those who cannot be swayed by every breath of calumny, and every sneer, suspicion, or criticism, whoever it may emanate from.

Thenceforth let it be clearly understood that the rest of my life is devoted only to those who believe in the Masters, and are willing to work for Theosophy as They understand it, and for the T.S. on the lines upon which They originally established it.

If, then, my Hindū brothers really and earnestly desire to bring about the regeneration of India, if they wish to ever

bring back the days when the Masters, in the ages of India's ancient glory, came freely among them, guiding and teaching the people; then let them cast aside all fear and hesitation, and turn a new leaf in the history of the Theosophical Movement. Let them bravely rally round the President-Founder, whether I am in India or not, as around those few true Theosophists who have remained loyal throughout, and bid defiance to all calumnation and ambitious malcontents—both without and within the Theosophical Society.

A. P. Blavatsky



SCIENCE, THEOSOPHY, AND THE SACRAMENTS

By W. WYBERGH

(Concluded from p. 275)

TO the Theosophist, Revelation, Grace, Communion, Redemption are great and living realities, no less than to the orthodox Christian. He recognises them all as real manifestations of the Divine Life, real processes and operations taking place within the soul of man, not so much superseding as permeating and irradiating and transforming it, changing its orientation; for the natural man is not unclothed but clothed upon, as St. Paul expresses it. To one who accepts the idea that the Divine Life is present everywhere and always and in all things, it is evident that there is no need to look outside himself for the source of spiritual strength and enlightenment, for God is in him as much as He can be anywhere. Salvation is the realising of this, not intellectually but practically. Moreover, because God is in every other thing and every other man as much as within his own self, man can attain to no full revelation of His life which is confined to a purely personal and individual relationship. Whatever may lie further beyond or deeper within, therefore, the first necessary and essential step to the realisation of God is Communion, which involves and implies union with our fellow men, náy, union with all that lives, and, since all lives, with all. The Kingdom of Heaven is indeed within us, but it is all around us also. Seek it by retreating within; seek it by

advancing boldly without. There is no such thing as solitary salvation, for it is attainable only in and through our fellow men. Religion has always insisted upon the existence of a Church, a Fellowship, an organism; and, whatever we may think of the value of any particular organisation, the idea embodies a fundamental spiritual truth. From the merely psychological point of view, until this unity is consciously lived and realised, some sort of Church or association is absolutely necessary in order to give expression to such aspects of the true Communion as are capable of being realised at our present normal stage of consciousness. All human progress is measured by our capacity for association and fellowship; even our intellectual development is dependent upon it. The true Theosophist will think and speak with reverence of the Holy Catholic Church, and therefore of all the human Churches and sects, Christian or non-Christian, which to the best of their ability and within their limits show forth and embody the glorious reality.

The Church as an organisation offers an example of the manner in which Art in all its forms becomes a connecting link between the different states of consciousness. For true Art is not a mere reproduction of things experienced by the senses or conceived by the intellect, but is a showing forth of that which eye hath not seen nor the heart of man conceived. Like the tree Ygdrasil of our ancestors, it has its roots in the heavens, and its leaves and branches reach down to earth. Neither creed nor ritual are of the essentials of Religion, yet both may be and are, each in its own sphere, powerful means towards an actual experience of the spiritual reality. Such is a sacrament, if well and truly designed to suit those for whom it is intended: a real bridge, a means of Grace, not a mere memorial ceremony. No doubt the reality is incapable either of being explained or defined by words, or of being portrayed by

action, but words and actions are capable of suggesting what they cannot define or comprehend. The enlistment of Art in this form into the everyday life of a Church is entirely consistent with an aim transcending all forms. It is indeed directly in line with the realisation of the very nature of spiritual life and experience. It implies a corporate visible body in which no one lives to himself alone. We may truly say that in itself, on its own plane, the Spirit is self-evident, self-interpreting, immediate, and needs no Art; the Communion of Saints, *when it is attained*, supersedes all sacraments, all creeds, all glory of music and architecture, all solemnity of ritual. But we need a stairway, and it is ill to despise it when we are only half way up. Be it remembered that it is not until after the first great Initiation that rites and ceremonies become a fetter which has to be broken. For us, such things are only superstition if we see in them the end rather than the means, or mistake the shadow for the substance: "Better one's own Dharma, though destitute of merit, than the Dharma of another, well discharged."

Even for him who has attained to the spiritual life, a Church or an organisation of some sort is still a necessity, not for himself but for the service of others. For the essence of spirituality is the overpowering desire to share what we have of love, joy, and peace with our fellow men, and this implies a common language of thought and action, and a drawing together of those who make use of them, which is what constitutes a Church. And in so far as the Church is itself an embodiment of spiritual life, it will inevitably proclaim the good news of which it feels itself to be the channel, not trying to convince others of error, nor undermining their attachment to some other institution, but holding aloft its own light and letting it shine before men. For while every Church is an expression of the spiritual verity, *the Church* can only have real existence upon the spiritual plane,

and the Theosophist will reject the claim of any earthly Church or society or religion or caste (not excluding the Theosophical Society) to express the whole Truth and nothing but the Truth, or to have a monopoly of the means of Grace or of Divine inspiration. Both psychologically and practically some Church is a necessity of the case, and historically it has been the outcome of the life of all the great World Teachers.

But the foundation of a *new* religion or a *new* Church is not the necessary outcome of a new shining forth of the Spiritual Light. Buddhism was not apparently intended by the Buddha to become a new religion at all, but merely to vivify the existing Hindū religion. Similarly Jesus tried to spiritualise the Jewish religion rather than to found a new one. In each case the resulting new religion was an outcome of the limitations and misunderstandings of those to whom the message came, of the attempt to fix and crystallise their spiritual experience in an intellectual form, and of finally coming to mistake the form for the substance. What Jesus actually established (to judge from the Gospel story) was merely an intimate conscious fellowship of the "Kingdom of Heaven," embracing those who realised their unity with Him and with each other, and thus with God, and, for the symbolic representation of that which was beyond all words to express or define, using a simple and natural ritual of the Breaking of Bread and the partaking of it by all. In due course, owing to the perversity of the Jews in rejecting the fellowship, and the perversity of the disciples in defining and limiting it, the fellowship became exclusive instead of inclusive. The simple rite, adequate no doubt in a small and loosely organised society of highly spiritual but simple men, has become amplified and enriched and more highly organised in accordance with the outer growth of the Church and the more complex and varied psychological needs of its members. Such a development is certainly not to be regarded as a

degeneration or falling away from primitive simplicity, but as one necessary in order to meet at every point, and take full advantage of, the more highly developed intellectual and emotional faculties of modern society. Such changes are of natural growth and are not lightly to be undertaken, but a slavish adherence to the exact circumstances accompanying the original institution of the rite would be a mere superstition. It is simply a case now, as then, of what is best adapted to the circumstances. The idea that any peculiar sanctity or operative effect attaches to the words used, is surely negatived by the fact that in no Church, Roman, Greek or Protestant, are they spoken in the language in which the rite was originally instituted.

For the essence of Christianity remains, as in the day of its Founder, the experience and knowledge of the Communion, and not either the symbolic actions and words which attempted to display it, nor the creeds and beliefs which arose out of the attempt to explain it to the intellect. The real value of a sacrament, and especially of the Eucharist, is that it offers in microcosm an opportunity and a safe and simple method of practising those experiments *upon ourselves* which have been referred to, and experiencing in our own souls within the compass of an hour the age-long psychological process of development and transition from plane to plane through many lives by which we ultimately shall achieve permanent spiritual consciousness. For the time being, wrought upon by the Spiritual world under a veil of earthly things contrived with all the science and art at our disposal for that very purpose, our psychic and physical vehicles are so clarified and polarised that our own spiritual consciousness shines through and works an apparent miracle. For the time being, we assume the reality of the Spirit which we seek, we tread the path which leads to its threshold, we live as though it really did exist, and—wonder of wonders—in so doing we suddenly find it. The

vision fades, but thereafter we know that we have known. The process and the path are the same, whether achieved momentarily in private meditation, or in the sacrament, or slowly but permanently in the long life of the reincarnating Ego. The same also is the nature of the spiritual condition attained to, and its uplifting effect upon our fellow men and upon the world around us. In all of them, because of the Communion which is the essence of the Spiritual plane, the realisation of spiritual consciousness by one necessarily involves a stimulus to all, and in none of them, for the same reason, is it possible to achieve that consciousness with the aim of private and personal bliss or development. We may, if we choose, look upon this universal effect as carried out by the building of a beautiful temple in psychic matter and the distribution of it by angels, but in reality the benefits accrue automatically by virtue of the intrinsic nature of spiritual life. The rite has its scientific side, concerned with the arrangement of the best possible conditions, physical, emotional and intellectual, and the due and orderly working out of the process. This may no doubt be assisted by the exercise of clairvoyant faculties, but of far greater importance is a knowledge of human nature from the inside—the consciousness side—a knowledge of how to help men to feel and realise, for the whole thing is ultimately a matter of consciousness.

We find in Theosophical literature the key to the interpretation of many intellectual difficulties which have arisen out of the creeds, and we find a sense in which many apparently arbitrary and perverse theological statements or expressions are nevertheless founded upon facts observed in the superphysical worlds or upon cosmic processes. But more important still is it that practical training in Theosophy enables us to discover that many of these statements, ostensibly based upon "revelation" and stated in terms of outer or phenomenal

events, and as such incredible and contrary to experience, are true statements of inner experience. It has been very justly said that the life of Christ recorded in the Gospels may or may not be historically accurate, but is certainly psychologically true. We are now in possession also of "explanations" of some of the most important ritual acts of the Christian Church, in which we are told what are the manifestations in the superphysical worlds which accompany these acts. Again, as we have seen, a practical training in Theosophy enables those who use these rituals to discover in them a definite psychological process by which the consciousness is raised temporarily from one stage to another, and we see the necessity that whatever ritual is employed should be artistically and psychologically true, but that, as in all Art, there are many different ways of saying the same thing, and no "best" way, to be mapped out scientifically once and for all, and thereafter slavishly copied. While, however, some progress has been made in the description of these processes as objective manifestations on the superphysical planes, there is but little attempt in Theosophical literature to express them in terms of consciousness. We are told what it looks like, but we are not made to realise what it feels like, nor *how* one stage leads to another within our own consciousness. This is a defect of a good deal of our literature. For instance, the various series of "Lives" of individuals traced through many incarnations, which have appeared from time to time in THE THEOSOPHIST, no doubt have their interest, as well as being sometimes quite good reading, but, once the main thesis of Reincarnation and Karma is accepted as a fact, they are in no way more interesting than any other very ordinary biographical sketches would be, and cannot for a moment compare either in interest or practical utility, as intimate records of human experience, with dozens, if not hundreds, of biographies and autobiographies in the ranks of general literature.

The reason is that attention is concentrated upon what happened *to* the hero rather than on what happened *in* him. They are not "human documents," and the struggles and failures and successes of the soul are throughout only indicated by the results as expressed in the physical world. Even the experiences and results on higher planes between incarnations are altogether ignored. Their stories are not "brought down to states of consciousness".

Observations of the processes and mechanisms of the superphysical worlds, given in terms of matter, are of course very interesting, and a large part of our Theosophical literature is devoted to them, which is quite natural and reasonable. At the same time we have to be on our guard lest, by too great concentration of attention on these things, the Theosophical Movement is led astray into a similar materialism to that which, as we have seen, has overtaken both science and religion. It is well to note that certain mental and emotional activities of consciousness may be apprehended objectively in certain definite ways, but it is well also to keep in mind that these are appearances only, the outer husk of the inner reality, and to endeavour not so much to seek to "explain" or even to describe this reality by reference to the thought-forms to which it gives rise, as rather to explain these psychic appearances, if we are fortunate enough to be able to see them, in terms of consciousness and experience.

On the side of orthodox religion there is a mass of devotional manuals which purport to do this for the physical part of the ritual of the Eucharist, but, being purely devotional and ignoring the intellect, they are couched in such terms, and based upon such materialistic, unhistorical and unscientific assumptions, that they are useless and distasteful to many. Moreover, it is not surprising that, since they ignore the relevance of psychology, they are usually so hopelessly at sea in this respect that they may often do more harm than

good, even to those who are not disturbed by their other defects.

By far the most complete application of Theosophy to the study of the Christian Sacraments is Bishop Leadbeater's recent *Science of the Sacraments*. The author has therein, from the scientific point of view, thrown much light upon the greatest of Christian rites, and in doing so has afforded a valuable guide to those who are responsible for arranging and carrying out the ritual. But it would surely be a misuse and misunderstanding of the book if those who are participating were led to concentrate their attention and their efforts upon observing the processes and producing the psychic structures described, instead of upon the inner transformation and "uplifting of the heart" of which these structures are after all themselves only a by-product. The true temple of the Spirit is man himself, and not something built by him outside himself, either in the physical or superphysical worlds. It is surely not the ritual act or word of priest or worshipper, or the formal invocation of the angel, that brings the angel, but the provision of the lofty and spiritual thought which he can utilise and in which he can embody himself, and this implies an opening in each individual within himself of a channel of communication with the spiritual world, which must require the utmost concentration and detachment from phenomena that he is capable of. Let us concentrate upon the Communion rather than upon the veil of earthly things, or even of astral or mental things. "Seek ye first the Kingdom of God, and all these things shall be added unto you." In so far as interest in the psychic manifestations is effective in carrying us beyond the outer physical side of the ceremonies, it will be useful, and bring the worshipper one stage nearer the reality; but in so far as it results in materialising, or rather in diverting attention from, the inner spiritual reality, it may be a hindrance.

For we cannot get away from the fact that such descriptions, interesting as they are, and useful as they may be, suffer nevertheless from the fundamental defect that, in relation to the Spiritual plane, they are an attempt to describe the immediate in terms of the relatively unknowable and exterior ; they are the exact inverse of H.P.B.'s admonition to "bring everything down to states of consciousness".

How then can we carry out this injunction in respect of the beliefs and the rites and sacraments of religion ? The more our knowledge and science advances, the more numerous and far-reaching will be the possible intellectual meanings which may be expressed by them ; but, however far we may go along this path, there will always be something beyond, always a veil, always a suggestion of incompleteness and dissatisfaction. The mystery is not solved, it only retreats as we advance, like a mirage in the desert. But if, while using our intellect and our senses to the limit of our capacity, and so freeing ourselves from superstition and bringing ourselves into true relationship with the outer worlds, we realise also the essential character of all intellectual enquiry, and its limits, not of degree but of kind, we shall not waste our efforts on the impossible. We shall then find ourselves able to use a creed or other intellectual statement not as a statement of fact alone, physical or super-physical, particular or general in scope, but as an utterance or showing forth of that which is too deep for word or thought, a glorious and inspired declaration of faith and beauty by which our intellects may be attuned and harmonised and our consciousness brought into a condition in which the spiritual reality appears, or rather in which it is for the moment lived and experienced.

The science of the sacraments is one, and a very important, aspect of the matter, giving us as it were the technique ; but the reality, the thing itself, is to be sought neither in wider intellectual interpretation nor in the exterior

psychic accompaniments of a ritual, however beautiful. Let us remember that Theosophy is more than a science—that it is a life and an art, something to be and to do, and not merely something to know, and so it is also with creeds and sacraments. That which is most potent is that which suggests and inspires, rather than explains and describes. Most of our Theosophical literature hitherto has admirably fulfilled the function of a cleanser and purifier of religion; it has broken the fetters of physical-plane materialism and has pointed the way of escape from the more subtle materialism of the mind itself; but as yet, with few exceptions, it has not led us along that way. If Theosophical literature is to deal adequately with the things of the Spirit, it must become a work of art, delicate, suggestive, elusive, not a Kabala or an allegory, but full none the less of hidden meanings, one within another; full, too, of that truth and beauty of thought and diction which is the hall-mark and also the actual channel of spiritual life—which not only instructs, but enchants and enthralls us. A symphony of Beethoven tells us more of the things of the Spirit than many a bookshelf full of Theosophical literature! But perhaps we are asking too much; we cannot anticipate the advent of many Beethovens into the world, let alone the Theosophical Society. Nevertheless a tree is known by its fruits, and if the Society is really fulfilling the function of a very special channel of spiritual life to the world, it should rise to the point of inspiring and not be content with instructing; it should produce great art and great literature, and not merely sound philosophy and useful textbooks.

Meanwhile those of us who are Christians have the Sacraments, and I doubt not that other religions furnish some equivalent. Whatever may be the truth about their historical origin or the details of their construction, they constitute a magnificent work of art, whose appeal and influence is not confined to the senses, the emotions or

the intellect alone. The great drama of the Christian Eucharist does its work, not arbitrarily or by an act of magic, but because it is spiritually and psychologically beautiful and true, and touches the deepest and most universal springs of human nature, and because it outlines and follows the real course and process of the development of the soul. We have to do with a living drama, not a mechanical puppet-show, a drama which is played out not merely upon the altar but within the consciousness of every congregation and every individual that recites the Creeds or celebrates the Sacrament. It is something that is lived through, rather than known or seen with the eye of the body, or the intellect, or the super-physical senses. Clearly it is an error to suppose that this or any other sacrament is, in its ecclesiastical sense, "necessary to Salvation," yet it is a great truth that the spiritual condition of Communion which the sacrament is intended to produce is so necessary, for it is what constitutes Salvation, or at least the threshold to it. A sacrament rightly performed, a creed rightly recited, is a representative or pattern, but none the less not a mere picture but a real experience, partial and temporary though it may be, of processes which we shall one day experience more intensely and more permanently, processes which belong to the life of the Spirit of man, which is in microcosm the life of the Universe.

W. Wybergh

AN ADDRESS OF WELCOME

TO MR. J. KRISHNAMURTI, F.T.S.,
HEAD OF THE ORDER OF THE STAR IN THE EAST

GUNTAKAL JUNCTION,

Anantapur District,

Dated 5th December, 1921.

DEAR AND RESPECTED BROTHER,

We, the members of the Anantapur T.S. Lodge, have much pleasure in according to you and Mr. Nityanandam a most hearty welcome on this the first occasion of your re-entering the Province which gave you birth, and to express to you our joy at the mere sight of you, which more than corroborates the brief description of you given a short time ago by our revered Protector. She has been giving bright accounts of your health and progress in England to such of us as were eager to know. We believe and hope that, as a Teacher of the Wisdom, for which your life has been consecrated at a phenomenally early age in this incarnation, you will enable other countries to realise that their highest flights in culture and civilisation do require a yet finer touch with the brush of spiritual knowledge that only India can furnish, and which you, as one of her youngest sons, are, we trust, capable of wielding with a deftness and certainty not attainable by mere book-learning.

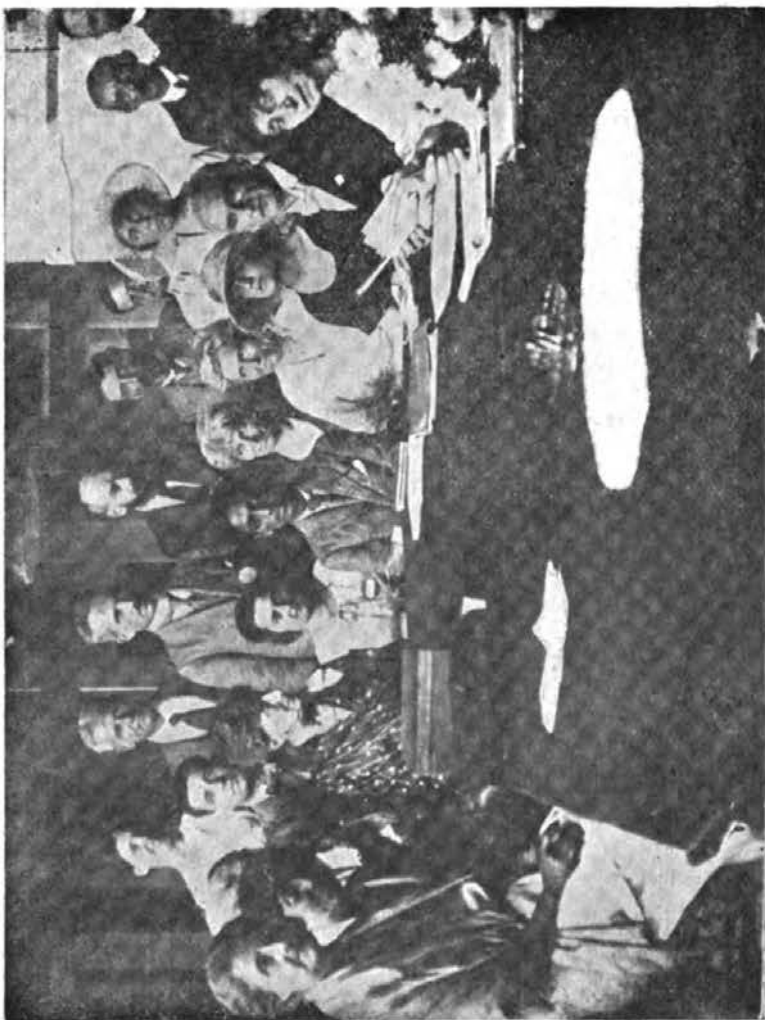
To see you and your brother again by the side of our beloved Protector is a precious association, which cannot easily fade from our minds. We hope that in the coming years every help and facility may be willingly extended to you in the

selfless and uplifting Service to which you have pledged yourself to Mother India and to the world.

We remain,
Respectfully and affectionately,
YOUR BROTHERS OF LODGE, ANANTAPUR.

STAR COUNCIL MEETING AT PARIS CONFERENCE

THE photograph reproduced here, of the Star Council Meeting at the Conference held in Paris on July 27th and 28th, 1921, is one of historic interest in the annals of the Order of the Star in the East, for the International gathering which it records was the first of its kind, and was presided over by the Head of the Order, Mr. J. Krishnamurti. As a result, new life is already in evidence, and one of the first activities to spring into being is the International Society for the Protection of Animals. It is good to see the faces of Herr John Cordes (standing second from the left of the picture) and, next to him, M. Nickoff of Bulgaria, both of whom have kept the Order going in the face of great difficulties during the war. On the left and right of Mr. Krishnamurti are Mme. Blech of France and Mejr. Dijkgraaf of Holland. In both of these countries the Order is specially active, the latter having organised an excellent system of group-working, which the Conference adopted for the Order as a whole. On the extreme right we see Mlle. Brandt of Switzerland, one of the promoters of the Star Communal Home, mentioned in the Editorial Notes of *The Herald of the Star*. Dr. Lilly Heber of Norway, well known for her active work on International Social Reform organisations, is in the back row, with her hat partly hiding Mr. Labberton, the energetic National Representative of Java; while, sitting at the front left is Miss Annie Bell, the Organising Secretary for India, who travelled from here to attend the Conference, and has supplied the information for this paragraph.



STAR COUNCIL MEETING AT PARIS CONFERENCE



"THE GERMANIA T. S.," 1884

“THE GERMANIA T.S.,” 1884

THE illustration is of the first T.S. founded in Germany, in 1884, at Elberfeld. This Lodge was called “The Germania Theosophical Society”. In one of the letters of the Master K. H. to Miss Arundale (Letter IV) in *Letters from the Masters of the Wisdom* there occurs this sentence: “Your branch should keep in correspondence with all the others in Europe; the Germania can help you—the others need your help.” Among the persons in the picture are—standing, to the extreme left Rudolph Gebhardt, and in the middle Col. Olcott; sitting, on the inner right Dr. Hübbe Schleiden, and in the middle Frau Gebhardt.

Dr. Hübbe Schleiden was from the commencement the leader of the T.S. Movement in Germany, till his death six years ago. Dr. Hübbe Schleiden was the recipient of one of the letters of the Masters. I have not seen either the original or a copy of the letter, but the following is a reference to it in a letter (in English) of Dr. Hübbe Schleiden himself, now among the records at Adyar.

C. J.

Elberfeld,
August, 1884.

DEAR MADAM,

You requested me to state to you the particular circumstances under which I received my first communication from Mahātmā K. H.—I have much pleasure in doing so.

On the morning of the first of this month Colonel Olcott and I were travelling by an express train from here to Dresden. A few days before, I had written a letter to the Mahātmās which Colonel Olcott had addressed and enclosed to you, which however, as I now hear, never reached you but was taken by the Masters while it was in the hands of the post-officials. At the time mentioned I was not thinking of this letter but was relating to Colonel Olcott some events of my life expressing also the fact that since my sixth or seventh year I had never known peace nor joy, and asking Colonel Olcott's opinion on the meaning of some striking hardships I have gone through.

In this conversation we were interrupted by the railway-guard demanding our tickets. When I moved forward and raised myself partly from the seat, in order to hand over the tickets, Colonel Olcott noticed something white lying behind my back on that side of me which was opposite to the one where he was sitting. When I took up that which had appeared there, it turned out to be a Tibetan envelope, in which I found a letter from Mahātmā K. H. written with blue pencil in His well known and unmistakable hand-writing. As there were several other persons unacquainted to us in the compartment, I suppose the Master chose this place for depositing the letter near me where it was the least likely to attract the unwelcome attention and curiosity of outsiders.

The envelope was plainly addressed to me and the communication contained in the letter was a consoling reflection on the opinion which I had five or ten minutes ago given on the dreary events of my past life. The Mahātmā explained that such events and the mental misery attached to it were beyond the ordinary run of life, but that hardships of all kinds would be the lot of one striving for higher spiritual development. He very kindly expressed his opinion that I have already achieved some philanthropic work for the good of the world.

In this letter were also answered some of the questions which I had put in my first mentioned letter, and an assurance was given me that I was to receive assistance and advice when I should be in need of it.

I dare say, it would be unnecessary for me to ask you to inform the Mahātmā of the devoted thankfulness which I feel towards him for the great kindness shown to me, for the Master will know of my sentiments without my forming them into more or less inadequate words.

I am, dear Madam, in due respect

Yours faithfully,

HÜBBE SCHLEIDEN

To

MME. BLAVATSKY,

P. T. Elberfeld,

Platzhoffstrasse 12.

THE MASTERS

AS DESCRIBED FROM THE ASTRAL PLANE

By N. D. KHANDALVALA

Ex-Special Judge

MRS. ELSA BARKER of New York is a poetess, a writer of novels, and a student of philosophy and Occultism. In 1906 she had occasion to write to Judge David P. Hatch of Los Angeles, who had been writing several philosophical books under an assumed name. The correspondence continued for more than two years, and it was in 1908 that Judge Hatch had an opportunity to see Mrs. Barker in New York. She thus writes of him :¹

He was then sixty-two years of age. We talked of philosophy, of Adepts and Masters, of sibyls, of life—but not of death. Life was his great study. He had profound convictions. His belief in Masters, in Supermen who have transcended rhythm, and who play with laws, by the Law of them, was the keystone which perfected the arch of my belief. Then we talked about sibyls—those “sensitives” whom Masters use to speak and write through. Judge Hatch put his philosophy to the test of life. He even made a sojourn of some years to the wilderness of the North-West. He retired from the world, then returned to teach the world—or so much of it as he could reach. He was deeply versed in Hermetic Philosophy. A Hermetic—he said—is one who has grasped and uses the law of opposites. The last time I saw him was in 1910 . . .

One night, early in 1912, when I was in Paris, I was strongly impelled to take a pencil and write. My hand seemed to be seized from the outside, and a remarkable message of a personal nature came, followed by the signature “X”. The following day I showed

¹ *The Channel* for March, 1916.

this writing to an American friend, and she said, regarding the signature "X": "Don't you know that this is what we always call Judge Hatch." I had never been interested in Spiritualism, and it did not occur to me that Judge Hatch was probably dead. Two days afterwards I received a letter from a friend in New York that Judge Hatch had passed out in Los Angeles some days ago.

At the earnest request of my Los Angeles friend in Paris, I let "X" write again and again, though I had periods of revolt against acting as a "medium". In November, 1912, I was obliged to go to London for a time. Here also the Judge came to me. He followed me back to Paris in December, and, at the New Year, back again to London, where the first book was finished. On the last day he wrote there, he was visible to my wide-open physical eyes.

The letters written by Judge Hatch through me were published in 1914, under the name *Letters from a Living Dead Man*, but I did not state in the Introduction who "X" was. That public statement came first from Mr. Bruce Hatch, Judge Hatch's eldest son, whose frank acknowledgment of his belief in the genuineness of the communications was a great help to me personally, both in Europe and in America. The immediate success of the book astonished me. The most conservative old English newspapers treated it with respect, and I was flooded with letters from all parts of the world.

One day in February, 1915, he appeared after a long silence and wrote: "When I come back and tell you the story of this War, as seen from the other side, you will know more than all the Chancellories of the nations." When made aware of the presence of "X," I take a pencil and a note-book, and by an effort of will I *still* the activity of my objective mind, until there is no shadow of a thought in it. Then into *the brain itself* come the words, which flow out without conscious effort, at the point of the pencil.

The content of the second book—*War Letters from the Living Dead Man*—is quite different from that of the first. Our disembodied friend seems to have widely increased the range of his investigations during his two years' absence from my neighbourhood. What seem to interest him most just now are the great problems of the War, good and evil, the brotherhood of man, and the coming Sixth Race, which he also says will incarnate chiefly in the United States of America. He seems to be very strong now, almost like an Adept.

"X" says Germany will lose the War; I accept his statement. I was not made anxious by hearing recently that Dr. Rudolf Steiner had predicted the triumph of Germany.

A third book has also been published, called *Last Letters from the Living Dead Man*. These letters were communicated in 1917 and 1918. They deal principally with the present and future state of America, the Sixth Race, Brotherhood, the

geniuses of lands and nations, the need for calm and orderly progress, etc.

These three remarkable books contain a number of allusions to the Masters, which have been put together here.

THE EXISTENCE OF THE MASTERS AND THEIR WORK

There are Teachers in the Astral who make it their pleasure to help the souls of new arrivals, though help is often refused by the latter; I have seen the Teacher. He is near me. His attitude to me is most comforting. The Masters come out here constantly at will. During recent years you have heard and read much about so-called Masters—men of superior attainments, who have foregone the small pleasures and recognition of the world to achieve something greater.

We hear much of the Laws of Nature. Who enforces them? Natural Law has executors both in Heaven and on Earth.

I have met Adepts, yes, Masters here. One of them especially has taught me much, and has guided my footsteps from the first. My Teacher has a physical body.

Do not fear to believe in Masters. Masters are men raised to the highest power, and whether they are embodied or disembodied they work on this plane of life. Masters can go in and out at will.

All human beings have in them the power of Mastership, but the attainment of Mastership is a steady and generally a slow growth.

My Teacher here is a Master. There are also Teachers who are not Masters. The Masters can remain near or far away as they will. They can respond or not respond. The heart of my Teacher is very soft to the sufferings of the world, and though he says he is not one of the Christs, yet he often seems to work as Christ works. At other times he is all mind. My Teacher works for work's sake, and not for praise or reward. He has spoken to me of the importance of reviving the memory of our former lives, in order that we may see the roads by which our souls have come.

If a man wants to know what purpose there is in life, tell him it is this very evolution of the Master out of the man. Eternity is long. The goal is ahead for each unit of sufficient strength, and those who cannot lead can serve. Every unit in the great mass of men is not strong enough nor has energy enough to evolve individual Mastership. But there is no unit so small that it may not have some part, however little, in the great work of evolving Masters out of men. It is sweet to serve. They who serve also have their reward.

WHY MASTERS RETAIN THEIR PHYSICAL BODIES

The power of the creative imagination is stronger in men with earthly bodies than with disembodied spirits. A solid body is a

resistive basis, a powerful lever from which the Will can project those things conjured up by the imagination. That is *the real reason why Masters retain their physical bodies*. The trained mind, robed in the tenuous matter of the astral world, is stronger than the untrained mind in dense matter, but the Master, still robed in flesh, can command a legion of angels.

Adepts and Masters never bluster, the devils often do.

The Karma of Nations is known to the Masters and Adepts.

Since the eyes of my memory opened and I saw my past lives, I realise that I have lived in so many nations, have fought in so many armies, have lain in the lap of so many mothers of mine in many lands. Not only in my last life on earth, but also in former lives, I have been a student of the higher science, giving myself absolutely to truth and the quest of truth.

I have joined the Great White Brotherhood, to which all men are brothers and all women sisters. In the Great White Brotherhood there are members from many races. There are members from the races now at war with each other, but then they did not look askance at each other when the world went mad with war. Each stood where he could do the most good. Each stood to soften the blow on his brethren. Each stood to soften the hearts of his own blood-brethren; but, as this war was written in the stars, the Teachers of the world could not prevent it when the hour struck.

WHAT IT IS TO BE A MASTER

Do you know what it is to be a Master of the Great White Brotherhood? It means to work for the welfare of the human race for the good of the planet as a whole.

The greatest of Masters is one who has left behind him the personal limitations of life as you know it, so that he can look upon life somewhat as the Planetary Logos may look upon it. He can look at the restless and warring beings on Earth as you would look at micro-organisms through a lens.

Can you imagine remaining alone a hundred, a thousand, or ten thousand years, yet all the time extremely active in mind, following with your thought the course of an evolution which you yourself have long left behind in your own growth—following it with the mind alone, because your emotional nature you have also left behind, and doing all this, not for any personal reward, but as a labour in accordance with the Great Law—of a Being still alive and beyond yourself.

OBEDIENCE TO THE MASTER

Obedience to the Master is taught in certain schools, not in an effort to control the pupil in the interest of the Master, but that the pupil may take his first step on the path which leads to the Cosmic

Will. On that path he will have to go on immense distances before he can be trusted to do much work.

Do not weary on the path, you who are taking the first and easiest steps of the journey that shall one day lead you to the Masters. The path is indeed steep, it leads uphill all the way, but there are stages where the traveller may pause and enjoy the prospect.

Sometimes the Masters of Compassion may seem to their servants to have no compassion, but they know, as the servants cannot know, that the hardest road leads up the highest mountain, and that there is rest at the top.

The Great Teachers are not trying to spare your feelings. They want you to feel and feel, till the very force of the wave of feeling carries you high on the shore of Adeptship. And they want you to think and think, till the irresistible cold of logic *freezes self* out of you. Ice and Fire! The way to get what you want is to *Will* what the Great Law decides. That is what the Masters do.

A GREAT SPIRITUAL BEING

On the night of 17th April, 1915, there passed along the battle line of the war, a great Spiritual Being whose body is Mind, and who works through the Mind alone. He is one of those who serve the Planetary Spirit of the Earth, by carrying certain ideas around the Earth when the time has come for them to play their part in history. I have been told that it was he who first impressed upon a small but energetic section of the American people the conviction that the time had come when human slavery in America should cease. It was he who impressed Columbus with the idea that he could find land by sailing West. It was this Being who was instrumental in revealing the knowledge of electricity to mankind. There is a certain initiation which the pupils of the Great Masters take under the guidance of this Being, but those who take that initiation retire permanently from the everyday life of man. They get into the centre of causes, which makes them so dynamic—which makes their personality and thought so powerful—that for the sake of the world itself they must not come too close to it; because all things work by cyclic Law, and to hasten too much the evolution of humanity would be dangerous to humanity. It can go safely at a certain rate of speed. Above that speed it is likely to meet with accident.

The development of those Great Beings who have in charge the higher evolution of mankind, would be quite incomprehensible even to the mass of enlightened men at the present time.

KNOWLEDGE OF MASTERS

Even a Master does not know everything, though to the blind eyes of lesser men he seems to know everything, and a Master is too wise to attempt to force his individual will upon the world. The

White Master always counts on the reaction that must follow his action. He works with the Law.

To judge clearly of the effects of a given cause, the mind must be unbiased by desire. It must be as cold as a mathematical calculation. It is by this celestial Algebra that Masters look ahead. In dealing with human affairs, even the greatest of Masters must take into consideration an erratic element—the Free Will in human beings.

The retreats of the Masters of Compassion are secure against intrusion.

There are in the archives of the Masters of Wisdom certain data relative to the past and future. Trust the Masters of Life somehow to lead you through. The force of revolt as well as of race-hatred must spend itself.

A Master has said: "The control and exorcism of melancholy is a greater test of power than the control of desire." The Master entertains only those suggestions that can strengthen his purposes.

In a former life I went far along the road of Mastership. Then, once upon a time, I slipped back a long way. I have recovered much of lost ground in the invisible world.

The Masters now speak of the interests of the common man, while they said little about it formerly, because, when the need for a thing is come, the work of the Masters in the world is to urge the world in the direction of its destiny.

ABRAHAM LINCOLN

If a man draw down his soul to live with him, wherever he may be, he is a whole man, an Adept. Abraham Lincoln is such a man, such a soul. He has become one with his higher Watcher, and the two that are one can work even in the region of the Astral. But such a marriage of Heaven and Earth is uncommon. Old Abraham Lincoln has given up Heaven that he might watch over the land he loved and died for.

SERVICE

Serve by loving those who least attract your love; so shall you learn the way to the path where walk the Masters of Compassion. You will never understand the Masters till love and hate in you unite. I impress my thoughts, and the thoughts of the Masters behind me, on other minds than yours. I am a worker in the Astral World. To impress the minds of men is one of the duties assigned to me. Love is the highest reach of Philosophy. What is the use of talking about occult power, when we have not power over our moods.

The Masters urge the world along the direction of its destiny, but they are too wise to hurry it. They see the face of the Cosmic

clock, and they wake the world at the hour of the new Sunrise. The Masters enjoy difficulties. They are the acid that tests the gold of their Adeptship. A great Master has said: "Labour with those who fear not for the future."

The Master works for the Race, knowing well that he cannot safely ignore it. Even if he made himself equal to the Gods, and desired to build a world of his own, he would have to take the Substance for it from the common reservoir of Substance. You may as well love the Race, for you cannot escape it altogether. Even if you rise and dwell in the thin air of the Kingdom of the Mind, you will feel the wind currents from your fellows above and below.

Let devotion to duty, to the good of mankind, to friendliness, tolerance and helpfulness burn as an altar-fire in the secret temple of your being.

ENGLAND

Granting that England has done much wrong, as all old nations have, yet she has allowed herself to be used by the World-Will. She, more than all the other old races, has been an instrument in the unifying of the Races. The British Empire has not happened by chance.

England has been an instrument in the hands of the great Masters, who wished to make possible the fraternity of Races. She has carried the torch round the world. She has tied continents together, and woven the chain which will bind men to each other in the days that are to come. Honour her, for she deserves honour.

UNIVERSAL BROTHERHOOD

Universal Brotherhood! It has a pretty sound, and mouths have repeated it for the sake of the music, when the meaning of it was neither in the heart nor in the brain.

Universal Brotherhood is not only the *brotherly relation between the units of the many*, but also the *Unity conscious and real in the One Self*. Universal Brotherhood is the return of the many to the One, as well as the enjoyment of the journey itself. "Aum"—the One, the many, and the Union between them. The Self, the not-Self, and the negation of separateness. Aum—the seed, the plant and the perfume.

Universal Brotherhood is not Universal acquiescence in Evil. It is Universal acceptance of the ideal of good.

THE COMING TEACHER

I see a Great Leader of men who shall arise. His mission will be the Union of races. He will be a Teacher and a Prophet.

One of the greatest temptations of the mental world is the creation of falsehoods. By thinking and stating that which is not true, you project into the realm of mind a picture that has a certain permanency. It may deceive others, but it will in time deceive its creator. What the New Race needs most of all is Truth. Modern Science is preparing the world for the fearless facing of Truth. I see in the hearts of men ideals and hypocrisy, self-interest and altruism; hunger and satiety. Use restraint and moderation in all things. Prove before accepting anything. Prove by reason and by intention, if you cannot wait for proof by practice. Discourage hysteria. If panics come (and they may), refuse to be discouraged. Have fearlessness above all. Learn the conditions of *passivity* and *activity* between those working together.

SPIRITUALISM AND THEOSOPHY

It is unfortunate that the large majority of Spiritualists look askance at Theosophy. They ridicule the great Law of Karma and Rebirth as an old Eastern superstition. A change for a more unprejudiced examination of the doctrine of Reincarnation appears to be setting in. Spiritualism has done, and is still doing, a very great service in placing before thinking men proofs, in numerous ways, of the survival of the human Ego after death. The spirits who communicate from the other world speak, however, generally from the astral plane. They have had no opportunity of knowing what takes place on the higher planes and how the Ego, after getting his experiences on the higher planes, is naturally drawn again into Earth-life according to the force and quality of the unexpended thoughts and actions of his previous life or lives. Mrs. Barker describes Judge Hatch as having been "a well known lawyer, a profound student of philosophy, a writer of books, a man whose pure ideals and enthusiasm were an inspiration to every one who knew him". He passed away at about the age of seventy. The short but forcible and luminous letters that he wrote from the astral plane through the hand of Mrs. Barker contain most instructive information regarding post-mortem life. The work done by the Teachers, the Masters, is referred to incidentally in various places in the course of his

narratives. His statements carry conviction. The profound knowledge that he shows, and the clear and confident manner in which he writes, make the three books most valuable to Theosophists as well as to Spiritualists. He is not only convinced of the truth of reincarnation, but he also knows most of his previous births. He speaks of Discipleship, not theoretically, but as one who has been a disciple, who has had pitfalls and backsliding, and has again recovered lost ground, and is on the way to Mastership. The references above collected have been picked up from various places where they occur, and may appear disconnected; but they are most suggestive, and support in a remarkable manner the teachings of Theosophy. "X" says very aptly:

Get rid of the idea that the life you expect to lead in the Astral after death is to be an *endless existence in one state*, of which you would soon become weary, for you would not be able to support it. Life everlasting is possible to all souls, but it is not possible to go on for ever in one direction. Evolution is a curve. Eternity is a circle. Until you are willing to go in and out of dense matter, you will never learn to transcend matter.

N. D. Khandalvala

ECHOES FROM THE CHANGING WORLD

WHO OWNS ENGLAND?

IN an article in *The World's Work* with the above title, Mr. George Greenwood graphically describes the startling change which is taking place in England's countryside. Where before the war there was nothing but stagnation and decay, there is now the thrill and pulse of renewed life and vigour, due to the war having swept away the old hereditary nobility, and handed over their estates to the people. Democracy is coming into its own, in a silent irresistible rising flood, at the same time that we are despairingly conscious that, to all appearance, in the political and economic world, the hopes of democracy have been shamefully betrayed.

For while the tired waves vainly breaking
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent, flooding in the main.

The Great War has finally swept away the last remains of the feudal system, which, whatever its good points may once have been, has long since been synonymous with bad management, rottenness and selfishness. More than anything else it has been responsible for the ruin of agriculture, and the emptying of the manhood of England's country into the towns, where their life-blood has been drained away by the vampires of our industrial system.

In his book *The Way of Peace*, published soon after the war, Mr. Fielding Hall, the gifted Indian civilian who made his name by his beautiful portrayal of Burmese life and genius in *The Soul of a People*, brought the same vision and insight to bear on the country life of England, and pointed out that it lacked the very thing he had described with such artistic touch in Burma, namely *soul*. England had no soul—it came to that! The soul had been sucked out of her, by the combined efforts of country magnates and town magnates. Man,

he said, is a community, and derives his whole life from the community. Humanity is one organism. The link cementing men together is the land. The unit is the village, meaning a parish. A nation without this village life is decadent and unorganised. Co-operative village life is the beginning, the foundation, on which national village life must be built.

England, said Mr. Hall, has no village life, but only class-life, and the classes are mutually hostile, and not co-operative. Their life is servile, and not self-determined. It is the reverse of what communal life should be. Communal life is the soul of a nation. We found that soul during the war, and we must take means to retain what we have found, or we shall lose it again.

He goes on to point out that England, in early Saxon times, possessed this communal life, but it was destroyed by William the Conqueror, who inaugurated the feudal system. Later, the revolt of the Barons under King John completed the destruction. Mr. Hall reverses the popular conception regarding Magna Charta, and looks upon that instrument as the death-blow to British liberty, because it destroyed peasant life and rights, and substituted the tenure of nobles and the Church, and gave birth to private property in land, which has been the curse of England ever since—though the curse did not lie heavy at times, in the spacious days before industrialism spread its blight on the country. The feudal system had its good side, and even up to the dawn of the present century there were peaceful and happy corners of England where benevolent despotism on the one side brought forth willing and faithful service on the other. But these places became fewer and fewer, and Mr. Lloyd George's smashing Finance Act of 1909 was virtually the beginning of the end of the old regime. The titled landholders could not face the new taxation; estates tumbled on to the market right and left, and the war completed the havoc. County families have been in many cases wiped out entirely. Others are represented only by a few survivors living in obscurity in London. The old estates have been bought up by three classes of people: (1) *nouveaux riches*, business men who have been made rich by the war; (2) farmers who were tenants under the old system, and who have also been enriched by the war; and (3) co-operative land-owning agencies.

The first class consist of keen men of business who, without any knowledge of the traditions of farming and agriculture, treat their purchases as business investments pure and simple and are determined to make them pay. These men are supplying a good and healthy stimulus on the whole, which is operating to counteract the decay and blight of the old inefficient management. The danger consists in the introduction of the brutal industrial tyranny and wage-slavery of the towns, which must be fought against by the same methods as in the towns—that is by Trade Unions and co-operation. Mr. Greenwood is sanguine that economic subjection will soon be a thing of the past, both in town and country.

As regards the second class, the farmers were a cruelly exploited community under the old system, and their wrongs have now been righted by the operation of the Good Law. They now own the estates possessed by their former masters, and are in assured possession of the profit of their own labour and enterprise, formerly rendered abortive at its birth by corresponding rent-enhancement on the part of the landlord. The driving force and energy which is thus being set free is all for the benefit of agriculture and the good of the country.

In the third of the above classes, an important place is taken by the Co-operative Wholesale Society, whose Secretary, Mr. Sharpe, is watching the market and purchasing properties as they come in. This Society now owns 50,000 acres. In addition to this, many of the big retail co-operative societies are buying extensively. These societies put in their own members (mostly), both female and male, as managers, and these members introduce the well-tryed and efficient methods of their societies into the business of agriculture. They have already improved the conditions of rural life in their estates beyond recognition, put up new and better houses, shortened hours of labour, created social amenities, and transformed their little corners of the countryside.

There is also the collective purchase by villagers of land in the vicinity of their homes. Mr. J. F. Mason, M.P. for Windsor, induced his villagers on an Oxfordshire farm to purchase in this way, advancing them money at 4 per cent, and granting them facilities for deferred repayment. The experiment has been a huge success, and an additional slice of land has since been bought, equal to the original.

The feudal system, says Mr. Greenwood, has gone completely. The new democracy are their own masters, and either own, or are purchasing, their own dwellings. They show no backwardness in the matter of franchise, and some of them dominate the local District Councils, and make very firm and drastic representations to local landlords. Young men own motor-cycles, preach Radicalism and Socialism on the village green, control village institutes, give iconoclastic lectures, and promote fancy-dress dances and whist-drives.

The old spirit of servitude is gone, and in its place is self-assurance, budding independence, an enlightened people conscious of their power and determined to exercise it. The drain from country to town is ceasing. This will equalise wages and conditions in both markets. Community ownership will expand, and we shall get ultimately something like an agricultural commonwealth, whose freedom, balanced with knowledge, will work wonders in England's "green and pleasant land".

H. L. S. W.

ÆTHER AND ÆTHERS

WRITING in *Nature* on September 1st, Dr. R. A. Houston surveys "The Present Position of the Wave Theory of Light," from which I extract a few striking sentences :

"In addition to mass particles it is assumed that there are in the universe lines of force spreading through space, the electron being at one end of a line of force and a unit of positive electricity at the other. . . . The mass particles perform the function of both æther and matter. Comparing the universe to a living organism, we may regard the mass particles as the flesh and the lines of force as the nervous system."

And further on :

"We had always thought of the æther at rest, through which the sun and the planets moved, and in which our ultimate system of co-ordinate axes was at rest. The most straightforward interpretation of the special theory of relativity is to give each planet, each moving electrical charge, its own æther, and at the same time to remove all substantiality from the very great number of æthers thus postulated."

At the time this was appearing, the well known Theosophical writer, Mr. G. E. Sutcliffe, was writing in *The Times of India*, pointing out the necessity for postulating separate æthers (just as Professor Houston does), whatever their properties may be. The confusion between the æther of space and the æthers which lie in order of density beyond our gaseous state of matter, is a curious position into which modern physics has found itself led. As the writer quoted above goes on to say, the way out is to remember that we cannot safely judge of the properties of other æthers than our own by the properties our æther displays, and by withholding judgment on the æther of "the possible inhabitants of Mars". A wise precaution within and without scientific circles !

F. K.

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

THE letter appearing in the October number must cause surprise to many of your readers throughout the world. The Sydney Lodge must either recognise the courtesy titles of the clergy of the Liberal Catholic Church, or decline to recognise those of any other Church, and refrain also from allowing a clergyman of any denomination whatsoever upon its platform. The defence for the attitude taken up by the Sydney Lodge is that certain newspapers decline to print those titles. In England, the Church of England refers to all clergy, except that of the Church of Rome, as "ministers of religion," though the clergy frequently make a distinction between "clergymen" and "ministers of religion," and in some parts refuse to call the great Methodist body a "Church"—they call it only a "Society". In Ireland every minister is a clergyman (with the emphasis on "man"), and nowadays the title "Right Rev." is given to the Moderator of the Presbyterian Church and is recognised by the King and the Lord Lieutenant; and I am sure, if there was a branch of the Liberal Catholic Church in Ireland, the same courtesy would be extended to its clergy. Its Bishops, after the necessary preliminaries, would be given authority to issue Marriage Licenses, and the law of the land would give the Liberal Catholic Church equal rights with every other religious denomination.

The Episcopal Church of Ireland is not satisfied with the validity of Presbyterian Orders, and its Bishops invite their Presbyterian brethren to come and get ordained. The Roman Catholics deny the validity of the Orders of the clergy of the Church of Ireland. The same thing is the case all the world over. There are clergy of the Church of England who are at variance with the Lambeth Report; and, having examined the claims of the Liberal Catholic Church, consider them sound, and the Orders valid.

The Sydney Lodge is setting itself up as an ecclesiastical court, and taking up an attitude which amounts to persecution, in its tacit declaration against the Orders of the Liberal Catholic Church.

JOHN BARRON,

*Ballyhemlin Manse,
Co. Down, Ireland*

*Ex-Moderator of the Remonstrant
Synod of Ulster*

BOOK-LORE

The Speeches and Writings of Annie Besant. Third Edition.
(G. A. Natesan & Co., Madras. Price Rs. 3.)

The reviewer feels a certain natural delicacy in subjecting to the stricter tests of criticism a book which has been issued with the praiseworthy object of making its readers better acquainted with the life and work of the Editor of this magazine. That such a book serves a good and much needed purpose, will be readily acknowledged—and as such we welcome it. It collects together within the space of one volume a mass of material which would otherwise have to be sought in many different quarters, and it preserves much of historical interest which might otherwise have been left in less permanent form. Taken as a whole, it shows, sufficiently, something of the splendid catholicity and of the rare admixture of the ideal and the practical which are displayed in all the utterances of Annie Besant, whether by word or by pen; and to those who already know something of the woman herself, and who are able to form their own judgment of her apart from books, the present compilation will be valuable, for the precise reason that they do not need to ask too much of it, and may therefore rest content with what it gives them. It is our pleasant duty, therefore, to acknowledge the enterprise of the publisher and to congratulate him on the fact that it has been found necessary to issue the present Third Edition of *For India's Uplift*, now re-named with the more general title of *The Speeches and Writings of Annie Besant*. We note also the greater fullness of the latest edition, with its inclusion of an address delivered as recently as August of this year, and the addition of a biography bringing the history of Mrs. Besant's life up to date.

X.

Paracelsus (Theophrastus Bombastus von Hohenheim): his personality, and influence as physician, chemist and reformer, by John Maxson Stillman. (The Open Court Publishing Co., Chicago and London.)

This essay may be summed up as a masterly profile-vignette of one of the great amongst men, standing out from the surrounding wilderness of worn-out creeds and dogmas, alike social, political and religious, which characterised his day. The picture, however, is one-sided. Scholarly rather than artistic, scientific rather than intuitive, one may hardly expect it to do full justice to one whose "doctrines owed much of their present interest to certain truths contained in them which were rather intuitively apprehended than clearly perceived". The object of the essay, however, has been quite fully accomplished. It attempts "to summarise the answers which, in the past few decades, modern historical research has made to the questions" as to "what were his real accomplishments—what his true character and personality"; and as a result, the essay will stand in Paracelsian literature as a signpost to give assurance to hesitating novices that the study of the life and works of Paracelsus will be interesting at least, if not practically useful. We find extracted for us, for example, those grains of scientific fact which the scholars have decided are a sufficient basis for a secure place in the world of medical science. We see, also, a man of titanic strength, towering above, and waging war against, the unhealthy superstitions and traditions encrusting the private, as well as the public, lives of men at the close of the Middle Ages.

Probably full justice has been done to him from the present-day scientific point of view, in claiming that "his description of hospital gangrene, for example, is probably true to nature," that his numerous observations on syphilis, "and the hereditary character of that disease," are also sound and sensible, that he was the first to point out the connection between cretinism of the offspring and goitre of the parents, that he first enunciated for the medical world the dictum that "every disease has its remedy" and that the body has a natural power of recuperation (*mumia*) in itself, that he protested against the "excessive blood-letting in vogue at the time"—in short that he was the first to apply the scientific method to medical theory and practice. But his neo-Platonic philosophy, his system of medicine with its four pillars, his alchemical chemistry, demand more than a cursory exposition to give us a clear and "full" view of the great personality who enunciated them to his age. Neo-Platonism is not

like the modern systems of philosophy—"made to fit his theories"; alchemy was not the quackery that it was supposed to be; and without a true evaluation of these we fear that the essay gives an estimate of the very limited power of present-day appreciation rather than a true picture of the man Paracelsus in the fullness of his stature.

Neo-Platonism and alchemy—not the degraded and distorted reports of these—belong to a line of tradition whose adherents have always been outcasts from the world of orthodox belief and social conventions, a line on whose roll stand the names of Roger Bacon, Nicholas de Cusa, Pico del Mirandola, Giordano Bruno; their teachings are still beyond the realm of scientific orthodoxy and, all down the ages, have been understood only by the few. They do not play a large part in the popular literature of any age, nor have they been given a prominent place in orthodox histories, for they belong to no age, but to all time and to that realm of consciousness which is "out of time, beyond the Sun, where all are One in Paradise".

It is satisfactory, however, to find that in scientific circles the terms "charlatan" and "superstitious visionary" are no longer applicable to one who has commanded instinctive reverence from all the generations that have followed him.

M. W. B.

D. D. Home, His Life and Mission, by Mme. Dunglas Home, edited, with an Introduction, by Sir Arthur Conan Doyle. (Kegan Paul, Trench, Trübner & Co., Ltd., London; E. P. Dutton & Co., New York. Price 9s.)

This new edition of Home's Life is valuable to Theosophical students very especially, because it gives a glimpse of the conditions in which H. P. Blavatsky had to gain a hearing for the Theosophical explanation of man's inner and outer bodies, his past and his future. It makes us realise how circumstances forced her to utilise the interest aroused by Home to gain a hearing for the new teaching, though, now that the possibilities of psychic action are so universally recognised, the dense unbelief of the middle Victorian period is hard to comprehend. "Do I understand that your client claims to have been levitated?" asked the Judge of Home's Counsel; and the assent of the Counsel took away all hope of such "an impostor" gaining his suit.

The volume is full of an endless repetition of raps and accordions ; but in spite of that we gain a glimpse of a man refusing to make money by his psychic gifts, of a gentle nature cut to the heart when those he loved repudiated him because he "brought the devil" to the house, of a life spent in patiently showing his gift to all who wished to investigate, of health sacrificed to help others to gain a certainty of a life after death ; and we lay the book down with a wider understanding of Home's work and of his place in history.

A. J. W.

Modern English Poetry: Its Characteristics and Tendencies, by James H. Cousins. (Ganesh & Co., Madras. Price Re. 1-8.)

From the stack of volumes annually produced, dealing with the fine arts, with literary criticism, with poetry, it is possible, just occasionally, to find one which looks to the future. The great majority, basing themselves upon the super-excellence of the past, generally seem to miss something, some note requisite. Here this is not the case. Mr. Cousins provides a standard—one that works. Not only does he look to the future, but he offers suggestions whereby to gauge the extent to which others look to the future, and how far their vision penetrates. The result is more than a mild excitement as one proceeds. One feels upon the brink of some discovery—not a discovery where realisation will damn anticipation, but one that intuitively foreshadows a greater, a deeper vision. An interesting point is that the whole comes about through criticism, a function too often over-wise or destructive. Here, however, is construction, felt even in the almost pitiless analysis of the work of Rupert Brooke.

The book had its origin in a series of public lectures on literature delivered in Tokyo to the Keiogijuku University, in 1919. There are seven of these lectures, and they display a point of view and a manner of presentation that is refreshing in the extreme. They live, because to the author poetry is a living reality, not merely an art ; he creates as well as criticises. In fact, Mr. Cousins stands for something of distinct value to the Theosophical Movement to-day. He is a poet with the gift of interpretation. To the East he explains the West ; to the West, the East. He stands for the internationalism of poetry and of art, pointing to the upsurges of the Time-Spirit, now here, now there, yet ever One.

We are tempted to quote widely, but purposely refrain. To quote is to dissect. The publishers are to be congratulated upon the form of the production. Good paper, clear type, neat binding and attractive cover—all go to counter one's too frequent experiences of Indian publications. The present volume is something one is happy to admit to one's library shelves, and we look with interest for more of the same standard.

R. L. C.

Charles Bradlaugh, by the Right Hon. J. M. Robertson. (Watts & Co., London. Price 2s.)

This is a short account of the career of Charles Bradlaugh, but only attempting to outline the whole within as small a space as possible. The author divides the life up into periods: the juvenile preparation, soldier and civilian, anti-religious campaigns, neo-Malthusianism, and his final parliamentary struggle.

He was born on September 26th, 1833, of poor parents in Bacchus Walk, Hoxton, and it was considered a creditable effort on the part of his father to be able to send him to school from his seventh to his twelfth year, as he had only £2 a week upon which to bring up a family of five children. The boy began reading omnivorously at the second-hand book stalls, having no access to anything in the way of a public library. So, by saving all the coppers he could, that had been given him for omnibus fares and tolls when employed in his father's firm, he was able to buy books of his own. To run round by London Bridge, when he might have walked or ridden, was his mode of thrift.

He was a diligent pupil at his Sunday school, and was promoted to the position of Sunday school teacher at the early age of fifteen; and it was under the regime of the presiding clergyman, Mr. Packer of St. Peters, Hackney Road, that he began to see certain contradictions in the Gospels and Thirty-nine Articles. When he wrote respectfully to his pastor for light in regard to his discoveries, he was dealt with firmly by that gentleman and suspended for three months from his teaching at the Sunday school, whilst his father was informed of his atheistic leanings. And it was this turning-point—his refusal to be cowed into submission to an arbitrary doctrine in which he could not believe—that culminated in his total dismissal from the school and led on to his becoming a declared atheist, at war with bigotry and hypocrisy wherever he found them. All through his life

he was handicapped by monetary difficulties, and we see him attempting many things by way of earning his living, which failed, largely because his heart was concentrated upon reform and the open fight for honesty in thought and life. He tried his hand at soldiering until he was bought out by a legacy from his aunt, and, later, various business enterprises, none of which were successful. Nor was his early career in law much better; his three attempts to become articled to various solicitors failed, and on one occasion he was involved personally in ruinous money difficulties. Nevertheless, in spite of these handicaps he was recognised as the greatest lay lawyer in England.

His declared Atheism handicapped him alike in business and public life. He was hated mainly for representing the Scriptures as fallible human compositions. In those days the majority of mankind was stubborn, bigoted and relentless in its method of persecution. In Bradlaugh's youth, language of the grossest opprobrium was used without hesitation by supposedly cultured men. "Vermin and reptiles," "degraded and lost," were terms not considered too strong by these so-called Christians for those who accepted the evolution doctrine put forward, before Darwin, by Robert Chambers in his *Vestiges of Creation*. Bradlaugh, from the time he had grown up, had the whole of contemporary orthodox opinion against him, and the result of all this opposition was that he became involved in case after case which entailed endless expense and anxiety, either through some political question or neo-Malthusianism.

But the main battle was reserved for middle life, in connection with his parliamentary career; first in his struggle to obtain a seat, and then to have the right to speak from it when won. Five times did Northampton return "their Charlie" before he could take his seat, in consequence of his refusing to take the oath at the start and insisting upon his right to affirm. Yet, despite imprisonment in the Tower, violence which resulted in permanent injuries, in being hurled out of the House, and innumerable delays of various kinds, he became one of the recognised forces in the House. But this struggle of six years over a constitutional point left the victor wellnigh bankrupt in health and purse, and brought him to a comparatively early grave. History will recognise him as one of the forerunners of Free Thought, a true democrat, a light for his own generation and a signpost for those who shall come after.

B. A. R.

The Scourge of Christ, from the French of Paul Richard.
(Ganesh & Co., Madras. Price Rs. 3.)

M. Paul Richard can certainly be congratulated on producing a book that will make people think. There is the proverbial rapier-like quality of the French intellect, added to an undoubted insight into some wonderful, incontrovertible ideas; but one is tempted to feel that an unnecessary tinge of the morbid has been permitted to mar the serenity beneath. It may be that this is not the case.

The author flagellates the shams of this world with a metaphorical scourge. He applies this scourge (the suppositious judgment of Christ) ruthlessly and impersonally. The whole book is a series of short, explosive utterances, arranged in chapters, and subdivided into sets of three closely related aphorisms. Brilliantly clever, carrying a distinct power of creating new viewpoints, M. Richard amazes us with the amount of mental and emotional force that can be conveyed in a phrase.

Needless to say that, written in the peculiar form that has been chosen, the same uniformly high level is not to be expected. The wonder is that there is not more triteness than appears. Where the book fails sometimes, perhaps frequently, is in a certain cutting, scathing quality that is merely critical in a cynical kind of way, and has nothing of the health-giving, Christ-like scourging that one associates with this Name. Here, for instance, is an example :

Christians have no doubt that if Christ comes again, it will be to congratulate them.
Believers cannot believe that when Christ returns He will have anything more
to teach them.

Christ now can come: all is arranged to prevent His preaching in the Churches.

Here we see a measure of Truth packed in a casing of something very bitter. And yet—it makes one think. Perhaps the bitterness may be excused, for certainly M. Richard has sensed a great Light.

M. L. C.

A Blavatsky Quotation Book, being an extract for each day of the year, compiled by Winifred A. Parley. (Theosophical Publishing House, London. Price: Wrappers, 2s. Cloth, 3s.)

It is not often that one can extend such an unhesitating welcome to a quotation book as one can to this. Neatly produced, well printed, and just the right size—so much for its outer form. The quotations themselves speak volumes for the care and insight of the compiler. If you want your friends to get some introductory idea of H. P. B.'s work, give them a copy. If you wish to please old students of H.P.B.'s work, also give them a copy.

R. L. C.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

An Encyclopaedia of Religions (Routledge); *Spinoza and Time*, by S. Alexander (George Allen & Unwin, Ltd.); *An Introduction to Mahayana Buddhism*, by Dr. W. M. McGovern (Kegan Paul); *Repressed Emotions*, by Isador H. Coriat, M. D., *Psychoanalysis and Sociology*, by Aurel Kolnai (George Allen & Unwin Ltd.); *The Reason of the Beginning*, by Nesta Sawyer (Watkins); *The Prodigal Returns*, by the author of *The Golden Fountain*, and "*Dr. Beale*" or *More About the Unseen*, by E. M. S. (Watkins); *Communication with the Next World*, given by W. T. Stead, through Madame Hyver (Stead Publishing House); *Photographing the Invisible*, by James Coates (L. N. Fowler & Co.); *The Sacred Books of the Hindus*, Vol. xxiii, *Sri Narada Pancharatram—The Jnanamrita Saru Samhita*, translated by Swami Vijnanananda, alias Hari Prasanna Chatterji (Panini Office, Allahabad); *Smithsonian Institution, Bureau of American Ethnology, Bulletin 72* (Government Printing Office, Washington); *Bartholemew's General Map of Europe*, showing boundaries of States according to Treaties (John Bartholemew & Sons, Ltd., The Geographical Institute, Edinburgh).

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THE THEOSOPHIST

VOL. XLIII

(JANUARY)

No 4

Edited by ANNIE BESANT

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THE THEOSOPHIST

GIFT
MAR 18 1922

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

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

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

Edited by ANNIE BESANT, P.T.S.



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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

THE THEOSOPHIST

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THE THEOSOPHIST



FIRST in honour must come the Anniversary of the Theosophical Society, which was held this year in the Sacred City of the Hindūs, Kāshī, the modern Benares, and, if an Anniversary is a promise of the future as well as a memory of the past, it should presage a year of marked activity and success. The year, however—in the midst of the world unrest, and the unhappy troubles created by Mr. Gandhi, that block all useful work in India—cannot have the harmony and the joy that marked our Anniversary. Still, we can keep in our hearts the strong peace which is Harmony and the faith which is Joy.



Cables, bringing messages of love, came from the National Societies of England and Wales, Spain, Australia, Burma (containing also words of sympathy for our loss in the passing over of our brother Agashe, and in the political imprisonment of our philosophical brother Bhagavān Dās, whose books are so full of wisdom), Brazil and New Zealand. New Zealand cabled also to the Star Conference and its President, Mr. Krishnamurti. The attendance of delegates was large, and we met many of our old north-country friends. The Convention lectures were delivered by four speakers: myself on "Theosophy and World Problems"; the Vice-President, Mr. C. Jinarājadāsa, on "Theosophy and the Cult of Beauty"; Mr. Krishnamurti, on "Theosophy and Internationalism"; Mr. G. S. Arundale, on "Theosophy and Education". They will be issued in one volume of Convention Lectures as usual. Outside the Anniversary there were the Meetings of the Indian Section of the T.S., of the Order of the Star in the East, of the Society for the Promotion of National Education, of the League of Parents and Teachers, and of the National Home Rule League. At the meeting of the last-named, it was decided to form a Committee of experts in Constitutional Law and in political work to report as to the practical methods of bringing about Provincial Autonomy and Responsibility in the Central Government. I was absent from the Star Meeting, to my great regret, as I and many others—some ninety, I am told—had to attend the Fourth Annual Meeting of the Liberal Federation at Allahabad, on December 28, 29 and 30. The Co-Masons present in Benares also had their meetings—a Lodge and a Chapter.

* * *

I repeat here what I said in the January *Bulletin*, and address it to all readers of THE THEOSOPHIST.

The Annual Report will be bulky this year, and much good would be done if National Societies would send it to at least some of

the Public Libraries and leading newspapers published within their jurisdiction. The enemies of the Theosophical Society are many and active, striving to overthrow, or at least deflect it from its line of progress and expansion, and it would be well if its friends would show equal energy in its support. We must expect, in this period which precedes the actual coming of the World Teacher, that a last desperate effort will be made to injure it. Avaṭāra and Anti-Avaṭāra, Christ and Anti-Christ, must ever strive against each other, and to that struggle there can be but one ending. But I would remind our members everywhere that this recurring age-long event finds its place in the prophecy put into the mouth of the Christ as to His return. Even the "very elect" will be assailed. Each must judge for himself on which side in the struggle lies the Truth, and must make his own choice. I ask none to follow me, unless their own intuition witnesses to the truths I know and teach. The President of the T.S. wields no authority. Those to whom I have brought the Light, and who have been my students for many years—some for no less than thirty—are free to stand with me, or to find the path I tread too hard for them. Let each be honest with himself. Let none pretend to give an allegiance which is not real, but is a mere convention and a hypocrisy. Very clever and subtle are many of the appeals made to great principles, which in practice are betrayed. Gold will pass through the fire, purified from dross; the dross will be burnt up. But out of the gold shall be fashioned the breastplate of the Son of Man, the great High Priest of Humanity.



I also borrow the following:

I must not forget to mention the visit of H. R. H. the Prince of Wales to Benares Hindū University on December 13th, to receive the Honorary Degree of Doctor of Letters (D. L.). There was the usual rude and disloyal hartal in the city, but it in no way marred his visit, as the University lies outside the town, facing the palace of H. H. the Mahārāja of Benares on the opposite bank of the Gaṅgā. The Boy Scouts of the National High School had the honour of guarding the platform on which were gathered the Chancellor, H. H. the Mahārāja of Mysore, H. H. the Mahārāja of Alwar, the Vice-Chancellor, Paṇḍit Madan Mohan Malaviya, H. H. the Mahārāja of Benares and the Yuvarāja, and various dignitaries and officials of the University. The Prince looked very young, and his voice carried splendidly. The eastern golden turban, which may be worn with the Doctor's gown, became him admirably.

On the following day, it was my good fortune to receive a similar Degree, and I value it much, as a link with the institution which I took a share in founding and in nurturing for eighteen years. Strangely enough, I was its Head when the Prince's Father and Mother came to visit it in its earlier home, when they were Prince and Princess of Wales. I never expected then that I should live to

greet their son in the University which has grown out of the Central Hindū College, and to wear its second Doctor's gown, the first having been given to him.

* * *

H. R. H. the Prince of Wales came to Madras on January 13, and leaves to-day (January 17). He had a very fine reception from the majority of the population, but a well-organised minority, calling themselves "volunteers," had been going round the town for many days threatening the shopkeepers if they did not close their shops, and on the day of his arrival they proved that their threats were not idle, as crowds of hooligans paraded the streets, pulled people out of trams, stoned trams and decorated houses, pulled down flags and arches, assaulted women and children coming from the welcome to the Prince, assailed the younger Scouts, and generally behaved like savages. They broke into one cinema theatre, broke up the furniture, stole the films and burnt them in the street outside. Order was only restored when the soldiers arrived. In a way, they have done useful work, for they have disgusted all decent people, and have shown them what Gandhism really is. The favourite yell of the destroyers is: "Mahātmā Gandhi ki jai!" "Victory to Mahātmā Gandhi." One of the leaders let out the fact that they hired unemployed mill-workers as "volunteers," and these, with ignorant, low-class Muhammadans and members of the criminal classes, provided the militant minority.

We had a splendid Scout Rally, 2,900 strong, to greet the Prince, and it went off admirably from beginning to end. It was held in the Government House grounds, which are well-wooded, and therefore suitable for a Rally. The lads and lasses looked as bright, trim and alert as Scouts and Guides should, independent and disciplined. These, at least, will be saved from the demoralisation brought on Indian youth by Mr. Gandhi's exhortations to them to disobey their parents

and teachers, to break the laws of their country, and to declare "war on the Satanic Government".

* * *

It is satisfactory to see how many of our workers are visiting foreign countries, and are helping to spread, by personal contact, the spirit of unity. Mr. A. F. Knudsen, since he left Adyar, has been touring on the European continent. In his last letter, written from North Germany, in the middle of December, 1921, he tells of a previous four weeks' stay in Hannover, to which he had returned, and reports steady work on the part of the Lodges there. He has urged the necessity of having, in addition to general meetings to which the public is invited, meetings for members only, for study and the drawing close of the bonds of the inner brotherhood. Berlin took another four weeks, and there are signs of more hopeful work. In Elbing, far to the East, he found a very fine Lodge. In Königsberg and Wehlan there are likely soon to be Lodges. Mr. Knudsen writes of an interesting "Free Economy Movement," and mentions that his host had won the 2nd prize in a contest at S. Andrews, Scotland, for an essay on Social Reconstruction. He says that the movement "seems to be the practical Theosophy of the day for the West," and that it is taking hold in all the European non-Bolshevist countries and in the United States, and many Theosophists are working in it.

Mr. and Mrs. Ernest Wood leave a trace behind them in each country they visit, in their tour round the world, of good feeling and added earnestness; a letter comes from Chicago:

It isn't often that we have the keen pleasure that was afforded by the visit of Mr. and Mrs. Ernest Wood in Chicago. Particularly Mr. Wood, with his fund of information and remarkable ability to expound. It made you and Adyar seem very close indeed.

Another letter speaks of the valuable work done by Mrs. Wood, and the feeling of friendliness and unity created by her quiet talks with Lodges and with members individually.

His tour in Canada seems to have been particularly successful, and both the Lodges and the public have pressed for a return visit. He sends me some charming photos of a Fairy Play given by the Lotus Circle children in Vancouver, that I hope to reproduce. One letter says of Canada :

Every effort is being made to discredit the work of the last thirty years, except Mr. Judge's bit. "Be self-reliant, and do what I say," cry the would-be Leaders, in effect.

I am well aware of the fact, but why should anyone trouble about it? Every now and then, we are given a big shake, and those who cannot go on fall out. They gradually fade into the background, and the T.S. grows the more rapidly and works the more effectively. The younger members are alarmed, but the older ones look on, smiling placidly. Nearer home, Mr. and Mrs. Cousins have run over to Burma, on the invitation of the T. S. there, the Rangoon Literary Club, and the Women's Associations, so they will be lecturing on Theosophy, Education, Art, and Women's Progress. The soil should be fertile for the last-named, for the Burman women are very independent and capable. The two Adyar workers will emphasise the international spirit and co-operation of which Adyar is the symbol.

* * *

I wish to draw attention to the article entitled "Adyar and Its Day," by Mme. I. de Manziarly, which will be found on p. 513. She is right in saying that Adyar should be a more living image in the hearts of our members than it is, and I welcome her suggestions made to this end. The place of Adyar in the history of the Theosophical Society is unique, and centuries hence it will still be the spiritual centre of the Society. It is still very young, when we think of the centres of the great religions, but it is a real centre, a centre of the Wisdom-Religion, the centre whence goes out the latest great end-of-the-century message from the White Lodge, brought to the world by its Messenger, H. P. Blavatsky. But

while such centres pour out life, they also receive it from the love poured into them from the thousands of faithful hearts that look to them for Light and Life. So will our members help us, as we will try, in increasing measure, to help them ?

* * *

The following estimate of the value of the Adyar Library, which appeared in *The Madras Mail*, the leading Anglo-Indian paper in Madras, will be read with interest by Theosophists all the world over, and strengthens Mme. de Manziarly's appeal.

THE ADYAR LIBRARY

The Adyar Manuscript Library maintained by the Theosophical Society is one of the largest, if not the largest, in the East, and has been built up during the past thirty years as a result of laborious search for treasures of learning in all parts of the world where the Theosophical Movement has spread. The Library has some of the rarest works on its shelves and, in one or two instances, one of the only two or three copies in existence of certain manuscripts. It has a staff of Paṇḍiṭs studying, classifying, and noting the literary contents of manuscripts. Dr. F. Otto Schräder, a German *savant*, who was the Director of the Library for many years, issued critical editions of some of the Minor Upaniṣhaḍs, based on his examination of the manuscripts in the Library, and brought out a volume of critical studies of the texts of twenty such Upaniṣhaḍs, bearing on Sannyāsa, the highest of the Hindū āshramas. Paṇḍiṭ A. Mahadeva Sastri, the present Director of the Library, is carrying on the work started by Dr. Schräder and has issued another volume of Minor Upaniṣhaḍs, treating of the system of Yoga, which tells of ways and means for the practical realisation of the identity of the individual and the Universal Soul. The texts have been critically examined with the help of some of the most authoritative manuscripts in the country. The volume further has the advantage of the commentary of Shri Upaniṣhaḍ Brahma Yogin, a much respected Sannyāsi, who lived for many years at Conjiveram, devoting his life to the study and teaching of the Upaniṣhaḍs, and who wrote a valuable commentary on all the 108 extant Upaniṣhaḍs. So varied and numerous are the manuscripts in the Library that Paṇḍiṭ Mahadeva Sastri, who has also made a study and exposition of the Veḍānta his life work, hopes to bring out many more volumes at the rate of one a year.

Despite this true record, the Library always shows a deficit in its balance sheet, and its Director and Paṇḍiṭs are most inadequately paid.

* * *

One of our oldest members, a close friend of our President-Founder and of H. P. Blavatsky, Khān Bahādur N. D. Khandalavala, ex-Special Judge, who has been President of the Poona Lodge since its foundation in, or about, 1881, has retired from his admirably filled office, and has left it to younger hands. May he still remain in the body for some years to come, giving to the younger generation the advantage of his ripe experience and the example of his loyalty to the T. S. The Poona Lodge has also had to part with its Vice-President, Mr. N. M. Pajnigar, late Superintendent of the Reformatory School at Yerawda; he passed out of the body into the Peace on December 20, 1921. He will not forget his old Lodge on the other side.

*
*
*

Dr. Weller van Hook has a short but interesting article in the *Messenger*, U.S.A. He says :

Signs of the early manifestation among us of the Great Teacher are already visible if we but look for them. It would seem probable that He will make an appearance little by little, considering the way He has chosen.

He says of Mr. Rogers, the General Secretary :

The executive head of the organisation has especial interest and skill in propaganda. Let all follow him now, in a mighty effort for the extension and perfection of Theosophic work in America. The organisation of the body is good; there are members and Lodges in a great number of population-centres. Let us press on until every town of any size has its representatives of the Divine Wisdom, ready to testify to the actualities of the commonly unseen worlds and their life . . .

Look up, not down; look out, not in; lend a hand! To look up is to aspire; to look out is to be selfless; to lend a hand is to be a channel!

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It seems necessary to repeat once more that no statements of opinions in the articles inserted in THE THEOSOPHIST must be regarded as mine, or as endorsed by me. The Watch-Tower Notes are, with very rare exceptions, written by me

when I am in India, and I always sign my articles. In practice, as well as in theory, I am in favour of free speech, and value diversity of opinion. Readers of THE THEOSOPHIST are supposed to be intelligent people, who form their own opinions. It is not part of my duty, as President of the Theosophical Society, to set myself up as a judge of other people's opinions, and to pronounce upon them, or to label them. Things may be stated as facts which I regard as mistakes, but in a general way I prefer to state my own opinions, leaving to others the same liberty. I hold myself free to express dissent from views with which I disagree, but, as a rule, in matters Theosophical, I only use this freedom where a line of thought or action is being pursued which, in my judgment, menaces the stability of the Society, is likely to cause widespread trouble, or when misstatements are made, supported by erroneous recordal of supposed facts. I have the duty of defending the Society against attacks, when those attacks may shake, or misrepresent, the fundamental principles of the Society.

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The para. in THE THEOSOPHIST, on p. 2, October, 1921, was not detailed enough to be accurate; for the three years, 1919, 1920, and 1921, I should have drawn Rs. 32,000 from the T. P. H. During 1919 and 1920, I wrote off payments of Rs. 19,000 due to me, receiving, at the beginning of 1919 and the end of 1920, Rs. 5,000. Early in 1921, I received Rs. 5,000; and, as I had paid income-tax in the spring of 1919, on Rs. 12,000, paying in advance in the queer Indian way, I took that as a payment for 1919, and claimed a reduction on Rs. 2,000 only, which I have never recovered. It was hopeless to claim return on the previous payments I had waived, but had paid on—I had thus received no payments due in 1920 and none in 1921 when I wrote the paras.—but I am glad to say that I have finally received, thanks to the improvement in business due to Mr. Kunz's care and ability, Rs. 6,000 for the year, and have

written off Rs. 1,000. So for the three years I have had Rs. 12,000, or Rs. 4,000—or £266—a year, and have written off Rs. 20,000. The matter is not interesting to anyone ; but, as the statement was not accurate, it was obligatory to correct it.

THE COLONEL

February 17th, 1922

A MERRY man—they tell—whose Jove-like beard,
True to conceit, mask'd to the very end
A jovial youth-in-age ; high Wisdom's friend,
Even as old friends should be—by use endear'd,
Familiar, warm and hearty ; one that fear'd
But to be fear'd ; whose lavish heart would lend
Its gold unask'd for weaker hearts to spend,
Nor interest seek, save that they should be cheer'd.
A merry man—why not ? True Wisdom's wage
Is counted not in coinage of sad looks :
She hath another reckoning for her books,
And pays in gladness.—He is on her roll
As one that blithely bore to green old age
Burdens that would have crush'd a sadder soul.

E. A. WODEHOUSE

The Forty-Sixth Anniversary of the T.S.

THE PRESIDENTIAL ADDRESS

BRETHREN :

I welcome you to our Forty-sixth Anniversary of the Theosophical Society, gathered this year in Kāshi, the sacred City of the Hindūs, in whose sacred literature is enshrined the Ancient Wisdom given to the Mother of the Āryan Race, often veiled in allegory and in symbol, but unveiled to those who scan it with the opened Eye of Knowledge. Much of this has been carried westwards in the emigrations we call the sub-races, sent forth from the White Island and the City of the Bridge, so that in their Scriptures we may find many of the priceless pearls of the Brahmavidyā. But we must never forget that one of the Great Ṛṣhis, the Masters, who stand behind the Theosophical Society, spoke of it as intended "to extirpate current superstitions and scepticism, and from long-sealed ancient fountains to draw the proof that man can shape his own future destiny and know for a certainty that he can live hereafter if he only wills" (*The Occult World*, p. 117, Ed. 1921).

Again we repeat our yearly invocation to Those who are our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality: "May Those who are the Embodiment of Love Immortal bless with Their protection the Society established to do Their will on earth; may They ever guard it by Their Power, inspire it by Their Wisdom, and energise it by Their Activity."

THE GENERAL WORK OF THE SOCIETY

The work of restoration has gone on, as those of our Brothers who were living in "the enemy countries" were permitted by the National authorities to re-knit in the outer world the riven bonds of Brotherhood. We have given their old places in our list to these countries, so that they are again inserted in the order of the dates of their foundation. Last year we had thirty-one National Societies. This year we number thirty-five. Ninety-six new Lodges have been chartered during the year.

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1921

1878	1	1893	344	1908	1,032
1879	2	1894	382	1909	1,125
1880	11	1895	401	1910	1,223
1881	19	1896	425	1911	1,329
1882	42	1897	487	1912	1,406
1883	88	1898	526	1913	1,483
1884	99	1899	558	1914	1,547
1885	117	1900	595	1915	1,578
1886	128	1901	647	1916	1,622
1887	156	1902	704	1917	1,677
1888	169	1903	750	1918	1,714
1889	199	1904	800	1919	1,784
1890	234	1905	860	1920	1,862
1891	271	1906	900	1921	1,958
1892	298	1907	958		

The countries vary in the date of closing their year, so the figures are never quite up to date, but the matter is not important, as each states its own year's progress.

The three countries that usually head the number of new members are the United States, India and England; the U. S. keeps its place at the head, with 1,459; England this year passes India with 716; India comes third with 615. Political unrest and excitement, with the revolutionary movement of Mr. Gandhi, have for the moment almost stifled the spiritual life of India. France has again made a considerable advance, and has admitted no less than 607 new members, almost excelling India.

BRANCHES AND MEMBERS

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in America ...	205	7,196	1,459	
2	" England and Wales ...	135	5,405	716	
3	" India ...	436	6,594	615	
4	" Australia ...	25	2,168	336	
5	" Sweden ...	33	969	229	
6	" New Zealand ...	24	1,380	88	
7	" The Netherlands ...	33	2,231	289	
8	" France ...	59	2,559	607	
9	" Italy ...	23	439	86	
10	" Germany ...	20	268	...	
11	" Cuba ...	29	734	131	
12	" Hungary ...	8	334	...	
13	" Finland ...	16	464	71	
14	" Russia ...	27	392	...	Report received, no details
15	" Czecho-Slovakia ...	7	1,129	971	Last year's figures
16	" South Africa ...	14	380	...	No report, last year's figures
17	" Scotland ...	22	772	81	
18	" Switzerland ...	11	237	37	
19	" Belgium ...	10	228	38	No report, last year's figures
20	" The Netherlands-Indies	23	1,510	144	
21	" Burma ...	10	206	16	
22	" Austria ...	14	611	118	
23	" Norway ...	14	384	52	
24	" Egypt ...	8	98	22	
25	" Denmark ...	6	360	45	
26	" Ireland ...	7	140	34	
27	" Mexico ...	18	380	128	
28	" Canada ...	22	863	146	
29	" Argentine Republic ...	16	342	105	
30	" Chile ...	11	224	82	
31	" Brazil ...	16	436	80	
32	" Bulgaria ...	8	209	75	
33	" Iceland ...	8	224	73	
34	" Spain ...	10	362	36	
35	" Portugal ...	8	...	...	No report
	Non-Sectionalised Countries ...	13	533	177	
	Grand Total ...	1,849	40,407	7,087	

An outstanding event, of world-wide importance, marked the present year. The World-Congress—decided on before the War, the place chosen being Paris—was held in that city on July 23—26 and closed on that date by a lecture to a crowded and distinguished audience in the great Hall of the Sorbonne, the subject being

“Theosophy” and the speaker myself. The Congress will remain a shining date in our annals, as Mr. J. Krishnamurti there entered on his public life of service to the great ideals of Theosophy, and, as Head of the Order of the Star in the East, presided over its Conference, and delivered a striking and inspiring lecture to a large audience on the 27th July. The Congress was attended by delegates from 39 countries, 19 of which were represented by their General Secretaries—the largest meeting of the General Council that we have ever had. A most delightful four days were spent in renewing old acquaintanceships and making new ones. A spirit of perfect cordiality reigned throughout, and the differences of Nationalities were not felt as hindrances to fellowship, but as giving a richer and fuller body corporate, whose citizenship was in the spiritual realm, whose common physical country was our whole world, to whom nothing that was human was foreign, a Brotherhood deep and real, a faint reflection in this mortal world of the mighty Brotherhood of Immortals. A word of admiration and of gratitude is due to our brethren of France, whose fine and practical devotion arranged every detail, and made the running of our first World-Congress as smooth and easy as though it had been an ordinary Annual Convention.

After the Congress, a Star Conference was held, and a few days were spent in other work. Then I started for a visit to Amsterdam and Brussels, returning to England for a week, and then leaving for India, while Mr. B. P. Wadia left for a longer European tour, visiting Belgium, Holland, Denmark, Sweden and Switzerland, lecturing in the principal cities, and arousing much interest by his valuable and impressive lectures.

The Theosophical Society, during the year, sustained a great loss in the passing away of the T.S. Vice-President, Mr. A. P. Sinnett, at a ripe old age. His name will long live by his contributions to our literature; and his steadfast loyalty to the Society, from the time he entered it until his death, is a shining example to every member. He lived through the stormy times of the Coulomb attack and the Judge secession, but he was never heard to say that he must leave the Society because others were foolish or weak. As an admirable portrait of him had been painted in oils by Mr. Hitchens, a well-known artist, I took the opportunity of securing it for the Society, and it is now at Adyar.

In the place of Mr. Sinnett I nominated as Vice-President Mr. C. Jinarājadāsa, not only for his great personal and individual

qualifications, but also because he is the figure known by his visits to more of our National Societies than is any other of our leaders. He has travelled so much, and lived so much in foreign countries, that the circle of his personal acquaintances is, I think, larger than that of any other except my own. From all parts of the world I have received letters of warm congratulation on his appointment, and to myself he will be a helper on whom I can absolutely depend.

My Publishing House in America, thanks to the initiative of Mr. B. P. Wadia—who, until larger duties claimed him, so efficiently worked up and carried on the book-publishing business in Adyar, and then in America—and to the good work of his friend, Mr. Craig Garman, was in good condition. Mr. Wadia's scheme, approved by me, to form an International Theosophical Publishing House, having proved abortive, I have therefore adopted the next best plan, of leaving Theosophical Publishing in each Section to the Sectional Officers as appointed by the Section, with such details of management as are required by the local laws to ensure that the Section shall have the control, and the publishing profits for Theosophical work. I am therefore transferring the business of the American Branch of the Indian T. P. H. to the American Section, and while in this and in another similar transfer the royalties will continue to be paid to the authors, the publishing profit will go to the National Society. The National Society is taking all the stock at cost price. The English business I have handed over to the 3 Secretaries and the 3 Treasurers of England and Wales, Scotland and Ireland, with the Manager of the English T. P. H., forming a Trust. The Indian House only remains in my hands; its profits will, of course, be very largely decreased by the new arrangements, and I shall wait for a time, to see how it develops, before deciding on its ownership. The General Council cancelled its previous resolutions and left it in my hands.

Let us turn to glance at the work of the various National Societies, so that we may be able to estimate the progress of the Society in each.

The UNITED STATES, I am glad to say, has largely conquered the unrest noted last year and had a harmonious Convention. Mr. L. W. Rogers has been re-elected General Secretary. Four whole-time lecturers are constantly in the field, and others give part of their time to propaganda work, in addition to the huge publicity given to Theosophy by the Society's 210 Lodges. A Publicity Bureau furnishes articles to magazines and newspapers, issues outline lectures for use in Lodges, and

publishes leaflets and tracts for gratuitous circulation. The Headquarters of the Society has been removed from Krotona, on the western coast, to Chicago, almost on the central line of the States, where a large Publishing House is to be established, printing editions of our books large enough to supply the growing demand. A movement is on foot with the descriptive name, "Hold-your-own-Hall," and the Lodges are vigorously taking it up. We are glad to welcome in our midst to-day our well-known American brother Mr. A. P. Warrington, whose long and devoted service to the Society in the United States marks him out as one of its most faithful and honoured workers. He is now taking a well-earned rest, to strengthen him for renewed duty in his native land. We are also glad to welcome with him his loyal colleague and fellow-worker, Miss Marie Poutz, whose unceasing and unobtrusive service to students, in close connection with myself, deserves my cordial thanks, and has won her well-deserved gratitude and trust.

The T. S. in ENGLAND and WALES reports thirteen new Lodges chartered during the year, but three Lodges ceased to exist. Of new Centres also there were thirteen, and none has dropped away. I had the pleasure of visiting England and Wales in the summer of this year, and received an unprecedented welcome, for which I return my grateful thanks. Mr. Baillie-Weaver, the General Secretary, after six years of strenuous and successful work, resigned office, and was succeeded by Major D. Graham Pole. A presentation of a large number of valuable books was made to him, and mine was the fortunate hand to offer them to him, in grateful recognition of his most valuable work. The Annual Convention was remarkable for the numerous attendance of delegates to the World-Congress, who took the opportunity of halting in London. Much propaganda work was done, largely helped by Mr. B. P. Wadia (India), Mr. Rogers (U. S. A.), Miss Murchie (S. Africa), and Miss Christie (New Zealand), while Miss Clara Codd, as ever, was a host in herself. A noteworthy feature of the work has been the invitations from outside organisations to Theosophical lecturers; and interesting proofs of the ever-widening international character of our work were a reception given to Chinese students that they might meet friendly Europeans, and the receipt from the T. S. Lodge, Shanghai, of Chinese Theosophical pamphlets for distribution to Chinese students in London.

In INDIA the violent and aggressive character of the Non-Cooperation agitation has much hampered Theosophical work. But this

on the other hand, has received a great impetus in the South, by the accession to our ranks as a lecturer of Sir Sadasivier, late Judge of the High Court, Madras. He has long been a most devoted Theosophist, but it is not often that a Judge, on retiring from his profession, travels through the towns and villages, lecturing on Theosophy in the vernacular. The Section has also profited by the help of foreign speakers, such as Mr. Knudsen, Dr. Wright, Mr. van der Leeuw, Miss Pagan and Mrs. Jackson.

AUSTRALIA records a net gain in membership of 179, 76 more than in the previous year. Mr. Chappell's health is failing, I regret to note, for he has rendered long years of useful work. The General Secretary mentions the formation of a League called "The Loyalty League," and very rightly regrets part of its third object, "the investigation of the *bona fides* of individuals or institutions claiming recognition from the T.S.". This self-appointed duty of judging its neighbours is likely to lead to plenty of gossip and evil speaking. The League has of course no connection with the Theosophical Society, which is in no way responsible for it or for any of its proceedings. We trust that few members of the T.S. will take part in such unworthy work. There is going on a most unfortunate outburst of sectarian hatred against the Liberal Catholic Church, which is being attacked with extraordinary bitterness, and with complete forgetfulness of the Theosophical principle that religions are ways to God, and are to be treated with respect. Needless to say that my Brother Leadbeater—whose health is wonderfully restored—is doing priceless service in all branches of the Masters' work, and reports come of the increased life felt in the various lines of his unceasing activities.

Propaganda work is very prominent in SWEDEN, and no less than seven books by Bishop Leadbeater, Messrs. Arundale, Wood and myself have been translated and published.

NEW ZEALAND has had a quiet and workful year, and a visit from Bishop Wedgwood is recorded with much pleasure.

Mr. B. P. Wadia presided over the NETHERLANDS Convention this year, and he returned to them later in the year, when he held a Summer School, and lectured in different towns for ten days. A new Publishing Society has been established. It is significant of the reasonable nature of our Dutch brethren, that the foundation of the Liberal Catholic Church in Holland led to "no difficulties between the Church and the T.S.".

FRANCE contributes 8 new Lodges to our strength, and has now 2,559 members. The report mentions visits from Mr. Jinarājadāsa and Mr. Wadia. The Roman Catholic Church has shown much hostility during the year, but this has helped progress by drawing attention to Theosophy, and a fine lecture by M. Chevrier, entitled *The Church and Theosophy*, was much appreciated and has sold well. I have already mentioned the World Congress in Paris.

ITALY has much revived, and the Lodge at Trieste has been carrying on a vigorous propaganda; it has also started a Theosophical School for little children, the first of its kind in Italy, and has created an unsectarian Committee for the social uplift of the people, physically as well as morally and mentally.

GERMANY has sent in its first regular report since 1913, and gives an interesting summary of the intervening years, and the trials through which it has passed. Dr. Hubbe-Schleiden died in May, 1916, and inflicted a very serious loss on the T. S. The War deprived it of many of its members and paralysed its activities, and no Convention was held for five years. Various troubles supervened, and two fractions claimed to represent the T. S. Under these circumstances, I proposed a Constituent Assembly, and appointed Mr. John Cordes as my Agent. This met on September 3 and 4, 1921, and Mr. Cordes, who, having called the Assembly, resigned his authority into its hands, was unanimously elected as Chairman. The feeling prevailing was harmonious and 19 Lodges were represented. Sixteen voted for Herr Axel von Fielitz-Coniar as General Secretary, and the remaining 5 votes were divided. Peace was thus established, and I earnestly hope that progress and prosperity may be with the reconstituted T. S. in Germany, which is restored to its old place (No. 10) on our roll.

CUBA tells of many difficulties, but is, as ever, bright and strong.

HUNGARY sends an interesting report, which begins with the touching statement that in 1914—1915 they sent letters in three different languages to all the Sections of the T. S. "asking them not to forget, but to try to keep up the brotherly love that binds us together, even through the trials and horrors of war, and that we should on our side do our very best not to allow any antagonistic feeling to get the better of us, that so we might work together to prepare the forming of the nucleus of Universal Brotherhood, one of the great Objects of the Society". That noble wish has been fulfilled; one of the

first messages to Hungary went by Dr. Haden Guest in the early days after strife had ceased, carrying help to the stricken people. Hungary now fills again her old place on our roll (No. 12). During the War, the members sent out to their soldiers postcards bearing Theosophical sentences, and the soldiers so much appreciated them that they sent them on to relatives and friends, thus helping to spread Theosophical ideas. In the season of 1915—16 they held thirty-two meetings, and twice a week meetings for propaganda. *The Voice of the Silence* and *At the Feet of the Master* were translated and published, and the circulation of their magazine actually increased. Similar activity continued in 1917—18. The two next years were very sad ones in Hungary. The magazine stopped, though some meetings were held. Great gratitude is expressed for the visits of English helpers. Now the Society is in happier days, and sends the message of its faith :

I believe in one God.
 I believe in the Fatherland.
 I believe in the Eternal Justice.
 I believe in the Resurrection of Hungary.

I cannot but think that the "Hungarian Master" has been with His people during their terrible trial, and will now help in their "resurrection".

The long-continued difficulties in FINLAND, owing to the National particularism which thinks more of the Finnish contribution to Mysticism than of the Universal Theosophy, led, as recorded last year, to a separation under our brother Pekka Ervast. The details concern only Finland; the general lesson is: "Do not specialise to the extent of ignoring the Universal, and so separating yourself from it."

CZECHO-SLOVAKIA (late Bohemia) has worked on during the War, and has now rejoined the Mother Society, and sends a most encouraging report of progress. It resumes its old place on our roll (No. 15), and we heartily congratulate the brethren on their steady and successful work. I had the pleasure of meeting the General Secretary at the World Congress, and of seeing him in his seat in the General Council.

No report has been received from S. AFRICA.

SCOTLAND records, as ever, steady and successful work. The National Society is one of those on which we can always depend.

The difficulties in SWITZERLAND were solved by attaching three Lodges directly to Adyar; and, thanks to the powerful intervention of

my younger Brother, J. Krishnamurti, the two groups are working harmoniously together, and the promise for the future is good.

The NETHERLANDS-INDIES sends a good report, and is spreading Theosophical ideas in all directions. There are five vernaculars, as well as Dutch and Chinese, and the work of translation is consequently very heavy. Lodges are now organised according to languages. Most of its work will be found under "Subsidiary Activities".

The report from BURMA shows little done, but there is much of promise for future work, and we look forward with hope.

AUSTRIA sends a long and interesting report from the pen of its devoted General Secretary, Herr John Cordes, but it is one which it is impossible to summarise. It tells of trials many and great, and offers profound gratitude to the very many who sent help in the time of bitter need. It closes on a note of hope, in which we all most cordially join. It is restored to its old place on our roll (No. 22).

DENMARK has suffered from the long illness of its earnest Secretary, Countess Bille Brahe Selby, and has only six Branches, owing to Iceland forming a National Society of its own. I have not withdrawn the Charter, as we hope to see some additions in the coming year.

IRELAND has naturally little to say for itself, under the terrible conditions through which it has been passing. Still, propaganda has been carried on, and has brought in 34 new members. The Society held its first National Conference in May. I earnestly hope that Theosophy may light the difficult path of the new Free State, and may guide it to prosperity and peace.

MEXICO has made steady progress in organising itself, and has circulated much propagandist literature. Two public libraries give strong help in spreading Theosophical ideas. I have good hopes of this infant Section.

CANADA sends a record of its work since the establishment of the Section in November, 1919. I regret the unfriendly tone of the comments on the General Secretary of the U.S.A., as to the transfer of members, and the absence of any thanks for all the help given during the years through which members, living in Canada, were reckoned as members on the U.S.A. roll, but I do not feel justified in omitting them. Party spirit runs high in North America. A word of thanks, however, is given to Mr. Rogers. We hope that the great independence of

thought claimed will grant the same right of individual judgment to others, and not degenerate into intolerance.

From ARGENTINA a very late report has come, showing a gain of one Lodge and of only four members during the year, though 105 new members came in—I expect they added last year's 98!

CHILE is working with great unity and enthusiasm, all the Lodges co-operating with Headquarters. Eugenio Morisot has passed away, a most faithful worker, and his loss will be keenly felt.

BRAZIL is going on quietly. It proposes to hold a Congress of Religions professed in Brazil in September, 1922, and it advocates the use of Esperanto, as tending to the Brotherhood of Nations.

NORWAY sends a report saying that the work is continued steadily, and they formed one new Lodge. The number of members is 384. Propaganda is being carried on with public lectures, and the General Secretary has gone to different places outside Christiania.

BULGARIA sends a brief report of steady, quiet activity in propaganda by lectures and publications. It notes the formation of a Lodge consisting wholly of Russian refugees. The lectures in Sofia are systematised in a High Theosophical College, into a full course, entitled, "Theosophy as Philosophy, Science, Religion and Arts". Other Sections should note this. The course comprises 169 lectures. It is noteworthy that, in the Government University, three new professors started their lectureship work with a lecture attacking Haeckelian materialism, hitherto triumphant in Bulgaria's highest educational institution.

From ICELAND we receive the first report, and a short sketch is given, beginning with its first Lodge in 1912. It has now 224 members out of a total population of less than 100,000. It has lost one of its best men by the passing away of Professor Jón J. Adils, Ph.D., who had done excellent work. It publishes an Annual, *Jólábladid*, and a typewritten magazine, *Gangleri*, every month except those of the summer.

From SPAIN comes a good report, reviewing slightly the past and depicting the present. A summary of the work of Lodges is given. At Madrid "the great polygraph, Don Mario de Luna," is an outstanding figure, and "his brilliant and attractive oratory has succeeded in awakening the interest of the intellectual world in our doctrine". He is also a prolific writer, and a new Lodge is to be formed in Madrid as a result of his labours, and a magazine is to be published. We have great hopes that under the guidance of the new

Secretary, Señor Don Julio Garrido, the young Spanish National Society, of which the seed was so bravely and wisely sown by the pioneers, will reach strength and prosperity.

Our youngest Section, PORTUGAL, has not sent in a report. Nor have I received any from the unsectionalised countries.

There is nothing special to chronicle as regards the Lodges called last year "The T.S. in the Wilderness," except that Isis Lodge disappears into the T.S. in Portugal. But we have to add a recognition of the specially good work done by the Saturn Lodge, Shanghai, a most active and successful body, which is attracting Chinese thought to a study of the WISDOM, known to it in ancient days, but somewhat dimmed in the present.

SUBSIDIARY ACTIVITIES

Education

Educational work bulks largely in the Subsidiary Activities. The fifth Annual Report of the THEOSOPHICAL EDUCATIONAL TRUST in Great Britain and Ireland is, as always, an interesting and inspiring record. An International Congress on Education was held for the first time, and was fixed at Calais; the reports are published under the attractive title of "The Creative Faculty of the Child". A new body was started—the New Education Fellowship—for those who, while at one with the pioneers educationally, do not "accept the Theosophical background to these principles," as Mrs. Ensor neatly puts it. Mrs. Ensor remains the indefatigable Secretary, and Mr. Baillie-Weaver, as ever, is devoted to the work and of the greatest help.

Miss Orr is doing remarkably well as Superintendent of the OLCOTT PAÑCHAMA FREE SCHOOLS—one of the most exacting offices in connection with the T.S. She has introduced the Boy Scout Movement into the schools, with remarkably good results, and the children enjoy the work immensely. Besides, it puts them on a level with boys of other communities, and this makes for self-respect.

The MUSÆUS COLLEGE AND SCHOOLS sends its thirtieth report; it comes from Sister Mary, who has charge of the work while Mrs. Musæus Higgins is taking a much needed rest. The number of pupils in the 4 schools has risen to 400, and two fine buildings have been

put up at a cost of Rs. 22,000. In the final examination for teachers 25 passed out of 26 candidates from the Training College, and are now appointed as Head Mistresses of Buddhist Girl Schools opened by Colonel Olcott. Mrs. Higgins's long years of uphill and strenuous work are being crowned with success.

The GALLE THEOSOPHICAL SOCIETY has incorporated itself, apparently for educational work only, as it mentions nothing else in its report. It gives an interesting account of the Mahinda College, Galle, where Mr. Woodward worked so splendidly from 1903 to 1919. After his leaving, things went less well with the College, and the Society appealed to me to spare Mr. Pearce as its Principal. I have done so, though he is a very serious loss to the Scout Movement here. He will, I am sure, be invaluable as Principal.

The NETHERLANDS-INDIES is doing much educational work, and has a College recognised by the Government as of the highest standard.

FINLAND has started a "Lotus School" at Helsingfors.

THE LEAGUE OF PARENTS AND TEACHERS sends in its sixth Annual Report, which shows considerable extension of work.

MR. ARUNDALE'S TOUR. I may mention here, though the Society for the Promotion of National Education cannot be classed among our Subsidiary Activities, that Mr. G. S. Arundale is emphatically one of them. He has been working incessantly for over seven months, travelling all over India, lecturing on Educational Ideals everywhere, explaining methods with the help of lantern slides, and collecting money for the S. P. N. E. to carry on its educational work. It has been a magnificent piece of educational propaganda, and he has won thousands to nobler views of their duty to the young, in spite of the virulent opposition of Mr. Gandhi's blind followers.

The reports of the ROUND TABLE show that the Order is established in fourteen countries, and the Paris World Congress drew much attention to it, rousing considerable enthusiasm, in consequence of which people of many other Nationalities were drawn to it. An interesting event was the Pageant carried out in Hyde Park on the League of Nations Day, in conjunction with "The Citizens of To-Morrow". The Chief Secretary's report gives a bird's-eye view of League activities. A special report comes also from AUSTRALIA. NORWAY mentions the establishment of a Round Table.

Reports come from the most earnest and capable Organising Secretary of the European Federation of the THEOSOPHICAL ORDER OF SERVICE, Mr. Arthur Burgess, and from England and Wales, which is his special field of activity. It is taking on a very wide range of work, and we may specially note the Braille League, and that of the Servers of the Blind.

I have not received reports from the Order of the Star in the East and the Order of the Brothers of Service in time to mention them here.

HEADQUARTERS

I must record the unusual fact that we have a quite respectable surplus this year. It is due to unexpected donations, amounting to Rs. 13,908-1-0. The principal item is a legacy from Mr. McDowall, of which Rs. 3,000 was assigned last year to Adyar. We have a surplus this year of Rs. 8,836-1-3, which, added to last year's Rs. 1,679-15-9, enables us to begin the new year with a balance of Rs. 10,516-1-0. Our garden this year has given us an increase of 50 per cent, and I hope this may increase. The Library, on the contrary, shows a deficit, and we have only received for this in donations, this year, the very small amount of Rs. 80. This is really distressing, when it is remembered that our Library has a collection of Upaniṣhats unrivalled in the world, and a number of rare and valuable Oriental books; our MSS. are copied for other libraries, and we occasionally lend one to reliable persons who desire a copy. I cannot but think that if it could be more popularised in the world generally, we should find that it would be much more valued. We have had from time to time visiting scholars, for the purpose of studying books in the library, and whenever a scholar of wide repute desires to come, we offer him the use of the library, and let him live at Adyar, although he is not a Theosophist. It is only right that we should treat these as guests, and let them carry our goodwill to other countries, and speak about us.

The T.P.H. has been recovering during the past year, thanks to the most efficient work of Mr. Fritz Kunz, admirably seconded by Mr. Rajarama. Mr. W. D. S. Brown continues his most helpful work in editing THE THEOSOPHIST. Miss de Leeuw took charge of *The Adyar Bulletin* during the year, and was, as ever, most competent; she has now gone on a much more than earned holiday, to her mother in the United States,

and Mrs. Charles Kerr has resumed her work on the *Bulletin*. Mrs. Gagarin has also gone on a holiday, as well deserved as that of Miss de Leeuw. Mrs. Adair is with us, ever helpful, and Mrs. Stead has returned to us. We have many visitors this year. I can say nothing more of my old helpers than that they grow more indispensable every year. Mr. Aria has been doing double work, as Mr. Schwarz has been travelling in his native land, accumulating fresh vigour for his return in early March. The admirable Brothers of Service have done nobly through the year. Mr. and Mrs. Cousins have joined us, Mrs. Cousins, like Miss Bell, taking many flights for propaganda purposes. Miss A. J. Willson is home again, and is a great help on the student side of T.S. work, and the return of Miss Burdett restores to me my capable Private Secretary. Our new Vice-President is taking up very useful superintendence here, and, with his clever and delightful wife, is a great comfort to a hard-worked President. The home-coming of the two brothers, Krishnamurti and Nityanandan, have brought an access of new energy, and the first-named is taking up his new duties with much vigour and force. Mr. D. K. Telang continues to manage *New India* most capably, and Mr. Natesan does his share of the sub-editing work—a very heavy job—with the reliability which is his prominent characteristic. There are some young men, shaping in promising fashion. A great gain to me in the co-operation of an experienced and level-headed Assistant Editor, on whom I can throw some of my work. Mr. Ross's cartoons give a useful running commentary on current events, and arouse, as is natural, much praise and resentment in political circles.

CONCLUSION

Friends, that is the brief report, travelling over the enormous amount of work that has been done during the last year. On the whole I think the Society is in a very healthy state. There is a good deal of difference of opinion on matters of doctrine, and I think that is a very healthy sign. Unless we have differences of opinion on matters of doctrine, we shall inevitably become a Church or a sect. It is not our business to become either, for we are a society of students, and if all students agree there will be a very poor advance. We test all new thought, and follow or reject it, as it affects our own intelligence. We do not want to remain stationary, but to welcome new thought, while

we examine it. We want individual thinking; we want that every member, as far as possible, should study the great truths of all religions, should use his own intelligence to judge of their value, to follow them or not to follow them. We must remember that conscience is the inheritance of our past. All problems that we have often met with, all doctrines in religions to which we have belonged, in all these our conscience is likely to speak, because it has had experience of them. All our past experience comes out piecemeal as what we call conscience. But the very worst thing any human being can do is to take the conscience of another as his guide instead of his own. It may be that the other man's conscience is much more developed than is his. But how is it going to develop *his* conscience? Only as he adds to it new experiences of his own continually, can it become more of a self-realisation than a hearsay-instructed conscience, which may be more accurate about certain facts. You may remember the story of an English Archbishop, Archbishop Laud, I think, but am not sure. He made a very sensible remark. A Puritan, brought before him for punishment for difference of opinion on religion, said that he was following his conscience. "Yes," said the Archbishop, "that is quite right; but take care that your conscience is not the conscience of a fool." That was a little rough, but there is a great deal of sense in it. People think conscience is the voice of God. It is nothing of the kind. It is the voice of past experience, and if we have not been through previous experience of it, a thing does not touch our conscience at all. Following conscience is everybody's duty. If you are going to try to be set firm in every thought and belief, you only create a fossil instead of a growing life, and this not only in what we may call matters of fact. We are very often much mistaken as to what we think to be a matter of fact. We cannot help it. We do not see all of the truth, any one of us. We are not big enough. If we could see the whole truth, even about our own world, we should be Masters. We should not be here, walking and talking in the ordinary way. We may see what by itself is a fact, but we do not see it in its relations to other facts. Take an illustration. There is a great picture with a cover over it, and I make a hole in the cover, you see a little bit of the picture, a blue patch and nothing more. You will be quite right as long as you say: "I see blue," provided you are not colour-blind. But even in that, if you go into shades of the colour, you may be wrong, because it is surrounded by other

colours which affect it. You might think that it is a bit of the sky, or sea. It might be one of the colours of a snowy peak when the sun rises. It might be the blue of a human eye, or of a woman's dress. Under these circumstances, if you will apply the parable to people and facts, you will realise that what you see as a fact, if accurately observed, is a truth, but it has relation to other facts that must be known, before you are able to generalise about the truth. Also your standard makes a difference. If you look at the lower plane from the higher plane, the difference of your judgment from that of the standpoint of the lower will be marked. The higher is like one standing in the centre of a circle, and the other is like one standing on the circumference of the circle. You may look centrally from any intermediate point of the compass, and you may have to walk in an opposite direction to reach the centre. From the south you must walk towards to the north, and from the north you must walk towards the south, till you come to the same point, the centre, you are going towards. So the expansion of consciousness is a new revelation of fact. I have found that out so often. There is always something to learn, something to study, some goal to aim at. I thoroughly sympathise with H. P. B.'s view that the great joy of Theosophy is that you are always discovering something new. As to that there is no end, for He, the Supreme, is infinite.

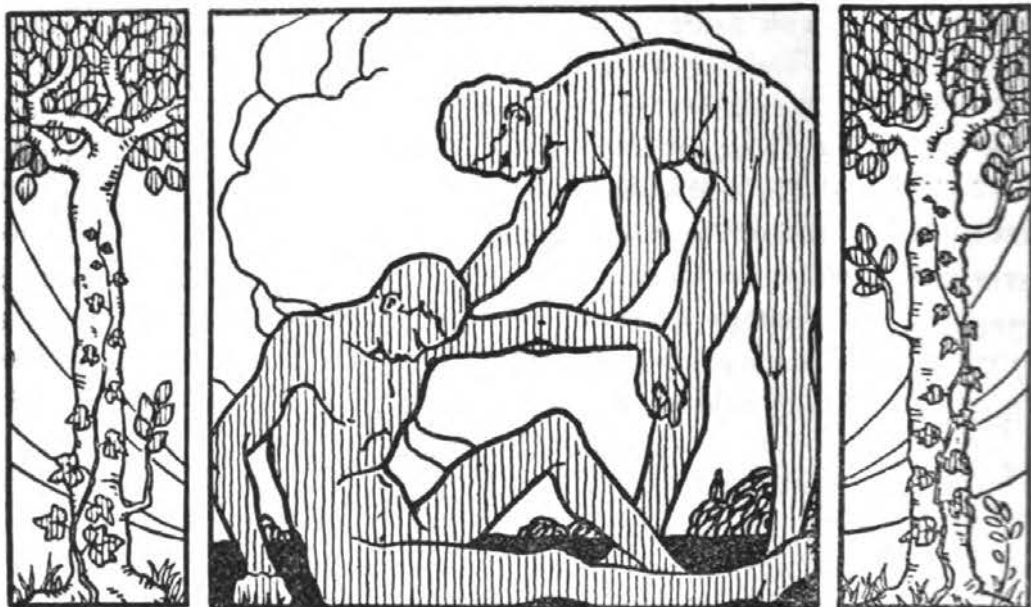
Friends, I should be behaving very badly in this first Convention after my re-election for the third time as President of the Theosophical Society, if I did not say in this address, which will go to all our Sections, and directly to you as physically representing the whole—if I did not say most gratefully a word of thanks to those who have placed me once more in this most responsible position. Perhaps I feel the responsibility more than the position. Colonel Olcott used to say: "I would rather be the President of the Theosophical Society, than I would be the wearer of an Imperial Crown"; for, after all, to influence men's minds is more than to control their bodies. To be able to send out through the revelations of the Society new views of truth, new possibilities of practice, new thoughts about the Great Ones who guide us, new gratitude for the help that always flows into the Society—certainly to belong to such a Society and to be sufficiently trusted by it to be for the third time its representative is a matter for gratitude, but far, far more a matter for humility. There is but one Worker, one Thinker,

one Feeler, one Doer. What can anyone do, save to try to purge out of his nature everything that is an obstacle to the clear passage of that one Will, that one Wisdom, that one Activity? It is not we who work, it is God, Īshvara, who works in us, and even all that we can do is not ours. The little we have is His, and we can only give Him of His own; the little that we can do is so to purify our nature, so to control our lower vehicles, so to realise the Reality and disregard the unreality, that that Great Will may flow through us unchecked to the whole world.

And one thing I will ask you to take away with you from this our Convention meeting. We are standing on the threshold of a New Age. We are beginning the building of the foundation of the New World—or rather, we are the workers who are gathering together the materials for the building, to help the great Master-Builder in His building that part of the Temple of which the Great Architect has drawn the Plan. The Lord Vaivasvata Manu has His part of the Plan, and the coming world is the sixth department in that Plan of the Fifth Age. We can gather stones, we can bring the lime and the sand, and make the mortar, and prepare the tools for Him who lives in the far-off Himālaya—He who is the World-Teacher, and not the Teacher of India alone, but the Helper of every religion in the world, He who is the successor of the Lord Gauṭama Buddha, He who is the Teacher in the Great White Lodge, the Teacher alike of Devas and of men. It is He who will hear the striking of His hour, which will bring Him again amongst us, bring Him amongst us to work physically here, as He has done before, and as His mighty predecessor did so many times in the far, far-off past that lies behind us. To that we are looking forward. Let the note which strikes for His Coming be struck also by us by our perfect devotion, that the world may be made ready to receive Him by our labour, that the obstacles may be cleared out of the places which His blessed feet shall tread by our zeal, by our obedience, by our love, by our desire to serve Him and to be like Him, so that we may serve Him better.

That is the work of the Theosophical Society. To that it is pledged, for that, consciously or unconsciously, every member of it is more or less working, and the great Lodge has turned in that direction; the forces of the Hierarchy are pouring through our Society, in order that the world may be changed for the coming of the Teacher. That is our mighty work, that our wonderful privilege. How many millions of men and women in former ages have longed to see the World-Teacher

when He came into the world, but were born either too early or too late. We have welcomed Him in other forms, served Him under other names ; we stand ready among those who are prepared for His Coming. If we worship Him with hearts purified and thoughts purified, if we make every sacrifice, striving to be pure, then we shall greet Him, when, in the words of the ancient seer : "The Lord Himself shall descend from Heaven with a shout, with the voice of the Archangel and the trump of God" ; and He will come in love, He will come in power, He will come as inspiration for a new civilisation and the building of the new internationalism. Let us get rid of prejudice, let us get rid of bias, and cultivate the feelings of love and hope, which are the shadow cast before of His Coming ; and then, when His feet stand physically among us, we shall not be ashamed to welcome our Lord.



Brotherhood

MACBETH: THE MILITARIST

A STUDY IN PSYCHISM AND KARMA

By ISABELLE M. PAGAN

(Concluded from p. 345)

IN the older versions of the story the three weird sisters that Macbeth encountered on the blasted heath were dignified and mysterious personages, more like the Norns or Fates of the older Faiths—Present, Past and Future, the three who hold the threads of destiny. Was it Shakespeare or the King who first thought of changing them into witches?

Almost certainly the latter, who had specialised in the study of black magic, and even wrote a book condemning it. Like many Highlanders, he had experience of psychical impressions, and on the day his hapless mother, Mary of Scots, met her fate upon the scaffold, he had been startled by the apparition of a bleeding head beside him. The poorer witch scenes in *Macbeth*, rarely acted, and requiring good choral singing to carry them through, were probably translated from his own verses; even yet, Hecate, the angry Queen of all the witches, lapses into Scottish phrasing when she says she's "for the air"; and the jingling measure of these lines is utterly unlike anything Shakespeare ever wrote. The scene with Banquo, the cauldron scene, and the opening witch lines, show the poet's hand quite unmistakably; and, apropos of them, some points of interest to occultists fall to be noted.

The power of the spoken word to create psychic conditions, good or bad, is realised by all who have made a study of magic, black or white. Thoughts fulfil themselves, and are strengthened by actual expression, and especially by rhythmic expression, with the addition of movement and music. It is on the knowledge of these processes that church and temple rituals are built; and Spiritualists are well aware that, if they want a séance that is really worth while attending, they must attune themselves and purify the atmosphere, either by really concentrated, prayerful thought, or by the singing of hymns. A knowledge of the relative values of words and the power to distinguish essentially sacred from secular music is part of the proper training for the priesthood, giving to it some of those "keys of heaven and hell" about which we have heard so much. Certain vibrations calm a troubled soul. Others increase its miseries tenfold. Browning's "Abt Vogler" tells us of the wondrous palace that was reared by the notes of his organ, and the presences invoked in the building of it; and the meaning of

the poem is doubled for Theosophists since the publication of Mr. Leadbeater's book, *The Science of the Sacraments*, with its interesting illustrations of the temple built for the Angel of the Presence by the ritual of the Mass. The anathema or ritual curse has been a rather cruel weapon in the priestly armoury all down the ages; and a wholesome tendency to revolt from anything of that kind was shown when Britain decided during the war to drop the second verse of her National Anthem, confounding the politics of her enemies, and to retain only the constructive and upbuilding verses. The other extreme was reached in the German "Hymn of Hate," and the *Gott strafe England* practice; and the harsh notes of the Prussian war trumpet were most scientifically chosen for their psychological effect.

Considering the kind of rhythmic repetition that prevails in *Macbeth* it is not surprising that actors and stage managers consider it unlucky! In one well known touring company of Shakespeare players, the luckless wight who even quoted it in the dressing-rooms was promptly turned out, to go through quite a little ritual of contrition and apology ere he or she was re-admitted.

" Double double
Toil and trouble
Fire burn and cauldron bubble "

seems to be a fairly efficient mantram of some kind—often fulfilled to the letter. Double toil, extra trouble, doubling of parts, loss of properties or costumes, injury to scenery by fire, are noted as recurrent when *Macbeth* is on. Sometimes the mishaps are trifling; but I have known them run to a broken limb and complications; whereas, in producing the play as lecture illustration without these witchcraft scenes, there was no exceptional epidemic of accidents. I wonder what went wrong on that first Northern tour to make the author lay it aside so long?—for its earliest recorded English production is

in 1611. He had used the witch theme earlier in his works, making the Duchess Eleanor in Henry VI pry into the future with the aid of a witch who goes into trance—or simulates it, for the scene gives the impression that the author writing it had little faith in the possibility of such exploration of the unknown. However, the attitude of King James to wizardry of all kinds made contemptuous treatment of the subject impolitic by the time *Macbeth* was written; and so the matter had to be gone into much more thoroughly. The result of study and enquiry certainly was not inspiring—it seldom is!—for if, as is here contended, the play was written about 1600, it, and not *Hamlet*, marks the poet's plunge into the despondency which lasted on throughout his recognised *dark period*, referred to by him in *The Tempest* as the years when Ariel was bound, imprisoned by that wicked witch whose description, "bent into a hoop," recalls the "Boyg" or "Bowed One," the spirit of depression that Ibsen's Peer Gynt finds the worst foe of all.

Any enquirer who experiments with the formulæ of black magic is liable to have his nerves upset, unless armed with a thorough understanding of the forces called into play and the right conditions for their control; and recurrent depression—sometimes, as in the biblical instance of King Saul, running to obsession—is a tolerably frequent result of such dabblings. Shakespeare's experiments in that line came to him as part of his artistic work, at rehearsals and performances; but they would exercise a jarring and discordant influence upon his sensitive subtler bodies all the same, reacting on the physical probably in the form of sleeplessness and other woes; for he was building a bad atmosphere with all the power of his imaginative genius, and, in the light of psychical research to-day, his cauldron scene may be described as scientifically accurate. Before Macbeth enters the cavern, the atmosphere is already prepared by the weird chanting and incantations of the witches,

who continue their gyrations and circlings even after he arrives; and, as he stands watching their movements in a state of nervous tension, acting against his own conscience in appealing to them at all, he is in a peculiarly fit condition to receive hypnotic suggestion, and see his own fears or wishes take shape before him.

Doctors who prefer hypnotic suggestion to sleeping-draughts, frequently ask a patient to watch a fan or mirror revolving, when arranging the necessary conditions for suggestion, and in Ibsen's *Emperor and Galilean* Julian's visions are prefaced by his being asked to watch Greek dancers moving in the background, after he has spent the night in prayer and fasting. Similar effects have been obtained in the more prosaic surroundings of a lecture hall, and in less poetic ways, as has been well described by Baron du Potet in his *Magie Dévoilée*, published in 1840. In lieu of a cauldron, a circle of dense black was made upon the parquet floor with charcoal and filled in, the audience watching silently, in expectation of visions to follow. Of three people among those present asked to gaze into it, the first saw a vision of his dead mother, and wept with sorrow when awakened once again. "Why did you wake me when I was so happy?" was his wail. The second saw tiny forms dancing round in a circle, their arms entwined, and forthwith began to imitate the dancing, shouting with laughter till the whole audience was convulsed with mirth. The third—presumably a nervous subject—saw a hideous head rise up gradually, followed by a gigantic body, the sight of which caused him an extreme degree of terror.

In somewhat similar fashion Macbeth has his psychic faculties aroused, and his visions are all in harmony with his desires and fears. A convinced militarist, he wants to be told to be "bloody bold and resolute," and the advice is given. He has brooded over the possibility that Banquo's descendants may

fill the throne, no son of his own succeeding ; and he sees them in endless procession, stretching out until "the world's end," as the old Scottish MS. has it. There may be errors in the plays of Shakespeare about other matters—history and geography, the legal procedure of distant lands, or the pronunciation of old Roman names—errors that no scholar would commit ; but in all that concerns our inner consciousness and its experience, his intuition leads him absolutely right. His ghostly visitants appear just where and how the skilled psychical researcher would expect them to appear. They are usually seen by people who are physically exhausted, fasting, or in a state of highly strung expectation which keeps the physical senses quiescent and lets the dream-world have a chance to show.

Thus, in *Macbeth*, when Banquo is assassinated on his way back to the castle after hunting, he leaves his body lying in a ditch and goes right on to take his place among the guests, bowing to his host in apology for his tardy appearance. Most probably, though aware of being attacked, he was quite unconscious of having actually been killed. Our Theosophical literature tells us that a man who dies from mischance in full possession of his bodily strength may easily fail to realise just what has happened, and, if engaged on absorbing business, just continues it—the soldier carrying on alongside of his comrades for quite a considerable time after his death, and the mountaineer achieving the desired heights while his body slips down deeper into the crevasse. If they retain the etheric body, which, however filmy, is physically sensitive, they can still hear and see on the physical plane ; but their speech is quite inaudible to us,¹ and telepathy is their best and most natural means of making their presence known. Macbeth's retainers and noble guests are already feasting and far too

¹ Sir Oliver Lodge's son Raymond describes his efforts to *shout* to his living relatives whom he could see and hear when clad in the physical body, and their entire unconsciousness of his presence.

much absorbed in physical enjoyment to see anything. But Macbeth himself, already aware that the crime has been committed and acutely conscious of its possible consequences, cannot eat, and has to be admonished by his wife before he shows the ordinary courtesy to his guests. Approaching the table, highly strung and fasting, he nerves himself to speak of the dead man, hypocritically regretting his absence—and then, seeing him in his place at table, orders him out of the room, his tense and disordered fancy tricking him out in grisly guise, with the score of gaping wounds of which his brutal murderer had boasted just a little while before. The astonished Banquo goes—but, summoned back, appears again, and his host collapses in wild hysteria, his nerve all gone; finally he breaks up the banquet, no doubt very much surprising the ghostly visitant, who courteously withdraws a second time, just before the Queen in deep distress begs *all* the guests to go.

No one who saw the London Lyceum production of some thirty years ago will ever forget Miss Ellen Terry's wonderful rendering of that scene—her gracious courtesy as hostess contending with her anguish over her husband's lapse; and Sir Henry Irving's tremendous pause, after the last retainer had gone, gave extraordinary value to the words that showed the guilty monarch's mind still occupied with thoughts of Karma. Earlier in the play he has shown his knowledge of the Law in his reference to the fact that :

This even-handed justice
Commends the ingredients of our poisoned chalice
To our own lips.

That was one of the thoughts which made him hesitate to keep his oath; for, theoretically anyhow, he knew it to be true to say that "we still have judgment here". Now the horror of the full realisation is upon him;¹ yet all he can do

¹ "It will have blood, they say. Blood will have blood."

is to brood over the efficiency of his spy system and plan more and more murderous acts of cruelty,¹ somehow feeling it impossible to avoid them, going onwards as a man doomed to do evil, scarcely even hoping that good may come of it. Later, his early fears have been fulfilled as to the loss of sleep. He has become a victim of insomnia—a recurrent theme in the Play, culminating in Macbeth's reference to the application of those "terrible dreams that shake us nightly," and in his wife's restless wanderings about the castle, repeating in her sleep all the movements and emotions of the night of Duncan's murder. The sorrowful human sympathy of the watchers who keep guard over her is a wonderful touch, and the scene is said to have inspired Grieg with one of the most striking of his shorter compositions.

The English scenes are mostly mere transcriptions from the chronicle. Possibly James, with his Stuart faith in the divine right of Kings and his interest in magical processes, white as well as black, introduced, or especially desired to have introduced, the reference to the English King, his saintliness and his power of healing epileptics. That and other scenes show the unpractised hand here and there, notably the brief incident of the murder of Banquo, with his somewhat commonplace—and distinctly Scottish—entry, talking of the weather. "It will be rain to-night" has a familiar sound to Northern ears! The murder of Lady Macduff and her little son is also of the schoolboy order, but revised by the poet; and the closing lines of the play, with its reference to "the dead butcher and his fiend-like Queen," are alien to the spirit of the preceding scenes, in which we have seen the mental sufferings of both—we have heard her women wail their coronach around her death-bed; we have felt the yearning sorrow in the heart of the survivor, sharing his dreary

¹ "I am in blood
Stepp'd in so far that, should I wade no more,
Returning were as tedious as go o'er."

feeling of the lonely days ahead, which he expresses in such wondrous words of weariness and sorrow, even while asserting that this day of battle leaves no time to mourn.¹ The enemy draws nearer, and all the heartening prophecies of the witches turn to mockery, proving treacherous and false. So hope dies in the hero's heart, but courage never flags. At least he will die fighting; and, if the end is near—so much the better. Let life go!²

The end comes with the facing of the vengeful Thane whose wife and little ones have perished as a consequence of that awful policy of futile frightfulness, followed by all misguided heretics who put the war-god highest in the hierarchy, forgetting that bright Mars is only one of many children of the All-Father—a leader in high enterprise, giving us hope and courage, but no sage upon whose counsels any empire can be really truly built. Its solid ramparts must be reared by truth and justice, and they rise the quicker when their foundation-stones are laid to the laughter of little children; for the heart of empire ever is a racial nursery, breeding daughters as well as sons, willing to colonise and take responsibilities, teaching, even in the outposts of the empire, the arts of husbandry and peace, instead of war.

This play that we have analysed has many warlike lines, but the cry that goes up from it is a weary one—for sleep and rest; and the line most quoted—the matchless one this essay dealt with first—carries us to far Iona, the lonely Scottish

¹ "The Queen, my lord is dead.

MACBETH: "She should have died hereafter."

There would have been a time for such a word
To-morrow—and to-morrow and to-morrow."

Act V, 3.

² "I have lived long enough; my way of life
Is fallen into the sear and yellow leaf;
And that which should accompany old age
As honour, love, obedience, troops of friends,
I must not look to have; but in their stead
Curses, not loud but deep; mouth-honour, breath
Which the poor heart would fain deny, and dare not."

Act V, 3.

island which was sacred soil in Druid times, and which the Christian Church still honours as the home of St. Columba. There lies the body of Duncan :

Carried to Colme Kill
The sacred storehouse of his predecessors
And guardian of their bones.

Ross tells us in the Second Scene how Sweno, King of Norway, when defeated by Macbeth, paid tribute to that holy place ere he obtained permission for the burial of his men. The passage belongs to the early MS. and was probably what waked the poet's mind to the existence of the island. We may be sure he questioned where and what this "Saint Colme's Inch" might be; and possibly some clansman of Argyll, who knew it well, described its peace and beauty, and the wonders of its healing springs and its angel-haunted hillocks of tender green.

Across the blue-grey sea is seen the curious rocky temple, "Fingal's Cave," which, with its stately pillars of green basalt, has aroused the wonder of the Northern races all adown the centuries, and is still a place of pilgrimage for those who worship at Dame Nature's shrine. The wind sweeps past its portal to Iona and the quiet little churchyard where the graves of Duncan and Macbeth were made so long ago. There, in the "Ridge of Kings," these ancient foemen lie, the long grass and the bluebells sighing over them. The days are gone when the wild Norsemen threatened to make conquest of our little islands, and when Macbeth, the valiant general, turned them back. No son of his succeeded to the throne; but gentle Duncan's fugitive son Malcolm came back to us—and brought his English bride, St. Margaret, from whom our present Royal House descended, and in whose honour her son David built the oldest church in Edinburgh—a tiny chapel on the Castle Rock, where soldiers' babies, born within its walls, have now the right to be baptised.

Isabelle M. Pagan

THE ANGEL OF THE ANNUNCIATION

To every virgin soul there comes the Angel of the Annunciation in a day of wonder and surprise. Very lowly, hidden and retired is the life until the coming of the Divine Messenger : strangely aloof and expressionless the soul until the hour of her quickening. She lives inwardly in a dream-world of quiet beauty in which are reflected pale glimpses of the glories of the heavenly kingdom : outwardly, her environment is hard, unlovely, bitter, and the sensitive virgin soul shrinks from contact with it.

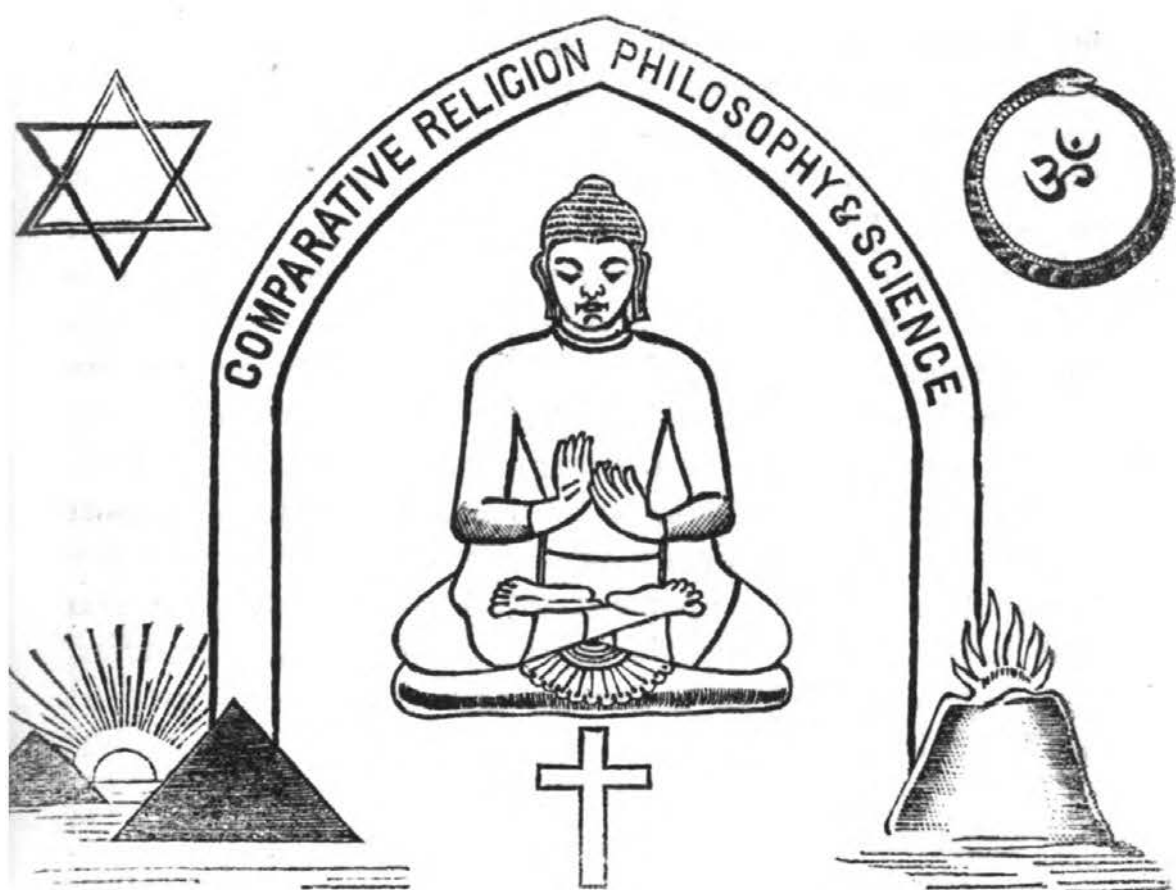
Then comes the splendid Angel of the Annunciation, "dark with excess of light," the flaming lilies in his hand. He comes straight from the throne of the High God and the radiance of the Presence encompasses him. He tells the soul of a great destiny, a work of service for the whole world. He brings a message of acceptance. The Lord of Life will deign to use the vessel she has prepared for Him. Her grace is sufficient. She is chosen to be a Mother, a vehicle of expression of the Divine Word. "Hail! Thou art highly favoured, the Lord is with thee : blessed art thou among women."

The virgin soul is filled with wonder at the great office that is to be hers. Swiftly her imagination pictures its infinite possibilities and her infinite insufficiency to meet its demands. "How shall this thing be unto me ?"

And then she hears of the coming of a gift of power, an out-pouring of Divine Life, an inbreathing of the Holy Spirit, a quickening by the Fire of God which will enable her to fulfil her destiny. And when she hears of this gift, every virgin soul, every man or woman whose eye is single, gives the same answer of delighted joy : "Behold the handmaid of the Lord ; be it unto me according to Thy Word." There is no counting of the cost, no shrinking from the piercing of the sword.

The Angel of the Annunciation returns to the Bosom of the Father ; but the virgin soul, once so shy and silent, goes out into the world with a song upon her lips whose music shall perchance make glad the hearts of many until the end of that Age.

M. P.



THE MYSTERY OF THE ZODIAC

By G. E. SUTCLIFFE

(Continued from p. 357)

RECENT investigations have shown, I think, that the human struggle between good and evil in the Fourth Race, arose from the arrival in incarnation of the moon-men, who were the failures of the Moon Chain, but too far advanced

for the early Rounds of the Terrene Chain. They were the first and second class Piṭṛis of Mr. Sinnett's classification, but called by H. P. Blavatsky Lunar Dhyanis.¹ It had previously been supposed that they were the Asuras of the first Chain,² but it seems likely that the struggle with the Asuras was that of a more cosmic order of beings, under the solar House of Saturn, Capricorn. We are told that the Fourth Race were the children of Padmapani, and on the head of Padmapani is the sign of Aquarius ♒.³ The case of the fifth Hierarchies in both the solar and lunar Houses, Capricorn and Aquarius, is somewhat similar to that of elderly children, just entering on the responsible duties of manhood, and who require the occasional interference of their parents, to prevent them going too far astray. We must remember that the failures of the lunar Chain were in a sense on the same Ray as the highest successes, for these highest successes were the failures of the second Chain, which produced the Agnishvaṭṭas; hence it is probable that they were in charge of these highest entities, and that when they went wrong these highest Beings stepped in and set things right.

Thus Padmapani (Aquarius), or Avalokīṣhvara, is the great Logos in its higher aspect; but in the lower, he is Daksha, the progenitor of all the human races after the third. Whenever faith begins to die out in the world, Padmapani emits a brilliant ray of light, and incarnates himself.⁴ His name is "Saviour of Humanity" (p. 189); and it is well to remember that it is when the sun is in the solar House of this Hierarchy, Capricorn, that Avaṭārs are born. There is a connection between Makara (Capricorn) and Maitṛeya, the fifth Buḍḍha, and the Kalki Avaṭāra of the Brahmans, the last Messiah who will come at

¹ *The Adyar Bulletin*, August, 1910, diagram on p. 257.

² *The Pedigree of Man*, p. 127.

³ *S. D.*, II, 183 and 189.

⁴ *Ibid.*, 188.

the culmination of the Great Cycle.¹ The fifth Hierarchy, therefore, represents the highest and the lowest, Christ and Satan, the saint and the sinner, white and black magic, and its energy can be transmuted into either ; hence the extreme danger of these Houses of Saturn for those who are not properly prepared. Every Initiate has to descend into Hades, the pit of Saturn, Capricorn-Aquarius, and conquer it before he can achieve his triumph. It contains the glories of heaven, and the terrors of hell. The goat's feet of Capricorn represent the god Pan, whose piping produces the terror from which the word "panic" is derived. In the lower part of Diagram I² we see the lower ternary representing the physical organs of generation, which have a direct connection with the Higher Atmic Triad, and it is, I think, these higher and lower creative functions whose powers can be stimulated by the fifth Hierarchies. For the next set of seven Chains, the fifth Hierarchy will become the first, Leo, the House of the Sun. The metal of Saturn is lead, the metal of the Sun is gold, and it is by the spiritual alchemy of transmuting the lead of Saturn into the gold of the Sun, that the human monads evolving under the fifth Hierarchies will achieve their goal. Such are a few of the mysteries involved in these Hierarchies of the planet Saturn, which might be extended almost indefinitely if space permitted.

A further insight into the nature of the Hierarchies may, perhaps, be obtained, if we can succeed in linking them with the planes of the Cosmos from which they act. Taking first the solar Hierarchies, the fruitage of the successive Chains, it would seem that each Chain enables the monads to function consciously in a set of seven planes, or at least through five out of the set. Thus the fruitage of the present terrestrial Chain will be men at the Asekha level for those who are fully success-

¹ *S. D.*, I, 412.

² *Ibid.*, III, 445.

ful.¹ This implies that the five planes from ātmic to physical will be within the range of consciousness. It seems likely also that the two highest planes will be consciously functioned upon during the pralaya of this Chain before the fifth Chain commences; hence the whole seven planes will be conquered by the time the next Chain begins. Whilst the fifth Chain monads are evolving through the same seven planes, the successful part of the fourth Chain evolution will in all probability be working their way through the seven planes next higher in the order of Cosmos.

If now we apply this principle to the preceding Chains and Hierarchies, we can assign a set of seven planes to each Hierarchy, bearing in mind that, as there are two Houses to one Hierarchy—the third—so, in one instance, it may require two Chains to complete a set of seven; and this, in all probability, will be the set which, on the Cosmic level, corresponds to the mental plane. The information available about the higher Kosmic planes, and their nomenclature, is rather ambiguous, for we have been told by some that our seven planes form a single Kosmic plane, whilst the information given in *The Secret Doctrine* (III, 551—4), clearly implies that a Kosmic plane contains forty-nine of our planes. As the system given in *The Secret Doctrine* seems to tally best with these investigations, we shall adopt it as given therein (p. 554), making the Kosmic Prakṛtic Plane to contain 49 of our planes, and similarly with the higher ones. Our present set of seven planes, by this classification, is the first Prakṛtic, being the lowest *sub-plane* of the Kosmic Prakṛtic; we may therefore term it the Prakṛtic Objective, and the next higher, the second Prakṛtic, we may name the Prakṛtic Astral, and so on. Whilst our fourth Chain is evolving on the first Prakṛtic, the third or lunar Chain will be similarly evolving on the second Prakṛtic, the second Chain on the third Prakṛtic, etc.

¹ *The Aiyar Bulletin*, August, 1910, p. 252.

Taken in this way, we can assign the solar Hierarchies to their respective sets of seven planes, or Kosmic sub-planes, thus :

4th Chain, 8th Hierarchy,	Terrestrial	1st	Prak.	Plane, Objective
3rd " 7th "	Lunar Barh.	2nd	"	Astral
2nd " 6th "	Agnishvattas	3rd	"	Mental, Rupa
1st " 5th "	Capricorn	3rd	"	Mental, Arupa
Former Set—				
7th Chain, 4th "	Sagittarius	4th	"	Buddhic, SILENT WATCHER
6th " 3rd "	Scorpio-Libra	5th	"	Atmic
5th " 2nd "	Virgo	6th	"	Para-Atmic
4th " 1st "	Leo	7th	"	Maha-Para-Atmic
Hierarchies out of touch with physical plane, or 5 unmanifesting Hierarchies—				
3rd Chain, 5th Hierarchy,	Aquarius	1st	Kosmic	Astral Objective
2nd " 4th "	Pisces	2nd	"	" Astral
1st " 3rd "	Aries	3rd	"	" Mental, Rupa
Second former set of seven Chains—				
7th Chain, 2nd Hierarchy,	Taurus	3rd	"	" Mental, Arupa
6th " 2nd "	Gemini	4th	"	" Buddhic
5th " 1st "	Cancer	5th	"	" Atmic

The above assignment of the Hierarchies to their respective Kosmic sub-planes may, I think, repay a little careful study. Taking first the seventh Hierarchy, the Barhishad Pitris, we see that they are now evolving on the second Prakṛtic Kosmic sub-plane, the one corresponding in a higher order of planes to our Astral, and this Hierarchy gave to man his astral and physical vehicles, beyond which they could not go.¹ The vehicle of mind had to be given by the sixth and fifth Hierarchies, the Agnishvattas and the Asuras of the sign Capricorn, who are evolving on the third Kosmic Prakṛtic sub-plane, corresponding to the mental rupa and arupa planes. We are told (p. 87) that mind could not be given to man by the Lords of the Twilight, the Barhishads, although they had it, because they had not transcended it. The word "transcend" means to rise above, or to go beyond; and, as the Lords of the Twilight had certainly reached the buddhic and even the ātmic planes, they may be said to have transcended the mental plane, in the ordinary meaning of the word. It is evident,

¹ *The Pedigree of Man*, p. 48.

therefore, that the word "transcend" has a special meaning as used above; and I suggest that the proper interpretation of the word is that, before a Hierarchy can be said to transcend a plane so as to act upon it creatively, it must have reached the corresponding plane of a higher order in the Cosmos. This higher order is creative in relation to the corresponding lower, and therefore the Creative Hierarchies cannot perform their creative functions until they have reached the corresponding higher order. For this reason the Lunar Hierarchy, being on the Prakṛtic Astral, could create the astral and physical vehicles for men, but not the mental; they could not give us Manas. This was reserved for the sixth and fifth Hierarchies, who were evolving on the Prakṛtic Mental planes, as shown in the Table.

One of the functions of these Creative Hierarchies reminds us rather forcibly of the practice of alchemy. They are, as it were, the great Cosmic Alchemists. The four classes of Barhishads preside each over one of the Rounds of our Chain, and appear to have been engaged in the building of the matter of the globes, in accordance with the science of alchemy. In the article on "The Æther of Space" in *Occult Chemistry* (Appendix, p. iv), it is stated that if a physical atom is pressed back over the threshold of the astral plane, it disappears, and afterwards reappears as 49 astral atoms. Where it had vanished to in the meantime, we are not told, but it was evidently on to some higher plane. I suggest that it ascended to the Prakṛtic Astral, the abode of the seventh Creative Hierarchy, and was there re-created by these Cosmic Alchemists, and returned to us as 49 astral atoms. When an astral atom is pressed back into the mental plane, it similarly ascends to the Prakṛtic Mental, or third Prakṛtic, and is returned as 49 mental atoms by the creative Hierarchies of that plane. It seems likely that these, and the reverse, processes are continually going on, and being stimulated or

retarded according to the planetary positions in the Houses. If so, we have here a key to some of the influences dealt with in the science of Astrology; for in this way the planets, through their Hierarchies, can act, not only on the earth as a whole, but on the physical, astral and mental vehicles of men, thus affecting their moods and tendencies to action. A more detailed account of these operations of the Creative Hierarchies will be found in the article "On Revelations" in THE THEOSOPHIST of June, 1909 (pp. 356—8). It is further treated by the writer in "Scientific Notes," (March, 1910, pp. 791--4). In both these places it is suggested that the atom, when broken up, ascends only to the Ādi level of the first Kosmic Prakṛitic; but this is only stated as probable, and our investigators warn us to be prepared for corrections, as their researches become more complete. I therefore make the above suggestion as an alternative hypothesis. In further support of the theory that the atomic sub-planes, or the highest sub-planes of our planes, are directly connected with the Kosmic planes of the next higher order, which bear to them a creative relationship, I will quote a later statement of Mr. Leadbeater.¹

There is a direct line of communication between the atomic sub-plane of the mental in this lowest cosmic plane and the corresponding atomic mental in the cosmic mental plane. We are infinitely far as yet from being able to climb upwards by that line, but once at least the experience came of being able to look up it for a moment.

This cosmic mental plane I take to be the same as that which we have named the third Prakṛitic Mental in our Table.

Turning now our attention to the fifth Hierarchy, the Asuras, which is associated with the sign Capricorn, we see that it functions on the Arupa level of the third Prakṛitic Mental plane, where at our lower level is situated the Kāraṇa Sharīra, the individualising or I-making principle. This fifth Hierarchy, therefore, should be the "Creators" of this

¹ *The Inner Life*, Vol. I, p. 148.

principle, and should have the same property very pronounced in their own nature in a Cosmic form. The characteristics of this fifth Hierarchy are given in *The Pedigree of Man* (p. 93), where we read :

The principle which is embodied in the Asuras, their very essence, their dominating characteristic, is Ahamkāra, the I-making faculty, the will to be separate. This is the overmastering force in them, their characteristic mark, and by this you may know them. They are ever the rebels; and where they are, there is war. Ahamkāra develops in struggle, in isolation, in rebellion, and calls all tumultuous forces into exercise, and thus establishes the I.

All this so clearly follows from the character of the Arupa level of the Kosmic sub-plane from which they function, in the above Table of Prakṛitic sub-planes, that the closeness of the agreement need not be further emphasised

Before proceeding with the other Hierarchies singly, it is desirable to take a general glance at them as a whole. The first of the series is the Terrestrial, which is not yet a Hierarchy, but only in process of formation; it may therefore be omitted. The seventh or lunar Hierarchy has no separate House, but is divided into sub-Hierarchies forming the lunar Houses—Cancer to Aquarius. The sixth Hierarchy, the Agnishvaṭtas, has also no function assigned amongst the Houses as yet, and will be treated later. Beginning then with the fifth Hierarchy in Capricorn, we have ten Hierarchies embracing twelve Houses.

This will perhaps explain the mystery of the ten Sephiroth of the *Kabala*; and I think these ten Hierarchies will turn out to be the same as the ten higher Sephiroth—the “colours”—as distinguished from the lower Sephiroth—the “voices or sounds”.¹ Tracing these ten Sephirothal Hierarchies along their Houses beginning with Capricorn, we thus ascend to Leo. We then descend along a diameter of the Zodiacal circle to Aquarius, and again re-ascend to Cancer. In the journey we have traced approximately a figure of 8, which

¹ S.D., III, p. 458—9.

rather suggests the curious drawing of Ezekiel's wheel, given in *Isis Unveiled* (II, 461—2); but in reality we have described a circle with its bisecting diameter, which in the *Kabala* is the picture of the ten Sephiroth.¹ In ancient times, to the uninitiated, the signs were only ten, one for each of the ten Sephiroth; but to the initiated there were two mystery signs: one—Libra—said to be invented, but perhaps in reality disclosed, by the Greeks, in a partially veiled form; and the other a secret sign, about which we have no information.² We shall assume, therefore, that the above arrangement, in the Table of signs and Sephirothal Hierarchies, explains the mystery, until some authoritative statement is forthcoming.

It is probable that the *Kabala* contains one of seven keys to the mysteries of the Zodiac; it may be well, therefore, to give a full turn whilst on the subject. In the first place we learn from it that there are two Sephiroths, the higher and the lower, and that the higher are the "colours" and the lower the "sounds".

The seven prismatic colours are direct emanations from the Seven Hierarches of Being, each of which has a direct bearing upon, and relation to, one of the human principles, since each of these Hierarchies is, in fact, the *creator* and source of the corresponding human principle. Each prismatic colour is called in Occultism the "Father of the Sound" which corresponds to it.³

Hence we may conclude that the ten higher Sephiroth must be provided with a corresponding ten lower Sephiroth, representing the Voices or Sounds. We have already found five of these lower Sephiroth, in the five sub-Hierarchies of the lunar Houses, the Lords of the Twilight, or Barhishad Pitris. It remains, therefore, to find the higher five; and, as the lower five are sub-Hierarchies, the fruitage of only one Chain—the lunar—it seems likely that the higher five will also be sub-Hierarchies, and the fruitage of one Chain, though

¹ *S. D.*, I, 420.

² *Ibid.*, II, 528.

³ *Ibid.*, III, 462.

a more advanced one. Moreover, since the lunar Houses, Cancer to Aquarius, are already occupied with five lower and five higher Hierarchies, we can only place the five higher sub-Hierarchies in the solar Houses. Now we have only one Hierarchy undisposed of, to which no House has been given so far, *viz.*, the sixth Hierarchy, the Agnishvaṭṭas, which happens to be just one degree higher than the lunar Chain which provides the five lower Sephiroth. In *The Secret Doctrine* (I, 114) the Agnishvaṭṭas are called Solar Deities, and "The Sons of the Fire," though they are Piṭṛis also; and this is probably because they belong to the Solar Houses, in contradistinction to the Lunar Deities, which occupy the corresponding Lunar Houses. We may therefore divide the Agnishvaṭṭas into similar classes to the Barhishad Piṭṛis, and distribute them in the solar Houses thus :

1st Agnish.	Leo	Sun	1st	Mental	arupa	sub-plane	atomic
2nd "	Virgo	Mercury	2nd	"	"	"	"
3rd "	Libra	Venus	3rd	"	"	"	"
" "	Scorpio	Mars	"	"	"	"	"
4th "	Sagittarius	Jupiter	4th	Mental	sub-plane	rupa	"
5th Semi-lunar	Capricorn	Saturn	5th	Mental	"	"	"

The sub-planes of the mental given above are those of our own mental plane, which these sub-Hierarchies are able to create; they include the three arupa sub-planes, of which the Kāraṇa Sharīra, our individualised Ego, is composed; and the two higher rupa sub-planes. The two lowest sub-planes correspond to the two lowest sub-planes of the Kosmic Prakṛitic, the 1st Prakṛitic Objective and the 2nd Prakṛitic Astral, on which the groups of Barhishads function; they could therefore be created by the lunar Hierarchies. By means of them the germ of mind could be given to the first two human Root Races, and also to the animals.¹ It may hence be termed the animal mind.

Although the Agnishvaṭṭa sub-Hierarchies are able to create the higher sub-planes of the mental plane, of which

¹ *The Pedigree of Man*, p. 48.

the Kāraṇa Sharīra or causal body is composed, they would not, I think, be able actually to build that body. This mental vehicle is that which gives us self-consciousness, the sense of "I am this,"—"I am not that". It is the I-making faculty, which gives us our individuality and sense of separateness. This work would be done by the Hierarchy in Capricorn, the lowest of the higher Sephiroth, and not by the Agnishvāṭṭa sub-Hierarchies. This work would be done completely only in the fourth Root Race, after the separation of the sexes; whilst the "Flame" of Manas would be given by the Agnishvāṭṭas in the third Root Race. This individualised sense of separateness, though a necessary illusion for a time, is contrary to the fundamental principle of the Universe, which is that of an all-pervading unity. It therefore brought on war both in heaven and on earth, the Fall of the Angels and the Fall of Man, the great struggle of the fourth Root Race and the destruction of Atlantis. It is Satan's (Saturn's) work in the Cosmos; and the nature of this work is beautifully disclosed in "The Secret of Satan" in Dr. A. Kingsford's book, *The Perfect Way* (p. 369). This is extensively quoted and commented on in *The Secret Doctrine* (II, 243—5), and may be read with advantage by students of the Capricorn Hierarchy.

We have now completed the two sets of ten Sephiroth—the higher and the lower—and allocated their Hierarchies and sub-Hierarchies to their respective signs or Houses. We can therefore take a general view of these tabulations. The tabulation of the Hierarchies includes the whole, and covers fourteen Chains, or two sets of seven, beginning with the present terrestrial Chain, the fourth of our set, and reaching back to the fifth Chain of the second preceding set of seven. Leaving out the current Chain, which is incomplete, we have twelve Hierarchies, which agrees with *The Secret Doctrine* (I, 233); but, as the two lowest of these, the Agnishvāṭṭas and

Barhishads, are split up into sub-Hierarchies to make the ten lower Sephiroth, we have also the arrangement into two sets of ten, which agrees with the teaching of the *Kabala*. It would thus seem that the keys to the Zodiac have been distributed amongst the various Occult Schools, and it is only by combining these teachings that the mystery can be fully disclosed.

G. E. Sutcliffe

(To be concluded)

TO ADONAI

SUPERB among the stars Thy throne is set,
 Prone in the desert of earth's dust I lie ;
 Yet having seen Thee, how can I forget
 The miracle of Thy Beauty ? Till I die
 Always my soul must yearn and strive to Thee
 Across impossible gulfs of timeless woe ;
 Gladly for Thy dear sake I undergo
 The pains and torment of earth's misery.

O Thou above the praise of human speech,
 Above all dreams and all imaginings !
 Through all my days Thy nameless echo rings,
 Though Thou art utterly beyond my reach . . .
 In what eternal hour of speechless grace
 Wilt Thou unveil the sanctuary of Thy Face ?

MEREDITH STARR

THE VEDIC LAW OF SACRIFICE

By A. MAHADEVA SASTRI

THE most widespread form of modern Hinduism is that which is based on the Vedas and the allied scriptures, such as Smritis, Purānas and Itihāsas. This is the Vedic Religion in its specific aspect as devoted to the development of the creative aspect of the Self by devotion to Brahmā, the embodiment of the Creative power of Īshvara. As such, it is to be distinguished from the paths of devotion to Vishnu and Shiva, the embodiments of Wisdom and Will, and from Sāṅkhya and Yōga, which constitute the paths of introspection and philosophical investigation.

One of the marked features of this form of Hinduism is the system of Varnāshrama-Dharma, in which religion proper is intimately associated with the social and domestic life of the people. That system is an attempt to work out the laws of spiritual progress in the daily life of the people. To appreciate the true value of this form of Hinduism as it is found to-day, we have to study it in its earliest aspect, set forth in the scriptures, and to trace its development in the long lapse of ages into its present form, made up of rituals of various kinds, including animal sacrifices, a complicated system of caste and rules of marriage and married life. Such a study might be very fruitful, as showing the way towards a healthy line of reform in the social and religious life of the modern Hindus. In short, a study of the earliest aspect of the Vedic

Religion can alone give us an insight into the basic principles of Hinduism in its specific as well as its general aspects.

The fundamental conceptions underlying the Hindu scheme of spiritual unfoldment are embodied in the Vedic formula which defines the right attitude of the seeker after immortal spiritual life. The formula gives expression to the commandment addressed originally by the Prajāpati, the Lord of Creation on this earth, to the people from whom the Hindus or the Indo-Aryans have been descended. It is said in the *Bhagavad-Gītā* (III, 10 and 11) that when the Prajāpati launched the present race of people on the stream of evolution he held up to them the life of Yajna, the sacramental life, a life of co-operation with Devas, as the way by which their further progress in evolution could be attained. If we would understand the true nature of this life in its full significance and in all its implications, we should study with a deep insight the formula giving expression to the aspirant's vow of self-sacrifice and self-surrender which marks the beginning of the sacramental life. The vow of sacramental life, which constitutes what is known as *Yajna-dīkshā*, is expressed in seven formulæ, of which four express the offerings the seeker of immortality has to make, and three refer to the Beings to whom the offerings have to be made. These formulæ are:

1. My *will* gathered up into a fire, I offer.
 2. My *thought* and *memory* gathered up into a fire, I offer.
 3. My *intellect* and *knowledge* gathered up into a fire, I offer.
 4. My well held-up *speech* gathered up into a fire, I offer.
 5. To Prajāpati-Manu I offer.
 6. To the All-present Fire (Vaishvānara Agni) I offer.
 7. Let every mortal seek the fellowship of the Divine Lord.
- Every one seeks power, let him seek to increase the Divine glory. Thus, I offer.

(*Taittiriya-Samhitā*, IV, i, 9.)

The offerings consist of will, reason, intellect, and all outgoing vital activities, including speech—all concentrated and directed to the one purpose of rising to the Immortal

Spirit; and these are to be surrendered to the Divine Lord in His three aspects as *Prajāpati-Manu* in the physical world, to the *Vaishvānara-Fire* in the subtle world, and to the *Supreme Lord*, the First Cause, in the highest. Will, reason, intellect, and all external activity, thus focused on One Being and consciously directed to work in the line of His activity, are spoken of as so many fires into which the aspirant's self-regarding thoughts and activities should be poured as oblations and consumed. The seventh formula is worth special study as embodying the spirit of the whole Vedic Religion and affording us glimpses of its aim and *modus operandi*.

In the words of this last formula the aspirant makes a final offering of his whole being to the Supreme Lord in acceptance of the terms of the commandment therein embodied. The seeker is here referred to as "mortal"; meaning that the aspirant is one who, having fairly well realised the perishability of his present embodied existence, seeks to rise above it and attain to immortality. Thus the teaching is addressed to those people who, realising the perishability of the bodily life, wish to attain to imperishable life, the possibility of which is vaguely sensed by them. Evidently the Āryans, to whom it was originally addressed, are distinguished from the other people of the time by their inherent aspiration of this nature, which is capable of springing up of its own accord or being awakened by instruction. The Vedic Religion is thus meant for those who can think and reason on right lines and rise to a clear conception of spiritual levels of existence. Gross materialism must be primarily un-Āryan; it is only a temporary aberration of the Āryan thought, a mere passing phase which will soon disappear under the stress of experience or a fresh stimulus of thought.

The aspirant for immortality, whose reason is illumined by intuition, soon feels the existence of several grades of

advancement among aspirants, including those who have attained perfection, and of the one Intelligence who, ever perfect in wisdom and power, directs the course of the whole universe. So he is asked to seek the fellowship of the one Divine Lord of the universe. He who would seek to realise immortality of his own being is enjoined to work in unison with the Divine Lord of the universe and thereby realise his oneness with Him. As one who, in the eye of Vedic Law, is capable of working with the Divine Lord as a fellow-worker, each soul must have inherent in himself the same capacities as the Divine Lord in the germ, which would grow by exercise into divine perfection. The soul has been, no doubt, already exercising these capacities of will, wisdom and activity, though their exercise has been directed in the pursuit of personal ends, as separate from the interests of others. But their further development lies in breaking away these barriers of personal interests and working for the wider, impersonal interests commensurate with the universal interests of the Divine Lord.

This point is made clearer by the second half of the formula: "Every one seeks power." There is no being, however high, except it be the Supreme Lord, who does not feel the limitation of his existing power and does not aspire for more. That is to say, every individual soul feels himself capable of further development and does not rest content with anything short of infinite power. This is attainable only when he feels his unity with the Divine Lord; and this attainment is possible by the exercise of the limited powers with which he is already endowed in union with the Divine Lord. Hence the words: "Let him seek to increase the Divine glory." That is to say, the aspirant who would realise his immortality, as one with the Divine Lord, should develop his inherent divine nature by devoting his existing capacities to the spread of the Divine glory in the world, and thereby developing

the nascent powers of will, wisdom and activity to the level of infinitude. To increase the Divine glory is to further the progress of all the evolving souls by enabling them to realise their inherent divine nature to the utmost extent possible.

To sum up: the Vedic Religion is primarily meant for those Āryans who are naturally able to realise the mortal nature of bodily life and who therefore aspire to attain to the immortal life; who are moreover prepared to some extent to sacrifice their personal interests for the larger interests of the world; who intuitively feel the existence of the Eternal Divine Lord and are ready to co-operate with Him, while aspiring to realise their oneness with Him; who are prepared to strive strenuously to develop their higher nature and use their developed powers for the fulfilment of the Divine plan and the spread of Divine glory.

When the aspirant for immortality makes the offerings expressed in these seven formulæ he is said to have entered the life of *Yāga-dīkshā*, the vow of sacramental life, a pledged life of service to the Divine Lord. *Dīkshā* (literally "cutting off") means severance of the bonds in which the soul has been hitherto held. *Yāga*, or *Yajna*, means "worship," service to the Divine Lord. Put together, *Yāga-dīkshā* means the cutting off of the bonds of personal interests which have hitherto been the main object in life, and the devoting of the whole life to the service of the Divine Lord. The aspirant who has taken this vow of service, and consciously directs his activities to the promotion of the Divine Lord's impersonal or universal interests, has as it were cut himself off from the ordinary run of people whose natural inclinations tend to the pursuit of selfish objects. The offerings referred to above are known also as "elevators" or "uplifters" (*aud-grahanis*), because they raise him above the average level of men. He has thereby attained a towering position among his fellow men. He is

by pre-eminence a Brāhmana, one who recognises his oneness with Brahman the Spirit, the Divine Lord, and strives to realise that unity by working with Him, by devoting all his powers to the advancement of His plan for the world's evolution.

He is, further, a Brāhmana as a devotee of Brahmā, the Īshvara in His creative aspect, seeking to attain a realisation of unity with Īshvara through development of the *Kriyā-shakti* (creative power) of his immortal self. From this point of view the pledged aspirant is said to be a true Brāhmana, as distinguished from the caste-brāhmana who claims the title in virtue of his birth in a family of hereditary priests and teachers. As the Vedas say,¹ the physical birth as Brāhmana from Brāhmana parents is open to doubt, owing to possible lapses in sexual relations, whereas the birth as Brāhmana in virtue of *Yāga-Dīkshā* is direct and unmistakable. While the one is related to physical heredity, which is often hypothetical, the other has a spiritual significance and is based on a fact of consciousness, the avowed pledge, inasmuch as the aspirant feels that he is of the same nature as Brahman and strives to realise this in life. The spiritual significance of this Brāhmanahood, which is quite independent of birth in the Brāhmana caste, was recognised even when the caste system based on physical heredity had been well established. In the Vedic section which seeks to explain the meaning and purpose of the old Vedic ritual of *Dīkshā*, it is said that even a man who is born in the Kshatriya or Vaishya caste is said to become a Brāhmana when he has taken the *Yāga-dīkshā*, and he is regarded and addressed as such for the purposes of sacrificial rituals, though

¹ The passage referred to reads as follows :

“Now as to why the Brāhmana (by caste) is said to have become a Brāhmana—Uncertain, as it were, is his origin heretofore; for the Rākshasas, they say, pursue women, and so the Rākshasas implant their seed in them. But he, forsooth, is truly born who is born of the Brahman, of the sacrifice; wherefore let him address even a Kshatriya or a Vaishya (in *dīkshā*) as Brāhmana, since he who is born of the sacrifice is born of the Brahman (and is therefore a Brāhmana).” (*Satapatha-Brāhmana*, III, ii, 1—40.)

he ceases to be a Brāhmana when released from the obligations of the vow on the completion of the ritual. He then reverts to his avocational life as warrior or merchant, and ceases to observe the strict rules of *Dikshā*, enjoining abstention from sexual indulgence and animal food. Even the born Brāhmana, who on the completion of the ritual reverts to his social avocation, ceases to be a Brāhmana in the true spiritual significance of the word, though he continues to be called a Brāhmana in virtue of his birth in the caste of hereditary priests.

This *Dikshā* forms only one part of sacramental life; it is to be followed by yet another part, for which it is a preparation. This other part is known as *Soma-Yāga*, an imposing sacrificial ritual to which the major portion of the Vedas is devoted. In the modern system of Vedic ritual the ceremony of *Agni-Ādhāna*, setting up of sacred fires, precedes the *Soma-Yāga*, an elaborate ceremony which has grown up in the long lapse of time, in which the Soma-juice is brewed into a sweet beverage and offered to Gods in part, the remnant being shared by the sacrificer and the officiating priests. In the original scheme of Vedic sacramental life, a simple ceremony of *Dikshā* constituted a preparation for the life of service to God in daily life, which corresponded to *Soma-Yāga*. By *Dikshā* the aspirant develops centres of spiritual force, by withdrawing the outgoing life-energies of the body, senses and the mind from the objects of personal enjoyment and focusing them on the true Self within, as one with the Supreme Self, the Divine Lord of the Universe. By thus awakening the centres of spiritual force the aspirant is able to dare and achieve higher purposes of life. It is said that the working of these forces makes the aspirant a *Vira*, a spiritual hero, who can overpower all opposition, from whom all forces of evil fall back without injuring him. This process of detachment from the ordinary life of sense-enjoyment leads in the main to the strengthening of will, the *Ichchhā-Shakti*,

the Rudra or Shiva aspect of the Supreme Spirit. In the Hindu scriptures Shiva is described as *Tripurāntaka*, as one who burns up the three bodies in the process of self-realisation; and in awakening this aspect by withdrawing his life-energies from the separate lives of the bodies, senses and mind, the aspirant has burnt up, as it were, those bodies with which he has hitherto identified himself.

But the sacramental life of the aspirant should not stop with the process which gives him strength of will. He is to use the strength thus acquired in working in the world at large for the increase of Divine glory, by way of advancing the true spiritual progress of his fellow creatures. He has to plunge into the daily concerns of the world and realise his unity with the Lord and His creation by co-operating with Him and His agents to the utmost of his capacities and powers. The aspirant's whole active life in the world is characterised by the spiritual strength he has acquired by his *Dīkshā*; and his activities are all the more effective as consciously directed through proper channels towards a legitimate goal. To the uninitiated he may appear to lead the same kind of life as others, partaking of the same enjoyments as others. Though engaged in the same pursuits as others, he lives among them as a hero, unassailed by the onslaughts of selfishness. This is the real *Soma-Yāga*, which is to follow the *Yāga-Dīkshā*; it consists in realising unity with the Īshvara is His Vishnu aspect by serving Him in the world, as shown above. One Vedic seer refers to the real Soma in the following terms :

By Soma are the Adityas strong, by Soma mighty is the Earth; and within these stars too hath Soma his place. One thinks he hath drunk Soma when he has brayed the plant; but of Soma whom Brāhmanas know, no one ever tastes. (*Rig-Veda*, x, 85.)

The Vedic teachers speak of the real Soma as Vishnu; while the Lord speaks (*Gītā*, xv, 13) of Himself as Soma, the Essence which sustains the vegetable kingdom. In the

modern elaborate ritual this idea of unselfish active life in the world, as constituting the *Soma-Yāga*, is entirely absent. In this life of apparent attachment, the spiritual strength generated in the life of *Dīkshā* or detachment enables the aspirant to keep himself above the level of selfishness, though working among those who know no other interests.

Such alternate life of emergence and immersion—of withdrawal from the world of sense-indulgence and of merging again into it without taint of selfishness—marks the path of upward spiritual progress from one level to another. This alternation meets us in different forms in the scriptures treating of the path of spiritual progress. In the early chapters of the *Bhagavad-Gītā* the alternate processes are spoken of as *Sāṅkhya* and *Yoga*. *Sāṅkhya* means a philosophical study of the human constitution, leading to a knowledge of the true Divine Self as detached from the enveloping bodies; and *Yoga* means the mode of working in daily life based on that knowledge. By *Yoga*—by working in the world unselfishly and in co-operation with the Lord of the Universe—the aspirant realises the true nature of the Self as one with the Lord. In the *Vishnu-Purāna* this alternate process in the path of spiritual progress is spoken of as *Svādhyāya* and *Yōga*, a philosophical study of one's own true Self and the way to a realisation thereof in practical working. The aspirant is directed to practise alternately the two processes of devotion as an effective means to self-realisation. The one supplies the proper attitude and the right direction of will based on a right knowledge of the true Self, while the other is calculated to fix that attitude as a permanent factor in daily life. As said in the *Gītā* (II, 49) it is *buddhi*, the right inner attitude, that is all-important. Without the correct attitude, mere action, however fruitful in itself, is not of much avail on the path of the individual's spiritual progress. This right attitude is first fashioned by study of the Self, and then made a permanent

factor by trying to maintain that attitude in the life-work which presents itself to each soul in accordance with his previous course of life. Thus the Vedic path of spiritual progress may be described as one of constant self-sacrifice. The aspirant first learns to withdraw himself from the limited life of self-interest; and then, after glimpsing forth the true nature of the larger Self lying behind the limited personality, he plunges into the usual field of activity, cutting off all previous bonds of attachment. Proceeding thus upwards gradually to the larger and larger fields of life-activity, he at last attains to the widest outlook, coinciding with the universal interests of the Lord of the world.

For the spiritual aspirant who has pledged himself to a life of co-operation with the Divine Lord, three lines of service are marked out in the Vedas. Every Brāhmana—every one who has pledged himself to the service of Brahmā—is said¹ to owe a threefold debt to the Divine Hierarchy, which he is bound to discharge to his utmost capacity. He owes his present place in evolution to the unremitting and strenuous labours of the three classes of Divine Agents known as Devas, Rshis and Pitris. He is indebted to Piṭris for the fine physical constitution he has inherited through a long line of generations; to Rshis for the spiritual knowledge handed down to him through a long line of teachers acting under their inspiration and guidance, and to Devas for the vigour and efficiency of the sense-organs and intellect which have been nurtured and developed through their work and direction in furnishing suitable fields for their activities. It is said that the debt to Piṭris has to be discharged by raising progeny under proper conditions and rearing them in proper ways; the debt to Rshis has to be discharged by handing on spiritual knowledge through worthy

¹“Every Brāhmana, on becoming such, becomes indebted in three ways: by spiritual devotion (Brahmacharya) to Rishis, by sacrifice (Yajna) to Devas, by progeny (prajā) to Pitris. Free from debt is he who has children, who has sacrificed, and who leads a life of spiritual devotion.” (*T. Samhitā*, VI, iii, 10.)

disciples ; the debt to Devas has to be discharged by *Yāga*, by self-sacrificing work for the material and moral advancement of one's fellow creatures, embracing philanthropic activities of all kinds and including the invocation of divine forces of a high order. Without discharging this triple debt to society in the service of the Lord and the Hierarchy, no spiritual aspirant shall think of leaving this world. All such attempt is doomed to failure, and will in the long run prove a retrograde step, as written down in the *Manu-Smṛiti* :

After paying the three debts may he fix his mind on deliverance ; He who without paying them seeks deliverance is doomed to fall (vi, 35).

A due discharge of this triple debt to the Hierarchy consists in strenuously co-operating with Piṭris, Ṛshis and Devas in their respective fields of work, which together embrace all human interests. Co-operation with the Hierarchy means co-operation with the Prajāpati-Manu, and the aspirant thereby realises his unity with the Supreme Lord as manifested in the world of humanity.

The first stage on the path of sacramental life, made up of the double process of emergence from and immersion in the active life of the world, is represented in modern Hinduism by the successive stages of *Brahmachārin* and *Grihastha*—the life of spiritual discipline first as the student, and then as the householder. As a student the aspirant learns, under the guidance of a proper instructor, how to make the body and senses obedient to his spiritual ego, and masters the teachings concerning the laws of spiritual progress. After undergoing this discipline for over twelve years, the aspirant begins his spiritual life as a householder, which consists in the discharge of the triple debt due to the Hierarchy already referred to. The aim of this twofold life is the realisation of unity with Prajāpati, and it is therefore called Prājāpatya-Āshrama, a life of strenuous endeavour for the realisation of unity with

Prajāpati. The next step to this is again a process of withdrawal. He is now to retire, away from the social life of the village and city, to the forest, to live there as a hermit without the comforts of the social life. Feeding on the roots, leaves and fruits of the forest, and dwelling in a leafy bower that he raises with his own hand, he carries on his spiritual life on higher levels, meditating on and contemplating the work carried on in the universe by various orders of Divine Intelligences. With the renewed spiritual strength acquired in this hermit-life of detachment, the aspirant again returns to the community as a *Sannyāsin*, leading a life of renunciation, moving among the people in villages and towns, without the least personal attachment in the passing events of the world, engaged solely in studying and teaching higher spiritual truths, his bare necessities of life being readily supplied by the householder-citizens of the community.

It is well to bear in mind that the Vedic Religion as taught in the Vedas, which have come down to us as such, represents only one of the five subsidiary paths of spiritual development leading ultimately to the One Main Path, the Path of *Root-Dharma* taught in the *Root-Veda*, which is accessible only to those who are quite pure in mind and heart. This subsidiary path of Vedic Religion aims, as we have seen, at the realisation of the Supreme Self mainly through development of the *Kriyā-shakti*, the creative aspect of the Supreme Lord as Brahmā. This realisation presupposes a certain degree of development of the other aspects of will and wisdom. In fact, no one of the three aspects can be developed quite exclusively of the other two. Only, in the subsidiary path of Vedic Religion, the *Kriyā-shakti* of the Self is more prominently at work than the other two, whether the aspirant is engaged in developing strength of will by a life of detachment, or in developing wisdom and love by working in the world. In the case of the devotees of Vishnu and Shiva, it will be found that

the Wisdom and Will aspects of the Self will respectively be more prominently at work in all stages of progress.

The path of sacrifice, as developed in the Vedas, exhibits three marked stages of progress. In the first stage as developed in the *Karmakānda*, or purely ritualistic section of the Vedas, it is sought to create a pure physical atmosphere and to make the physical body a fit channel for spiritual forces by means of ritual and discipline, involving manipulation and control of physical apparatus and forces. In the next stage, as developed in the *Āraṇyaka* (forest) section, the purification of the psychic atmosphere and the psychic nature of the individual is sought through the observance of certain rituals of a specific nature and through a strict discipline of the senses and the mind, involving celibacy, abstention from all stimulant and artificial foods, and a course of meditation on the inner nature of things. In the third stage, as developed in the *Upāsana* (contemplation) section of the Veda, the intellect is so purified and sharpened by one-pointed contemplation on the constitution of the Universe, as to be able to apprehend the absolute truth concerning the nature of the individual Self and the supreme Self and their mutual relations. Through such a path of sacrifice is the probationer led on to the One Main Path of Liberation which only the pure in mind and heart can tread.

A. Mahadeva Sastri

THE SUPERMAN IN REAL LIFE

By J. L. DAVIDGE

(Concluded from p. 263)

LOOKING out over the world, one sees various hierarchies—ecclesiastical, military, naval, civil—each with its proper head. But the aspiring pyramid of all these hierarchies in the world is not carried to its apex. Why are these not regarded as merging into the heavenly hierarchies of which Dionysius the Areopagite made us believe they were but the reflection here below? The Nations of the earth are governed by their Presidents and Kings, but who is the King of Kings? The Church has a graded administration ranging from acolytes to Primates, but who is the head of all Primates? To whom do the Grand Masters of the world's Grand Lodges owe allegiance? Who is the Head of all Freemasons? And we have still to name the Chancellor of all the world's Universities. It is inconceivable that the world, as we see it in outer semblance, is left to originate its own ideals and to govern itself; that the destinies of the Nations were left to a handful of Prime Ministers in the awful holocaust of the war; or that the Covenant of the League of Nations was conceived and fashioned alone by the men who sat round the Peace Table, great as they undoubtedly are; and that the world is now left to reconstruct itself on the upward ascent to spiritual greatness. Except to unashamed atheism, the idea is at least presumptuous. At the war's inception Sir Edward Grey, Mr. Asquith, Sir Oliver

Lodge and Lord Haldane expressed the same belief, that Higher Powers were fighting for the Allies on the side of righteousness, and the faith of many was re-established. But only gradually was it revealed to us that the King Himself had issued the fiat that the cause of the Allies would triumph, and His Agents would ensure the victory. And as the Hierarchy triumphed then against the Powers of Darkness and "spiritual wickedness in high places," so we have cause to believe that the destinies of the world's millions to-day are decided by Cabinet meetings held, not only at Downing Street and Versailles, but above all in the sacred chamber at Shamballa, where the Great Ones of the earth have met from time immemorial, to take orders from that Mighty and Holy One who is the supreme Director of Evolution on this planet.

In the great scheme of the Fathers of the race—the Lords Manu and Maitreya—we find developments going on under our very eyes. While the Lord Vaivasvata readjusts National types to assimilate His ideal for the next sub-race, His great Brother, the Lord of Love and Wisdom, thinks out the corresponding principles on which the spiritual minds of men shall be moulded, thinking, not as we are prone to in years, but in centuries and ages. As recently as 1875 Their Lieutenants, the Masters Morya and Kuthumi, founded and made Themselves responsible for the Theosophical Society, to revive religious tendency and combat the materialistic spirit. The foundations of science have been strengthened by a Great Being who, according to Mr. Sinnett, inspires men of science, as He inspired, for example, Sir Isaac Newton. The Spiritualist Movement is encouraged by the Master known as Hilarion, who is also specially interested in literary work—it was He who dictated *Light on the Path*. Mrs. Besant has told us how prominent men have been used by the Hierarchy as instruments to advance Their work—Parnell, for example, to press forward Irish Self-Government—and we could readily believe

that Mr. Joseph Chamberlain was made the mouthpiece of the Empire Movement, just as she herself is to-day Their agent for securing Self-Government to India.¹ Every great movement has its chief director, and some of these we have heard of; as the Lord Maitreya is the Head of all religions, so is Jesus, the Master living in the mountains of Lebanon, in charge of the Christian Church; and other religions have each their spiritual guide. The Hungarian Master, associated for centuries with secret societies which kept alight the torch of truth in the Dark Ages of Europe, is the inner Head of the Masonic Order; it is to Him that the world's Grand Masters owe fealty, and through Him to the Great Architect of the Universe. As Francis Bacon, Minister to Queen Elizabeth; as the mysterious Comte de S. Germain, friend of Louis XV; as Comte de Ferdinand Hompesch, the last of the Grand Masters of the Knights of S. John of Malta, who surrendered the island to Napoleon, whence it passed into British possession in 1814—to name only a few of his “personalities”—He has figured prominently in the historical life of Europe for hundreds of years and His influence is paramount to-day.

The credibility of the evidence for the existence of Supermen in the world to-day has almost passed the stage of being challenged, so universal is the testimony. Granted that it is given by particular groups of people, Alchemists or Theosophists, that fact in itself bears witness to Their closer association with students in certain Schools of Occultism, and of those Schools being a short and definite way of reaching Them. Through these channels mostly the knowledge of Them reaches the public. But the public as a body is most unimpressionable to the advanced views of the esoteric philosopher. Nevertheless it is his duty to present his

¹ The speaker who, in a speech which thrills by its intensity and power, cast the die in favour of signing the Declaration of Independence in the Philadelphia State House on the Fourth of July, 1776, may have been unknown to that assembly, but not to the Guardians of the Race. (See *The Messenger*, February, 1918.)

advanced views, though the public mind in the mass drags far behind. It may be his duty to put the case this way. If John Bright and Mark Twain and Emerson and Bismarck all doubted, as they did, that William Shakspeare of Stratford wrote the Shakspeare plays, there is good ground *a posteriori* to believe that the Stratford actor did not write them, and the matter deserves further investigation. If de Quatrefages and H. P. Blavatsky and Professor Wood Jones claim that man is not the descendant of the apes, but that the ape is a degenerate man, then urgent reason exists for examining and perhaps ultimately assenting to their deduction. So if Paracelsus and Eckhart, Cardan and Fludd, and other mediæval Rosicrucians, assert that they were taught by Sages whom to-day we speak of as Masters or Supermen, have we any greater cause to dispute? Or if Mr. Sinnett, Madame Blavatsky, or Colonel Olcott, Mrs. Besant or Mr. Leadbeater, Dr. Hartmann or Edward Carpenter, or other equally sane and trustworthy witnesses, declare that they know a Master or more than one, and have been in His house and sat down at His table and heard His voice, why should I not believe them? Though I myself am not aware of having with my physical eyes seen a Master, there is, I believe, ample evidence in print to convince an open mind that They meet and converse with developed men and women who do Their work. It is a matter of economy as to whether one person or another will make the best use of the force They are able to place at his disposal. Further than that, there is an even greater weight of evidence, which is never printed, and that is the world of one's friends who know Them.

Colonel Olcott describes the first Master he met in these words:

Long raven hair hung from under his turban to his shoulder; his black beard, parted vertically on the chin in the Rājput fashion, was twisted up at the ends and carried over the ears; his eyes were alive with soul-fire; eyes which were at once benignant and piercing

in glance ; the eyes of a mentor and a judge, but softened by the love of a father who gazes on a son needing counsel and guidance. He was so grand a man, so imbued with the majesty of moral strength, so luminously spiritual, so evidently above average humanity, that I felt abashed in His presence and bowed my head and bent my knee as one does before a god or a godlike personage. A hand was lightly laid on my head, a sweet though strong voice bade me be seated, and when I raised my eyes the Presence was seated in the other chair beyond the table.¹

Just as Colonel Olcott gives an account of his first meeting with a Master, so does Bishop Leadbeater. He says :

In Cairo we took up our quarters in the Hotel d'Orient. Here it was that I first saw one of the members of the Brotherhood. While sitting on the floor at Madame Blavatsky's feet, sorting out some papers for her, I was startled to see standing between us a man who had not entered by the door. It was he who is now the Master D. K., though at that date he had not taken the degree which made him an Adept. (*The Inner Life*, ii, 565.)

Mrs. Besant has mentioned in her lectures quite a number of Theosophists and others living to-day who have met the Masters in the physical body, and the valuable collection of *Letters from the Masters of Wisdom*, edited by Mr. Jinarājadāsa, has brought Them still nearer to us in the actual warfare of life and the practice of discipleship.

The physical proximity alone of a highly developed man, say an Arhaṭ, one approaching the Superman level, is sufficient to convince any sensitive person that he wields an enormous access of spiritual power. To feel in His presence the solar force stirring in the channels described in the *Book of Job* or the *Uṭṭara Gītā* gives a sense of exaltation, a raising of the consciousness to unprecedented heights of expansiveness and power, and this is the presage and promise of the vision of unity given to every servant of mankind found worthy to be admitted into the Brotherhood. In reality the vehicles of the Superman, outer and inner, are so highly developed that he is able to carry a current of high voltage

¹The rest of this remarkable meeting is narrated on page 379 *et seq.* in the first volume of the Colonel's fascinating history of the early days of the Theosophical Society, *Old Diary Leaves*, in four volumes.

that would kill an ordinary man unprepared to carry the load. Spiritual force or power is as real a thing as electricity or lightning, and the Adept who has trained Himself to use it altruistically wields a force that is the most potent in the world for the helping of His fellows. By association with a man of this type the physical body is cleansed through and through, and physical regeneration is the beginning of spiritual regeneration, as the Scriptures abundantly affirm. Dr. Maurice Bucke, in his vivid life of Walt Whitman, tells of a young man who went to see the poet, being

already acquainted with his *Leaves of Grass*, and who by means of only a casual and ordinary talk was filled with a strange and spiritual exaltation which lasted for some weeks; what is still more impressive, the whole tenor of his life was altered by this slight contact, and his entire outer life and spiritual being were elevated and purified in a very remarkable way.

I beg leave to testify to a similar experience on meeting Mrs. Besant thirteen years ago.

Remarkable incidents of this kind are associated with the Christian Mystic development of the sixteenth and seventeenth centuries, notably in the lives of Boehme, Tauler, and Madame Guyon, in which each of these three was influenced by the sudden appearance at critical periods of their careers of a mysterious stranger who was perfectly acquainted with their spiritual difficulties and sustained them with valuable and impressive advice. One day in 1670, while on her way to church, Madame Guyon was engaged in conversation by a stranger of solemn and learned mien, but so poorly clad that she took him for a beggar and offered him alms. He spoke to her of sacred things, the like of which she had never heard before, and then, assuming a commanding tone, gave her to understand that God required of her holiness and the entire subjection of her nature to Him. He then disappeared and she never saw him again, but his words left an indelible impression on her mind and she took an irrevocable vow, which she never broke, to be "wholly the Lord's". An interior condition of perfect harmony with the divine nature followed, and she became through her writings and her personality a "simple channel of communion with the heavens through whom the fire of love might descend to the world". In Jacob Boehme's case the stranger entered the bootmaker's shop in which Boehme worked as a boy, and after trying his temper in various ways called him outside and told him of the difficult future that awaited him, adding that, if he proved worthy, strength would be given him. Eckhart and Tauler were influenced by the mysterious

Nicholas of Basle, who came to hear them preach and talked with them later. Henry Suso was another mystic in close touch with a Master, though perhaps not on the physical plane, and Ruysbroeck and the writer of *The Imitation* were also influenced from above. Dante makes mention in his *Vita Nuova* of a meeting with a Master: "Betaking me to the loneliness of mine own room . . . I was overtaken by a pleasant slumber, wherein a marvellous vision was presented to me: for there appeared to be in my room a mist of the colour of fire, within the which I discerned a figure of a lord of terrible aspect to such as should gaze upon him, but who seemed therewithal to rejoice inwardly that it was a marvel to see. Speaking, he said many things; and of these, this: '*Ego dominus tuus*' (I am thy Master)."

Why the conception of Supermen living here and now amongst us should be so far alien to the widely accepted ideal of the perfectibility of the human race, can best be accounted for by reference to the popular ignorance of the evolutionary process applied to the physical organism, and its congener, reincarnation, as applied to the spiritual man. No more than genius, can the attainment of the Perfect Man be explained except by successive lives of strenuous study and service. The insistent and continuous transmutation of the base metal of earth-life into the gold of the Eternal Spirit is the only rationale of the accumulation and augmentation of powers which the great man wields above his fellows. How came the marvellous military efficiency of a Kitchener, but by lives of discipline, command and strategy; the pre-eminence of H. P. Blavatsky among occultists, but by lives of laborious experiment and research into the mysteries of nature; or the prodigious musical accomplishment of a Korngold by any other mode of development than the practice and creation of music in former lives? Occultists assure us of definite knowledge that the mechanism exists in the inner constitution of man, whereby the faculty developed in each life is conserved on the dissolution of one body and carried over to the next, the new body being so constructed as to express the capacities of the incoming dweller—the sum total of the man as he left his last body, plus the alchemical treatment of his stock of capacity in the

meantime. The continuous repetition of this process increases faculty and the power to use it. From the moment of individualisation as a human being proceeds the development and culture of the passional nature, the mind and the intuition of man through long ages of time in many climes and countries, until he touches the apex of his development and the higher qualities of intellect and spirituality are displayed in divinest splendour.

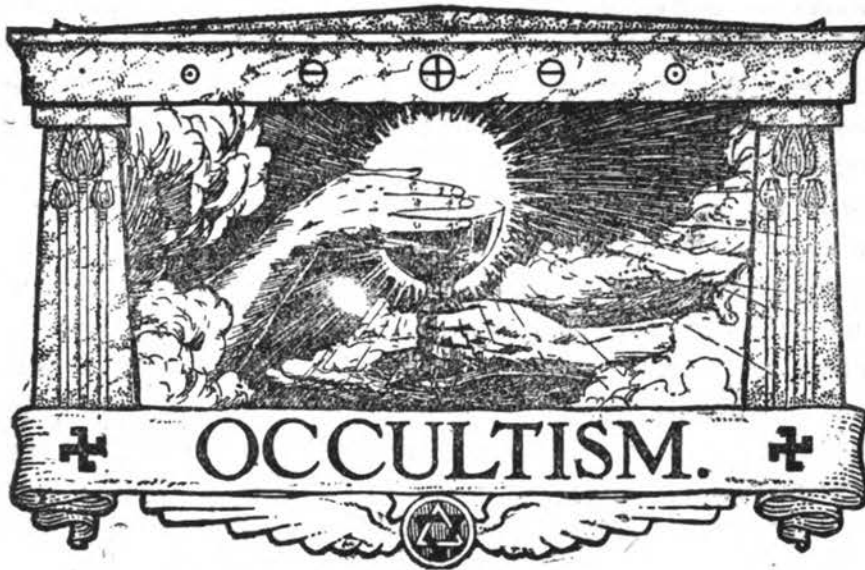
The evolution of human faculty is a long and toilsome process, but it is sure and inevitable. It is perhaps less the development of higher faculties than the increasing responsiveness and adaptability of the lower vehicles to express powers already innate and inherent—in genetic phrase, the elimination of inhibiting factors and the release of latent faculties. The potentialities of the Monad, reflected downwards through the Ego into the personality, have so to refine and render each the willing and appropriate instrument of the Divinity within, that his image shall be ultimately and adequately manifest and visible in them. In the Perfect Man we reach the highest expression of inner life and outer form. Many geniuses have so far trodden the road towards deification as to indwell already a body godlike in mien and proportion, as, for instance, Rubens, Tennyson, Herschel, Da Vinci, Tagore, foreshadowing the perfect form which the perfect Ego will one day inhabit. And lest it should appear a far-away conception, we have but to remember that the Masters of to-day were men of genius, so-called, as recently as Sir Thomas More, the humanist of the New Monarchy; Thomas Vaughan, the occultist, better known as Eugenius Philalethes; Iamblichus, the genius of the Neo-Platonist School of Alexandria; Apollonius, the Tyanean magician of the first century A.D.; Pythagoras, the Greek sage of the sixth century B.C., Proclus, Roger Bacon, Aryasanga, Ramānujachārya, and others of historical note in the intellectual life of the modern and ancient East. Some

of our men of genius to-day will be Masters or Supermen in a coming incarnation, and so the august Hierarchy is continually reinforced from our own leaders and teachers. Through a long chain of lives the seed of genius is nurtured in the soil of human experience, until the bud opens and the flower blooms in full resplendence—the finest product in the garden of human culture.

Life is crammed with golden opportunities to “become,” as Jerome has it, “that which you are”. Somewhere on the inner planes there exists, I believe, the image of the Superman which each of us will one day be; into the likeness of that image we are slowly moulded, hour by hour, day after day, life after life. That is the lure of our growth. The choice is given us to self-realise that ideal sooner or later—as we apply ourselves more or less intensely to the knowledge of the Self, and our knowledge to the well-being of our fellow man. Whether we realise immediately or later the Superman in us, we shall one day inherit; and, as we now emulate and worship, so then we shall have attained the eminence of our present heroes, with vistas of higher development opening before us, and deities in hierarchies of greater glory and splendour still helping and alluring us on.

Carlyle esteemed the hero as the “soul of a man actually sent down from the skies with a god’s message to us”. Such is the Superman, and He works night and day unceasingly to make His message practical and fruitful in the lives of His fellow men.

J. L. Davidge



NATURAL NAME

A STUDY IN MANTRA SHASTRA ¹

By ARTHUR AVALON

WHAT is a natural name? Everything is composed of moving material forces. Even what seems stable is in movement, for all its parts are in movement, though they are for some time held together as a whole, until by design or in the course of nature they are disrupted and dissolved. Matter itself is only a relatively stable form of cosmic energy. Because all is in movement, the world is called Jagat or that which moves. Everything is moving which is not the unmoving (Nishpanda) Brahman. This movement, which is the world, is apprehended by man as sound, touch and feel, form

¹ A chapter from the author's forthcoming work on Mantra—*The Garland of Letters*.

and colour, taste and smell. This is its effect on the sense-organs (Indriya) and mind (Manas), which are again themselves in movement, being ultimately composed of the same Tanmātras which are the components of the mind's object or matter. All movement is accompanied by sound. In other words, movement presented to a subject is apprehended by the ear and mind as sound, just as it is apprehended by the eye as form and colour, or by the tongue as taste. We say ear and mind. For it is to be remembered that according to Indian notions the Indriya or sense is not the physical organ—ear, eye, and so forth—but the faculty of mind operating through that organ as its instrument. The physical organs are the usual means whereby on the physical plane the functions of hearing and so forth are accomplished. But as they are mere instruments and their power is derived from the mind, a Yogī may accomplish, by the mind only, all that may be done by these physical organs, and indeed more, without the use of the latter. So also a hypnotised subject can perceive things, even when no use of the special physical organs ordinarily necessary for the purpose is made. The paramountcy of mind is shown by the fact that an object is not perceived unless the mind gives its attention. So in the *Bṛihadāraṇyaka Upanishad* it is said: "My mind was elsewhere; I did not hear." Now, movement being accompanied by sound, let us suppose we could hear (which we cannot do through the individual natural ear) the sound produced by the generating stress or constituting forces of (say) the household fire, then the sound so heard would be the natural name of that fire. Again, the sap rises in the trees. Could we hear the forces constituting this rising sap, then the sound heard would be the natural name of that vegetable function, and so on.

Natural name, in its purest sense, may therefore be defined as the sound produced by the generating stress or constituting forces of a thing, not as apprehended by this ear

or that (which apprehends within limits and subject to conditions), but by what may be called the Absolute Ear which apprehends unconditionally a sound, which is sound as it is. By Absolute Ear is meant the power (Shakti) of apprehending sound in itself, or as such, without subjection to the varying conditions of Time, Place (*i.e.*, Plane), and Person. It is that which hears causal stress of a thing as such or unconditionally. Then the natural name of a thing is that sound which the Absolute Ear hears. Natural language, in its highest sense, is a language of natural names only. In this sense no language below the absolute plane can be such. In this sense even the Vedic language and its Mahāmantra *Om* is not natural language.

The relative ear does not hear such stress unconditionally. To it, therefore, a thing has no natural name. In this connection we must distinguish between the sound accompanying causal stress, and the sound which a thing gives forth under the action of stimuli. The latter may be heard, but the former not. Fire or heat acting upon various things may produce various sounds which the ordinary relative ear hears, but its causal stress is experienced as a sound which a Yogī alone hears.

Nevertheless there may be, according to the Shāstra, what is called an approximate natural name, that is, the sound of the causal stress heard by a Yogī and transmitted imperfectly by him. We say imperfectly, because it is transmitted by an imperfect agent as a sound which can be heard by the gross ear. Prajāpati hears the causal sound by His Absolute Ear (not gross or physical) and utters it by His Absolute Tongue to His Sādhaka, who, not yet himself possessing the Absolute Ear, hears it a little imperfectly. In him the primordial sound is somewhat veiled. By Sādhanā he either attains the Absolute Ear or stops short of it. In the former case he is like Prajāpati himself. In the latter case he communicates by his relative

“tongue” the imperfectly heard primæval sound to his disciple (Shishya), who can by Yoga either verify the archetypal sound or fall short of it. In this way the primordial sounds descend on to our relative planes, where the natural sounds, that is, causal sounds, of many objects are not represented at all, and those that are represented are represented suitably to conditions of relative ears and relative tongues.

According to the *Mantra Shāstra* the Bīja Mantras represent approximately natural names. Thus the causal stress of fire is a sound, heard by the Yogī, which is said to be represented, for the ordinary relative ear, as the sound or Bīja “Ram” (ॠ). Vital function under different stimuli produces various sounds, some of which the ordinary ear hears, but the causal sound of vital function as breathing is represented by the Bīja “Hangsa” and so on. If attention is paid to breathing it will be found that the outward breath is in the form of the letter Ha and the indrawn breath of Sa. It is not possible to indraw the breath and say the letter Ha, but it is pushed forth by the outward breath. And so with “Om”. The creative energising out of which this world evolves is Shabda, and it is an immense sound (Nāda) to the Absolute Ear as uttered by the Absolute Tongue, which is also Nāda. But no finite ear can hear it perfectly and no finite tongue can utter it perfectly. The sound which has descended to us as “Om” cannot therefore be a natural name of the creative process in the full sense: but, having descended through the Mānasaputras or mind-born sons and a line of Gurus, each of whom more or less closely approximated to the pure sound in his personal experience, it is practically taken as an approximate natural name of the initial creative action. It is an open, continuous sound, uninterrupted by any consonant which clips it, vanishing as it were upward in the Nādabindu which is placed on the vowel. The same observations apply to Ham (ॡ), Yam (ॢ), Ram (ॣ), Hangsa (हंसः), and other Bījas.

So much for "natural name" in the pure sense and approximate sense of the term.

The term "natural" in this connection can, however, be interpreted in five different senses :

(1) Sound as produced by causal stress. Shabda is stress, which may or may not reach the normal of consciousness. If two things are attracting one another, then the name for the total mutual action is stress, of which the respective actions of each of those things are the elements or partials or components. Thus we have stress for three things, for four things and so on. Ultimately we reach universal stress, which is an infinite system of correlated forces. A particular thing may be defined as a partial experience of this infinite system, which has been well called by Professor P. N. Mukhyopādhyāya "fact section". This experience is Jīva. The infinite system is, however, never really finitised by these partials. When the stress between one such partial and another touches the normal of consciousness in either or both, we may have, under circumstances and within certain limits, sensation of sound in either or both. The stress is Shabda and the sound is Dhvani. It is stress or Shabda which constitutes a thing. Whether this Shabda is followed or accompanied by a certain Dhvani or not, will depend upon (a) the magnitude of its action in relation to a percipient subject, and (b) upon the condition of the percipient's perceptive organs. Hence, in order that the sound of a thing's constituent stress may be heard, the rates of vibration of the air must be such and such, the ears and brain must be such and such, and so forth. Thus most objects of experience, though influencing the individual, do not express themselves in sound *to him*, such as the earth, rocks, sun, moon and stars. Sound as produced by causal stress and apprehended by the Absolute Ear and uttered by the Absolute Tongue is natural name in its pure sense, and in this sense none of our sounds are natural. If by this approximate

“natural name” of a thing we mean its sound (that is, the sound produced in us by its causal stress) as apprehended by the relative ear to which it is revealed, then most things have no natural names to us, though they may have to other beings with different perceptive conditions. A being who has an experience of the causal stress itself, and whose ears (gross or subtle) can respond to it in any form (*i.e.*, whatever be the rates of vibration of air and ether), knows the natural names of all things. Such a Being is Prajāpati Himself, or Souls that resemble Him. Hence the natural names of such things are revealed through Vākya which, though the Jīva may not completely verify now, he may progressively verify by personal experience and ultimately completely verify by personal experience too. In this sense only do Shruti and Āgama give the natural names of Arthas, sensuous or supersensuous. The test of a natural name is this: If “Absolute Ear” be defined as that which hears causal stress of a thing as such unconditionally, then the natural name of a thing is that sound which the Absolute Ear hears. The relative ear does not hear this and therefore to it this thing has no natural name.

(2) Sound as produced by causal stress as projected on to our planes, with necessary limitations through Mānasaputras and others. This is *approximate* natural language and, as the Mantras Om, Ham, Ram and the like, constitutes one stratum of the Vedic language. In this case the pure sound is represented by a sound capable of being heard by the relative ear. The Yogī who hears the Mantra Om, does not hear it as the sound Om, but as a sound which the relative ear can hear as Om. Om is thus only a gross sound which approximates to the real sound only so far as the gross relative ear permits. The pure sound is thus represented by its nearest gross equivalent.

(3) A thing such as a conch shell or an animal may, under the action of external forces give forth variable sounds of

certain kinds. This may be perceived by us, and we ordinarily call it its natural sound, and sometimes name it after it, as "cuckoo," "crow". But it is not the sound produced by the "causal stress" (which may be reduced to the motions of the electrons and is therefore unperceived except by the Yogī). Hence we must distinguish between the sound produced by causal stress and the sounds which a thing gives forth under the action of stimuli, such as the crackle (another onomatopœic name) of fire when wood is thrown on it. The latter may be heard, but the former not. These names—"cuckoo" and so forth—are practically regarded as natural names, though according to the definition they are not. Such names enter into all languages, Vaidik and others. Fire or heat acting upon various things may produce various sounds which the relative gross ear hears. But its causal stress produces, it is said, the sound Ram (ṛ) which a Yogī alone hears. Vital function, under different stimuli, is producing various sounds in the body, some of which may be heard, but the causal stress in the form of vital function is represented by the Mantra "Hangsa" and so on. Prajāpati hears the causal sound or Pure Natural Name by His Absolute Ear (not gross or physical) and utters it by His Absolute Tongue to His Sādhaka who, not yet possessing the Absolute Ear, hears it a little imperfectly. This is the approximate natural name. The Primordial Sound is thus somewhat veiled in him. By Sādhanā he either attains the Absolute Ear or stops short of it. In the former case he is like Prajāpati Himself. In the latter case he communicates by his relative tongue the imperfectly heard primæval sound to his Shishya, who can either by Yoga himself verify the archetypal sound or fall short of it. In this way the primordial sounds descend on to our relative planes where (a) the natural or causal sounds of many objects are not represented at all, and (b) those that are represented are so represented suitably to conditions of relative ears and relative

tongues. But these approximate natural names must be distinguished from what are popularly called natural names (in the third class), which are not sounds of the causal stress, but are due to the action of external forces on a particular object which is constituted of the causal stress, the sound of which is the true natural name, pure or approximate.

(4) There is then a class of secondary natural names, that is, those which are not in the primary sense purely or approximately natural as sound of causal stress, nor natural in the onomatopœic sense, but which are secondarily natural in that they are evolved out of elements of sounds which are primarily (though approximately) natural.

The Causal Stress, when striking the ear, produces sound; when striking the eye, produces light and colour; and when striking other sense-organs, produces other kinds of sensation. The stress or constituting force is one, and this is Shabda; but it manifests itself differently to the different sense-organs. If then, instead of calling a thing in terms of its sound, it is desired to express it in terms of its other manifestations (sensations) to us, if we want to state its relations to other perceptive faculties, how in such case can this be expressed? The "natural sound" in its primary sense cannot do this; the thing *as a whole* may be best represented by the natural sound, but not its touch, colour, taste and smell specifically; yet this latter representation is also important and useful. The sound or Bija Ram (ॠ), for example, may be the approximate natural name of Agni, but unless we can grip the causal stress of Agni itself, it tells nothing about the attributes and relations of the thing with which we are practically concerned. Ordinarily Ram (ॠ), Hrim (ॡ), Aim (ॢ), Om, are unmeaning. For this reason we hear talk of Mantra being "jabber," as if any body of men in the world's history deliberately occupied themselves with what was in fact meaningless jabber. Nowadays, when the Shāstra is nearly lost, it may be so in those cases where the Mantras are said without

understanding. These Bijas may be made to *denote* things or processes, but ordinarily (unless it is possible to penetrate into the kernel itself) they do not *connote* qualities or attributes of things; and hence are what J. S. Mill calls non-connotative terms. They are, however, according to Shâstra, really connotative. Hence on the average plane man requires other terms besides Ram (ॠ) to represent Agni. Suppose we take the quality "burning" (Dâhakâ shakti). Then, in order to express Agni in terms of this quality, we may do (or it might have been done for us by linguistic tradition) either of two things: (a) Taking the letters (Varnas) and remembering that each represents the natural sound of a certain thing or process, it is possible to make such a permutation and combination of them (taken two or more at a time) that "burning" may be represented by the combination thus formed. Here a compound term is formed (either by ourselves or by tradition) by the collocation in due order of elementary approximate natural sounds (*viz.*, the letters). To express the same attribute, more than one such combination may be possible. (b) Or there may exist already simple roots (Dhātu) formed in their turn either by the combination of elementary natural sounds, or in the onomatopœic fashion (see 3 *ante*), which with proper affixes and suffixes can be made to connote "burning" and thus evolve the term Agni. Here again, to express the same quality or relation, different words may be evolved by ourselves or by tradition. Thus there are synonyms or Paryyāya.

These secondary names may be arranged in grades in accordance with the degree of their closeness to primary names. Hindū philologists distinguish between Shaktyārtha and Lakshyārtha, that is, Abhidāshakti and Lakshanāshakti, and classify each.

This in itself is a vast subject. It is sufficient to say here that words have two Vrittis, namely, Abhidhā and Lakshanā. The first is Shakti in the sense that it compels the understanding of the thing denoted by a word. The object "cow" is described by, and is the Vākyārtha of, the word or Shabda "cow".

The second only approximately denotes the object (Artha). It, so to speak, leads the hearer to the door, but does not enter. Lakshya is that denoted by Lakshana, which means a sign, that is, an object denoted by a sign. Thus the word Brahman is not Vākyaṛtha of the Supreme Brahman (Nirguna Parabrahman), but it is Vākyaṛtha of the Saguna Brahman. The word Brahman is only Lakshyaṛtha of the Supreme Brahman.

We may say that these secondary names are not indifferent as to their expressiveness of the qualities and relations of things. Some do it better and more closely than others. Agni, Vahni, Hutāshana, and other names of Fire, are connected with the Bija Mantra "Ram" in this sense, that while the latter approximately represents the natural name of the things as a *whole*, the former express the attributes and relations of the thing specifically regarded. Hence whilst "Ram" is apparently non-connotative, the former are connotative.

(5) Primary and secondary names may be combined in such order (Krama) and metre or harmony (Chhandah) that, by vitalising one another, these in combination may appear as an approximate name of a thing or process. In this manner a Vaidik or Tāntrik Mantra (consisting of several words) may, it is said, naturally denote a Devatā or a function.

Besides these five senses of natural sound, of which the pure and absolute sense is that first given, there is non-natural or artificial sound or name, which means an arbitrary name taken at random to denote a thing, such as some proper names.

The test of natural names is, it is said, twofold and capable of experimental verification: (1) whether the causal stress of a thing makes a sound (say the Bija Yam) may be verified by Yoga. The thing being given, a sound evolves. (2) This sound, repeatedly and harmonically uttered, that is, in Japa of Mantra, must create or project into perception the corresponding thing. This too is capable of experimental verification. In this case the sound being given, a thing evolves.

Arthur Avalon

FAIRIES

By F. HADLAND DAVIS

AT the time when Professor Albert Einstein was delivering lectures in England on his famous Relativity Theory, discussing the problems of time and space and the fourth dimension, Sir Arthur Conan Doyle and others were devoting their attention, not to limitless curves and stellar equations, but to fairies and fairy lore.

Until within the last year or two, fairies were regarded as belonging to a child's imagination and to superstitious folk who, like Peter Pan, had never grown up. These elfin spirits were not taken seriously by parents who prided themselves on their sound common sense. The phrase: "Oh, that's a fairy story!" was synonymous for saying that a certain statement was not true.

With all the scepticism of worldly-wise people, the healthy child continued to believe in the existence of fairies. The child was right and the worldly-wise person was wrong. Fairies have been photographed, and perhaps at no distant date they will be seen on the "movies," dancing among the flowers and blowing their fairy pipes.

When I heard that fairies had been photographed, I must confess I was a little sceptical, not as to the existence of fairies, but in regard to the possibility of photographing elusive little beings whose visibility is not the visibility of denser objects. To click a camera at a pirouetting gnome, to develop that gnome in hypo., and finally to print the film or

plate on P.O.P. and have it reproduced in popular magazines is a performance hardly in keeping with the Spirit of Faery.

It is worth while to examine briefly the now famous photographs of fairies taken by two Yorkshire children. These children, Alice and Iris, not only claim to have seen fairies, but also to have been in intimate communion with them. It occurred to one of the girls to photograph these joyous little people, and it is alleged that she succeeded in doing so. I have seen many of the photographs, and there is only one that seems to strike a false note, and to suggest a composite study. I refer to the photograph of one of the girls sitting on the grass with a gnome by her side. The extended hand of the child is so large and so emaciated that it almost looks like a man's skeleton hand. However, it is possible that the girl's hands are considerably above the normal size, and, also, that the photo may be out of focus. These are reasonable concessions that will simply exasperate the confirmed sceptic. The other photographs leave nothing to be desired. They are full of charm, especially one depicting a fairy said to be taking a bath in a kind of cocoon.

The exquisite beauty and graceful pose of these Yorkshire fairies will impress most people, and to the objection that they look like miniature youths and maidens, and wear filmy garments after the manner of substantial fairies in pantomimes, I would suggest that the girls who took these photographs are mediums, and that the "little people" have directly derived their visibility from them. Materialisation is a hard word to apply to Fairyland, but that, in my opinion, is what has taken place and made it possible to photograph these interesting phenomena.

It seems to me more than probable that the dryads, fauns and naiads of Greece and Rome belong to the same fairy kingdom as the elves and gnomes recently seen in Yorkshire. They are all earth-bound spirits, and they exist to perform a

definite work, but the nature of their work is hidden from us. All we know is that they enter into a closer communion with Nature than is possible with the generality of mankind. Richard Jefferies was a remarkable exception, for there are passages in *The Story of My Heart* that would lead one to suppose that in a rare moment of ecstasy he saw Nature as an initiate sees it, and as a fairy sees it too. This close communion of the fairy world with Nature has led some to conjecture that fairies have a good deal to do with the formation, colour and scent of flowers. It is a pretty conception, but for my part I think the work they accomplish is of more value, and, whatever that work is, we know it to be universal in its application. Whether they be lilliputian sprites, or beings of human dimension, as they were in ancient Greece, two characteristics are clearly defined, then and now, and those characteristics are joy and beauty. There are impish elves and downright malicious little spirits, but joy and beauty has never departed from the good fairy, whose life seems to be made up of joyous work and song and dance.

I have already confessed, in a previous article,¹ that I believe in fairies, and I believed in them long before the camera, in rather a dull and prosaic manner, registered their elfin faces and slender bodies. I now relate for the first time how I saw the fairies.

I saw fairies when I was training in the Army. I saw them at a time when the routine of military service was particularly galling, when I hobbled about on raw heels and knocked down piled arms with the clumsy thrust of my rifle. The raucous shout of the sergeant, the marching and counter-marching, the fixing and unfixing of bayonets, the strenuous antics performed in "physical jerks," the route marches and endless polishing of buttons and equipment, would hardly be considered a happy prelude for the coming of the fairies, and

¹ "In Defence of Fairy Tales," THE THEOSOPHIST, May, 1920.

may reasonably dispose of a subjective theory. Apart from physical weariness, the conditions were all wrong; and yet, notwithstanding, while in the Black Watch on Kelling Heath, in Norfolk, I saw the fairies.

I have a vivid and pleasing impression of that memorable event. It happened during a "fall out," that is to say, when the men were resting for a few minutes. Most of the Tommies occupied their time by smoking the eternal Woodbine, chatting to their neighbours, or dozing in the sun. I laid down with my face in the heather. With my eyes half closed, I was conscious of the honey-scent of nodding purple bells. I forgot that I was in the Army, I forgot my aching body; and, at a moment when peace and happiness came to me, I saw between the stalks of the heather a number of elves dancing along. Some wore no garments, so that I could see every detail of their exquisite bodies, snow-white and perfectly formed. Others wore filmy robes of almost every conceivable hue. They appeared to me like miniature gods and goddesses, and were certainly divinely happy. I watched these little sprites with intense pleasure. Their beauty of form and colour was so perfect that I have not seen the like elsewhere. I felt an intense desire to join that happy company, to dance with them, to wander with them to secret places in the earth that know nothing of war. I wanted to doff my khaki and to become one of those merry elves.

Then I heard the husky voice of the sergeant shouting: "Fall in!" I slowly rose from the heather and hobbled into line with the other men. "Form fours. Right wheel," shouted the sergeant. I muddled both orders, but I had seen the fairies. On Kelling Heath they came to me, and when I was in the trenches at Ypres, it may be that they came there too, wishing me well and working for a safe return.

F. Hadland Davis

THE ANNUAL CONVENTION, THROUGH WESTERN EYES

By R. L. CHRISTIE

THE Annual Convention is an event of peculiar interest to members of the Theosophical Society throughout the world. The Society is one of the very few truly international bodies active to-day; and, generally speaking, it is only once in the year that it meets as a world-body—*generally speaking*, because there has been such a thing as a World Congress of the Society, and there are to be other Congresses of the same kind. Apart from this, however, there is but one meeting of the Society as a whole each year, the Annual Convention; and this is held in India, usually alternately at Adyar and Benares. This time Benares was the meeting-place, and the Convention was the forty-sixth that has been held since the foundation of the Society.

The Convention opened at 12 o'clock on Saturday, December 24th, and closed at 5 o'clock on Tuesday the 27th, so far as the main body was concerned, although allied activities and committee meetings both preceded and succeeded the Convention proper. Members began to arrive in Benares as early as the 21st—some even earlier—and opportunity was taken by not a few, who had never visited Benares before, to familiarise themselves with their surroundings.

The Headquarters of the Indian Section is situated in extensive grounds, with fine trees, a place of refuge from the dust, dilapidation and dirt that seemed on arrival to press upon

one from every side. To the south lie the truly magnificent buildings that housed the Central Hindū College, a monument in themselves to the inspiration of the Theosophical Movement, separated from the Headquarters grounds by but a narrow and typically dusty street; to the west, "Shānti Kuñja," the President's Benares home; to the east, the buildings of the Girls' College, in which most of the European and the Pārsī delegates were quartered; and to the north, a portion of the city, separated by a main road to Benares proper and to the River Ganges, the temples, bathing ghats, burning ghats and terraced steps which make Benares one of the outstanding centres of world interest.

In the grounds themselves are the Headquarters, the Theosophical Publishing House, the European quarters, and Indian quarters, each a fine building in itself. The Headquarters contains the General Secretary's office, Assistant Secretary's office, living rooms, E. S. room, and hall; the last-named being in the centre of the building, a spacious, lofty room with seating accommodation for about 300. "Seating accommodation" here does not mean "chair space," but space for 300 sitting close together, cross-legged, upon the soft carpet upon which one steps *after* having discarded one's shoes at the door.

Here, perhaps, before proceeding, one may refer to the picturesque nature of the audiences which gathered in this hall. The general meetings, lectures, etc., were held in a huge, gaily decorated pandal, erected in the grounds; but the chill of the evenings drove us, huddled together, into this central hall. A few Europeans and Americans, whose legs would not conveniently twist, were compassionately placed upon chairs in the corners of the room, but the main body of the floor presented a mosaic of colour. Gaily coloured shawls, saris, aged greatcoats, mufflers, turbans, caps; venerable grey-beards, youthful enthusiasts, fiercely moustached delegates of

goodness-knows-what particular race; all made a picture extraordinarily impressive to an unsophisticated westerner. And it was the same throughout. The artistic effect of colour and grouping, so rich and striking, almost tended at first to absorb one's attention. However, this was but a passing phase, and gradually one found an added power, an added synthesising force, arising from the artistic setting itself, which is difficult to define but which certainly made itself felt.

The Annual Convention, held at noon on Saturday, December 24th, is, of course, the first meeting to chronicle. The time has come when an hour is all too short a time for a review of the activities of 35 National Societies. However, the President rose nobly to the occasion, in spite of the fact that she had not succeeded in actually completing the writing of her Report, for which she quite unnecessarily apologised. She had worked the night before till her lamp had gone out, and all that morning, but the various Reports are now so numerous and voluminous that a page or so remained to be written.

To start with, the President referred to the passing of Mr. A. P. Sinnett, the late Vice-President of the Society, and paid a glowing tribute to the noble work which he carried on for so many years. She informed us that she had been able to acquire, on behalf of the Society, a fine portrait of Mr. Sinnett, in oils, by Mr. Hitchens, which is now at Adyar.

The summary of the Annual Reports was then presented. With this summary, and the President's remarks thereon, we regret to be unable to deal here. But perhaps this is just as well, because the outstanding value of some of the pronouncements in her Report do not lend themselves to the partial references which are alone here possible; and so the disappointed reader may be induced to refer to that much neglected but outstandingly important publication, the Annual Report, which the President specially requested members to read and

study. No other document can give such a satisfactory idea of the universal nature of the Theosophical Society's work ; and, in this particular instance, members will not regret the slight trouble of obtaining a copy of the Report. A wide dissemination of this would also, as the President pointed out, go a long way towards opening the eyes of learned Societies, and of students throughout the world, to the importance of the Society's development.

With her never-failing and outstandingly fine exhortation to hold fast to the fundamental ideals of brotherhood, of tolerance, and of absolute intellectual freedom, the President wound up her Address.

The Convention Lectures, always so eagerly awaited, come next in importance, from the point of view of the recorder. This year, as is usual, there were four : the first, "Theosophy and World Problems," by the President ; the second, "Theosophy and the Cult of Beauty," by the Vice-President ; the third, "Theosophy and Internationalism," by Mr. J. Krishnamurti ; and the fourth, "Theosophy and Education," by Mr. G. S. Arundale.

Each lecturer struck a distinctive note ; that of the President dominating, or rather sounding, the particular tone to which the succeeding lecturers added sub-tones. Perhaps this is rather a complicated method of expression, but the ultimate effect was a harmonious chord in which each note was distinguishable, and of equal importance ; and, as each successive note was struck, the same result accrued. The physical limits imposed by space seemed to fade, and each lecturer in turn seemed to be speaking not merely to the comparatively small audience collected at Benares, but to all those members of the Society throughout the world whose thoughts turned to Benares and the Convention there being held—not only "seemed to be speaking," but strangely enough seemed to be heard. And each time we "came down to earth "

there were the same people, the same venerable grey-beards, the youthful enthusiasts, the same cross-legged, gaily coloured throng. But it *was* born in upon us that the Annual Convention is not merely a Convention of those members who are able to be present, but something more—the Convention of the whole Society. For the Theosophical Society is a world-body, and when the Mouth speaks the Body hears.

The Indian Section takes the opportunity of holding its Annual Convention contemporaneously with that of the larger body. Considerations of distance have made this almost inevitable in such a large country as India; but we foresee the day, as the Society as a whole, and the Indian Section itself, grow in size and importance, when it will be almost necessary to hold them separately, or else increase the number of days for the necessary deliberations of the two bodies. Be this as it may, the Indian Section held its opening meeting at noon on Christmas Day, when Rai Bahadur Purnendu Narayan Sinha, the General Secretary, presented his Annual Report, the President occupying the Chair.

In opening the proceedings the President referred to the appointment of the new Vice-President of the Society, Mr. C. Jinarājādāsa, who attended the Convention for the first time in his new capacity. On thinking over the names of possible successors to Mr. Sinnett, she said, one name stood out above all others—that of Mr. Jinarājādāsa; and, since the appointment, she had received letters from all parts of the world congratulating her upon the choice. The meeting endorsed the President's words in no uncertain manner. Mrs. Besant then called upon delegates from other National Societies to say a few words of greeting; and Mr. Warrington from America, Mrs. Sharpe from England and Wales, and Mr. Christie from Scotland, each spoke for a few minutes. An interesting point was that each speaker felt impelled to stress the importance which members in their respective countries placed upon the

deliberations of the Annual Convention of the Society in India. Miss George brought the greetings of the National Society in Australia. The General Secretary's Report was a masterly summary of the work in India. It may be read in a forthcoming issue of *Theosophy in India*.

In some ways perhaps the most interesting gatherings of all were the Question-and-Answer meetings held by the President on the 24th and by the Vice-President on the 28th. The latter was in reality held under the auspices of the Order of the Star in the East; but, dealing as it did with questions of vivid interest to members of the Society, it may well be referred to here. We sincerely trust that the answers to the questions sent in were reported at both meetings, and that they will be published in full. The questions covered a wide field, and dealt with such varied subjects as the influence of the monad upon the personality, and the present whereabouts of H. P. B. Mr. Jinarājadāsa was faced with a very definite form of enquiry when presented with a request for "full information" upon "the identity, present whereabouts and exact time of appearance of the great Teacher," but answered the enquirer in a way that roused our keenest admiration. A more useful query was that of how to vivify a Lodge or members upon whom almost complete apathy had descended. The answer—"There is no way except by becoming so full of life yourself that an answering life and interest is aroused"—left nothing to be desired. In the closing stages of this meeting the Vice-President referred to the Convention as a whole as one of the most powerful that he could remember. It was certainly marked by an intense desire to bring down to the plane of the actual the enormously potent ideals that are surging within the Society.

Of criticisms we have but few, and these of the most tentative and friendly character. It seemed to us that, as Mrs. Besant said at one of her meetings, our greatest

difficulty is that of *realising* the ideals which are ours. This could be applied to the Convention as a whole. We have great difficulty in truly realising the universality of the movement, and of the Society of which this was the Annual Convention. As ever, we were apt to concentrate upon the near and obvious, to the detriment or the greater vagueness of the distant and infinitely greater. The Theosophical Society is now such a wide, far-stretched organism, and its ideals so large and simple, that there is an ever-present tendency for us to under-estimate their actual potency, if not to overlook them. It seemed to us that a certain tendency manifested itself to give too much time to purely local activities and insufficient time to activities of the whole Society. There are a number of questions of importance to the whole body that might and ought to be discussed and examined at Annual Conventions of the Society as a whole. For instance, the position of the Adyar Library, the circulation of *THE THEOSOPHIST*—the one outstandingly important international magazine in the movement—the development of Headquarters, the simplification of routine work and organisation. A certain amount of departmentalising of meetings, and a few meetings for debates and discussions, would probably meet the need in full. This criticism disposed of, however, we can find nothing more of which to complain; and we turn to the far more congenial duty of paying a warm tribute to the kindness and hospitality of the organisers who were responsible for the arrangements, from the President to the youngest Boy Scout; especially, may we add, to Miss Veale, to whose quiet and effective supervision we owed so much.

Finally, our account would not be complete without reference, though it be short, to the personal side of Convention. Particularly shall we cherish pictures of the President in her Benares home, of the pervasive charm of the Vice-President, and of the knife-like sincerity and impersonal

outlook of Mr. Krishnamurti. The unfailing willingness to serve of the Recording Secretary is also one of the memories which we shall carry away; and still another is of the irrepressible enthusiasm of Mr. Arundale; while the amusing and educative experience of meeting, in the actual flesh, so many personalities who have hitherto been but names to us, will make the Benares Convention of 1921 very memorable.

At length we returned to Adyar—wary of travel, but content.

R. L. Christie

FRIEDERICH NIETZSCHE

A MADMAN with a dark, fear-haunted face,
 Whose bitter pen wrote searing words of fire;
 A rebel who beheld the World's Desire
 Draped in the meanness of a hated race—
 Who saw with unmoved eyes their vast disgrace,
 Yet from their mud-heaps laboured to inspire
 All people to transcend themselves. The mire
 Of Earth was at his feet, but—lost in Space—
 His vision saw the Superman, whose tread
 Would shake the stars and trample into dust
 All worthless lives and things. Untimely Fate
 Set him on Earth too soon . . . His bitter bread
 Was sodden with salt tears, and he was thrust
 Through gates of madness to a hell of hate.

JOCELYN UNDERHILL

ADYAR AND ITS DAY

By I. DE MANZIARLY

WITH the development of our Society, the multiplication of new Sections, the widening of the movement, a certain danger appears—the loss of unity, and the increase of National feelings instead of International.

The Theosophical Society is not meant to be merely an agglomeration of different Nationalities, creeds or religions. An agglomeration can never possess living force ; to live and to grow means to be an organism, with the unity of a co-ordinate whole. That is what the Society ought to be.

Important as it is that the different Sections should have their own life, their own functions, as have the organs of an evolved organism, the life of the whole is equally important. If one centre exists to the exclusion of the interests of the whole, you have hypertrophy, which means weakness of the body.

How can we maintain our unity while becoming bigger and bigger and gaining in diversity? By possessing one common life-source, one heart. This life-source on the physical plane appears to be Adyar—our Headquarters.

But how many members realise this in its fullness? How little Adyar and its significance are known in the different Sections is only realised when one comes to Adyar.

We certainly do love Adyar, and for many members the great aspiration of their lives is to come to Adyar, but that is a personal question. Impersonally we do not know it, we do not fully understand its meaning ; we do not care enough. We do

not comprehend that the life of Adyar depends on all the Sections; the heart cannot do the work of all the other organs. Adyar certainly has a mission to fulfil, but it is impossible to fulfil it without help.

What is the mission of Adyar? What is its meaning? It is our founding-place, a place which has received the thought of our Founders, where they lived and worked, and conceived the future of the Society. Mme. Blavatsky and Colonel Olcott put concentrated strength into everything they did; a great part of this strength was dedicated to Adyar. Our Masters were interested in it; They visited it; They took part in the elaboration of our Headquarters. Our present leaders live and work in it; it is a magnetic and spiritual field. It is the Sun in our Theosophical universe, round which evolve the planet-Sections.

Adyar is an ideal international place, where members from all parts of the world come, and may realise their spiritual oneness. Adyar, with its library and its quietness, is a consecrated place of study. Adyar is a true resting-place, removed from the turmoil of the world, being at the same time a place of inspiration, training and development. Adyar is all that already to a certain degree, and can become it ever so much more, if the whole Society consents to it.

All Sections and all members have to look at it as their Rome, their Mecca, because it is the place where our ideal can be realised, and because Adyar has to become an experimental ground, a laboratory too.

We hold many interesting ideas about reconstruction, new conceptions of communities, education, co-operative work, new forms of social and practical life. We wish to reform the world outside and to give to it new inspiration. But we must test our own theories first, and put them into practice; we must serve as examples to the world. If we can create the ideal place we dream of, then we shall convince people so

much more easily. Adyar has to centralise the efforts and the experiments of the other countries.

In a central hall we ought to find samples of everything produced and successfully achieved by the Society; charts and diagrams should tell the story of the progress of our work.

Poland, for example, has a colony where beautiful toys and *batiks* are made; she possesses art photographers. Who knows about it, or the rural industry of the Russian Section, organised by the late Mme. Pogovsky? Holland edits her books splendidly; who has seen them? Who profits by all these experiments? There are members in different lands who are fine artists, and we do not know their work.

Indeed, every Section possesses something valuable, not known or not known well enough by the others. Adyar is visited by many non-Theosophists too, who judge the Society by Adyar. If an exhibition hall existed, and if *THE THEOSOPHIST* or *The Herald* gave illustrations, and kept members *au courant* with all that is going on, the realisation of a common effort would be easier, and the different centres would have the feeling of being knit together.

How many workers feel isolated in their work and long for sympathy and communion! Our aim is the same, but our work is not sufficiently co-ordinated—which means loss of force, time and money.

Adyar possesses a remarkable library—it could be used internationally by so many Orientalists. Where are they? Which university knows and makes use of it?

Adyar is a beautiful spot with many acres of land, with gardens and orchards. Does it attain its full development? Not to the extent to which it should. But all this means new organisation, new buildings, new workers, new capital.

To grow in every sense, to become wider, and stronger, and deeper, and more perfect, and more dynamic; to become the real unifying centre, with residents from all countries

working together and testing the new life ; to become the synthesis of the whole Society, Adyar needs help. From every member, without any exception, Adyar needs material, mental and spiritual help. And this help must be the spontaneous expression of the recognition and understanding of the meaning of Adyar.

If our first aim is Universal Brotherhood, then the unity of the Society is of first importance, and Adyar has to manifest it on the physical plane.

For this purpose every member must know Adyar, must be able to follow its life, its changes, its development, its failures and its achievements ; must learn through Adyar the work of the other countries and share their efforts.

Now to realise all that, we propose the creation of an "ADYAR DAY".

Our Theosophical festival—May 8th—is a memorial day when we think of workers of the past ; "Adyar Day" should be the day of the past, the present and the future.

The most convenient date seems to be February 17th—Colonel Olcott's death-day and C. W. Leadbeater's birthday.

How should we celebrate it, to express in the best way all that has been said ?

A short lecture might be accompanied by lantern slides, or cinematograph films should tell the history of Adyar, the past and the present ; a reading from a striking Theosophical or Star book produced in the year should follow ; information should be given regarding the most important events in the past year. Music has to play a prominent part in Adyar Day, because it is the natural international language, the strongest binding and harmonising force in the world. If really beautiful music exists, written by any member, it should be performed on this day. The programme must be as universal and international as possible, the day carefully prepared for

during the whole year. Information should be gathered about all interesting experiences and experiments, and widely intercommunicated; news from all over the world should be obtained and grouped round the central point—Adyar.

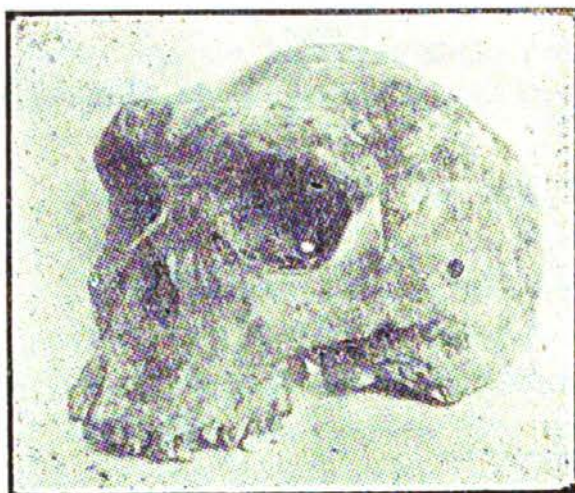
Boxes should be placed in the hall where members may put their gifts, realising what they are doing, understanding that on their help on all planes depends the manifestation of our ideal, and wishing generously to contribute to it. Adyar Day must become an efficient means of realisation, bringing us a step nearer towards our aim every year; it must further the expression of our highest spiritual Truth: Oneness, Unity, Brotherhood.

I. de Manziarly

ECHOES FROM THE CHANGING WORLD

ENTER *HOMO RHODESIENSIS*

FROM under sixty feet of conglomerate rock cemented by limestone deposit, in a cave in the Broken Hill Mine, Northern Rhodesia, has



been excavated a remarkable skull and some human limb bones. The skull is in such excellent preservation and of such special interest that we take from *Nature*, November 17th, 1921, a picture of it, which tells more than a lengthy description would. The cranium formation is typically human, but the facial proportions, especially the beetling brows, are very simian. This find is in every way as remarkable as that of the Neanderthal man, or the remains of the deceased Java gentleman now called:

(how it would astonish him!) *pithecanthropus erectus*.

THE AGE OF THE EARTH

The Right Hon. Lord Rayleigh and some other members of the British Association, representing Mathematical, Physical, Geologic, and Biologic Sciences, have been discussing the age of the earth at Edinburgh, as our readers are perhaps aware. The question receives a surprisingly different answer now from that given when Madame Blavatsky was writing *The Secret Doctrine*. This is partly due to the discovery of radium-bearing rocks, and the determination of the period of the supposed radium-helium cycle. The pendulum has now swung the other way, and a few thousand million years are cheerfully doled out by physicists and toyed with by geologists, the latter having become the cautious part of the company now, curiously enough. The writers from occult records, whether they be of vast periods, such as those dealt with in *The Secret Doctrine* and *Man*;

Whence, How and Whither, or of little cycles, as in *Occult Chemistry*, can afford to wait for time to justify them—especially in view of these periods of a few thousand million years that make everything seem so trifling and evanescent!

THE RECOGNITION OF EMOTION

Diplomas in psychological medicine are now commonplaces of universities and medical institutions in different parts of the world, and the psychiatrist is no longer a hunted animal. This involves the official recognition of the emotions as distinct from the nerves. Telepathy has done much to gain a status for the reality of emotional and mental communion, and the whole trend of modern philosophy is toward Mind—even Will—as the first cause. These are big steps from the slender foundations of material knowledge, and do credit to our culture. The emotions having come somewhat into respectable society, there remains still the etheric double. We want some one, badly, who will justify the trinitarian basis of all life, using the materials science so generously provides. The task would be easy and enjoyable, and extremely profitable. Such a work would have to be done seriously, by one or two people with leisure, and having access to the necessary books and journals. The job does not require vast technical knowledge, but conviction can be assured only by adequate attention to details. The recognition of the emotions as a great life-force has opened the way. The New Nancy School gives much material for the diagnosis of the double. How delightful the work would be of gathering and presenting these materials!

THE UNCONSCIOUS

There are varieties of subconsciousness, and all are the *downward-pouring* life of the Logos, apparently—mainly the First Outpouring from the Third Logos, as the Theosophical terminology puts it. The Second Logos we call consciousness, and the presence of the First results in Self-consciousness. The subconscious is thus submerged (or becomes the unconscious) only in man. In the animal it is nearer the surface, and in plants and minerals it is more and more the whole Being. This simple definition conveys much on close inspection, for it opens the way for a recognition of a physical, an etheric, an emotional and a lower mental subconscious in man. It would be better for modern psychology if this were recognised more clearly, for then the essential unity of the physical reflex (physical subconscious), and similar inertias at all levels, would become evident, and fundamental laws (that is, the nature of the Third Logos) would emerge. His character would be seen as the will to do, to act, to work, to accomplish motion. At once the evils of repression and the true nature of the complex, at whatever level, becomes evident as the obstruction of the Third Logos, a denial of expression to Him. Would this not do much to order and to spiritualise the work of psychology?

OUR NEARNESS TO THE ABSOLUTE

Sir Oliver Lodge thus opened a lecture recently : " An intelligent deep-sea fish would disbelieve in water." His subject was " Speech through the Æther," and his argument that, though the æther conveys (presumably first transmuting) heat and light and other disturbances, it does not seem to bring to us distant sounds, such as that of an exploding star or a bell ringing in a vacuum, and the like. (Is it our ears that make us miss the music of the spheres ?) He looks forward, however, to invention to make it possible to transmit sound through the æther, and that not indirectly as by wireless telephony. Already there are utilisations of the structure of the crystal and the like as detectors. We are thus close upon remarkable new uses of that perfect medium, the æther. Shall we know it any the better as we use it more ? This seems unlikely. The universal rule applies here : the nearer is greatness, the less it is appreciated. Let the leader live amongst the followers, and the defects are seen bigger than the virtues. He dies and is sanctified, and his successor goes through the same process in turn. The æther cannot be an exception. Use will at first make it familiar and less valued. It was respected more when it was more remote and mysterious. We shall have people like Sir Oliver Lodge's fish soon, or the bird of this verse which a friend sent me (without the author's name) :

" Oh where is the sea ? " the fishes cried
 As they swam the crystal clearness through ;
 " We've heard from of old of the ocean's tide
 And we long to look on the waters blue.
 The wise ones speak of an infinite sea,
 Oh, who can tell us if such there be ? "

The lark flew up in the morning bright
 And sang and balanced on sunny wings,
 And this was its song : " I see the light ;
 I look on a world of wonderful things ;
 And flying and singing everywhere
 In vain have I sought to find the air."

F. K.

BOOK-LORE

The Meeting of the East and the West, by C. Jinarajadāsa. (Theosophical Publishing House, Adyar, Madras, and London. Price Rs. 2.)

It is, perhaps, not necessary to repeat to readers of THE THEOSOPHIST the object of the publication of "The Asian Library" series, of which the above-named is the most recent addition, that object being, briefly, to create a sympathetic understanding between East and West. But we do wonder why the publishers have not followed the example of that other admirable series issued with the same purpose, "The Wisdom of the East" series, and inserted in the preliminary pages a terse expression of this object. In the case of the book under review the title is itself sufficient indication of its purpose, but that necessarily cannot be said of all.

A fine paragraph in the introductory chapter gives the underlying *motif* of the whole book :

When true men or women, strong in their devotion to duty, flawless in their self-sacrifice, meet face to face, then, though they be Indian or Briton, Turk or Jew, they greet each other in friendship and reverence as knights pledged to one Ideal, as the servants of one Master. There is no East or West for them, but only one unchanging North, a Dhruva, an immovable Pole Star.

A new arch is to be built in the temple of Humanity. The builders are East and West. The Keystone of that arch is sacrifice. The arch itself is to express both Eastern and Western thought, it is to be composite.

Ten chapters of this book deal with ten of the ideas that are to have their place in this structure and the treatment necessary to make them fit the plan of the Architect. The author takes the subjects of Citizenship, Individualism, Statecraft, Economics, Labour, Medicine, Class Distinction, Womanhood, Religion and Beauty, and shows the differing interpretations of East and West. In each case, having shown how diametrically opposed are the points of view, a "way out" is suggested. We shall not spoil the pleasure of his readers by anticipating these.

Due consideration having been given to the more objective affairs of life, we are transported in the last three chapters to the author's

real home, the realm of mind, where he is most truly himself. The Dreamer is there awake, where the ideal is the real. So that, when he speaks of "The Value of the Indian Temperament to Civilisation," "Subjective and Objective Nationalism" and "The Gift of India to all Nations," it is not the India that is cognised by us which he sees, but that other glorious ideal country which is not the sole possession of Indians, but the Motherland of every child of the Aryan Race, the heritage of every soul that achieves its sublime ideal. It is not India in the concrete, but Āryavarta, the blessed land of all the "noble," India, the Ideal.

We recommend this book to our readers, for it fulfils its purpose. It contains some of the truth which is eternal and some of that everyday wisdom which is so much needed in our present human tangle. Whether Mr. Jinarājadāsa writes of politics, of art, or of science—and he writes of them all here—the writing is that of one who has a full mind, a trained mind, clarity of judgment and simplicity of style. It is the book of one skilled in thought, of a true man to his compeers, and he and they shall make objective *ideal* India—"the 'land of the Gods,' where the Gods shall dictate henceforth the policies for men who are Divine Souls, not of an Aryavarta alone, but of a mighty Empire."

A. E. A.

Theosophy Explained in Questions and Answers, by P. Pavri, B.Sc., L.C.E. (Theosophical Publishing House, Adyar, Madras. Price Rs. 2.)

Among the several ways of presenting Theosophy, one is by means of questions and answers. The classical work of this type is, of course, H. P. B.'s *Key to Theosophy*. Yet no one book written on Theosophy will ultimately supersede similar books of later generations, simply because the Divine Wisdom is a living force which creates through the temperaments of every individual; and, in theory at least, every individual of humanity ought to reveal his conception of Theosophy before the full manifestation of Theosophy to the minds of men is complete. There is especially a great need for books of many different types, on Theosophy, but all appealing to the enquirer; and this work of Mr. Pavri will undoubtedly be found very useful by a large number of those who are approaching Theosophy. The questions have been carefully selected and deal with ten topics—What Theosophy Is; God and the Solar System; The Constitution of Man; Reincarnation; Karma; Life after Death; Thought-Power: Its Action and Use; The

Evolution of Life; Brotherhood; and The Masters and the Way to Them.

As Mr. Pavri is an earnest Theosophical worker, who has proved himself by years of service, he has a right to expound the philosophy to which he has committed his whole life, and therefore he will have a circle of students to whom this book will bring great help. The answers are very readable, and the easy style of writing enables the author to keep the attention of the enquirer. The book is a welcome addition to our Theosophical literature.

C. J.

The Christian Faith and Some Alternatives: A Study of Christian Science, Spiritualism and Theosophy, by the Rev. J. R. Darbyshire, M.A., Canon of Manchester. (Student Christian Movement, London. Price 2s. 6d.)

The substance of four sermons prepared and delivered by Canon Darbyshire as Pilkington Lecturer in 1919. Avowedly partisan in character, this volume might be dismissed in a few words as containing little of value, were it not for the fact that the publications of the Student Christian Movement enjoy an increasingly wide circulation among genuinely sincere and progressive thinkers within the Christian Church, thus reaching a public who have the right to demand not only honesty and real sincerity, but also a truly intimate knowledge of the questions discussed. A student of the Theosophical Movement, therefore, judges this book—which, among other things, claims to be a study of Theosophy—upon these grounds.

Sincerity we freely grant, and we were going to add honesty. But *is it* honest lightly to perpetuate the abominable old accusations of trickery once levelled against Madame Blavatsky *without* adding that at least as strong if not a stronger case in her defence has been made out and accepted by the vast majority of students? We claim that this is not an honest nor a commendable ground "upon which advocates of orthodox Christianity attack" this "cult".

As to a truly intimate knowledge of his subject, we shall content ourselves with one or two references which the author makes in his discussion of Theosophy. Talking of "the cruel doctrine of retribution" put forward by Theosophy, our author says: "It is grotesque to think that a man may be born with a frightful craving for intoxicating liquors because in his last life he struggled insufficiently against

temptations to forgery." Agreed that this is so; but is it not even more grotesque to find one who thus claims to speak with authority, putting forward a conception of this kind as representing the teachings of Theosophy? If it is merely an example of the "possible ways" of attack open to the "orthodox Christian," it is beneath contempt. If the author considers that the idea truly expresses the teachings of Theosophy, it is unpardonable that he should presume to hold himself out to possess any knowledge of his subject whatever.

Again, on p. 59, the author claims that "it is taught that suffering in human life is to be regarded as a punishment for some sin in a previous incarnation," and states that this "amounts not to an explanation but to a vindication of utter and cruel injustice". Now, if stress has been laid upon one point more than another, it is to the effect that the conception of "punishment" is completely alien to the retributive process found to operate universally in this world of law and order. That an unlearned dilettante may easily carry away some totally wrong views about the operations of the law of Karma, after a cursory first glance at some books dealing with the question, is undoubted and not to be wondered at; but that one who claims to have prepared himself carefully for his task should have solemnly given currency to a distorted conception of this kind, and should lead his readers and hearers to believe that it represents the views of members of the Theosophical Society, would be beyond belief, had it not been unfortunately common in years gone by. The same criticism may be levelled against his misrepresentations as to what he calls "the final goal" of Theosophy, on p. 56.

More space has already been given than this book is worth in itself; but it is representative of a class of publications that is being issued to-day under auspices that are often held to carry their own *imprimatur* of reliability, and the time has more than come for such students of Theosophy who look upon themselves as Christians to let it be known in no uncertain manner that they will have no lot nor part in any movement which relies upon sectarian methods of propaganda such as this. As our author says: "Theosophists write books and distribute them to show that Theosophy is not incompatible with Christianity." But we should like to stress the fact that the Christianity with which Theosophy is compatible is a Christianity which does not misrepresent the views of its neighbours, but seeks to sympathise and comprehend their intellectual difficulties and spiritual yearnings. "Other sheep have I which are not of this fold" is a saying attributed to Him whom both Canon Darbyshire and many Theosophists claim to follow. It is no part of Christianity to give

currency to distorted representations of the views held by members of any fold.

We commend this volume to the Synods, Presbyteries, Convocations and spiritual heads of the Christian Church in general, as representing the type of publication which is doing so much to alienate the sympathy and to arouse the effective non-co-operation of so many earnest people to-day.

To claim that the Canon does not here and there give expression to one or two very commendable ideas, when expressing his own views as to Christianity itself, would be folly. It is when he caricatures the sincerely-held views of others to the greater glorification of his own, that the last trace of Christianity seems to fade from his pages. We pray the Christian Student Movement to give us no more volumes of this character.

R. L. C.

Annual Report of the Smithsonian Institution for 1918, published 1920; and *The Bureau of American Ethnology, Bulletins 67, 70, 71 and 72*. (Alsea Texts and Myths, Prehistoric Villages, Castles and Towers of South-Western Colorado, Native Cemeteries and Forms of Burial East of the Mississippi, the Owl Sacred Pack of the Fox Indians).

The Smithsonian Institution is now rapidly bringing its Reports up to date after the set-back of the war. The current volume contains the usual account of the Institution itself, and of the National Museum, the Bureau of Ethnology, the National Zoological Park, the Astrophysical Observatory, and the other activities of this important aspect of American science—important not only for the zeal with which the research is carried out, but for the ideal always kept well in view, of irrigating American thought and influencing the mind of the people. To quote a small example :

Over 8,000 duplicate specimens, included in 8 regular sets of molluscs, 5 regular sets of fossil invertebrates, and a number of special sets, were distributed to schools and colleges. Exchanges for securing additions to the collections involved the use of about 23,227 duplicates, while more than 11,000 specimens, chiefly botanical and zoological, were lent to specialists for study.

Following the formal Report are the usual interesting papers, intentionally eclectic in character: on the discovery of helium, on tornadoes, the problem of radioactive lead, a tribute to Langley, the psychic life of insects, foot-plough agriculture in Peru, and the like. The Annual Reports are always thus of great value to the general reader possessing wide interests, and invariably advance knowledge.

This work of the Institution is rather different from that of most learned Societies, for it aims very definitely at the dissemination of knowledge as an important co-relative of its collection. Thus even the minute transcription of Indian tales and legends, descriptions of burial mounds, records of serpent and owl and sun dances, and other careful and detailed work, has little of the dry and lifeless character that goes with ordinary anthropology; but has much, on the contrary, that is full of human feeling and sympathy. Would that British antiquaries, who have such vast and important fields of work, possessed the same happy style of friendly interest!

F. K.

The Influence of Thought: on Health, Wealth and Happiness, by H. Ernest Hunt. (William Rider & Son, Ltd., London. Price 5s.)

Professor William James, pioneer in this century of the new psychology which is now investigating human nature through the microscope of psychoanalysis, wrote a very valuable series of lectures to teachers, in one of which he observes that if a boy makes up his mind to attain any position, even the most exalted, he will surely gain it, if (a very big if!) he sets his mind one-pointedly to do so. Mr. Hunt has given us a small volume upon this tremendous power and the way to use. and not to use it. Just because his attitude to his subject is that of the ordinary psychologist of the day, who knows nothing of, or ignores as mere speculation, all the really scientific explanations of Theosophic investigators into thought-forms and auras, his book will be read by a class of the public who might otherwise reject it as "unpractical".

The very title of the book attracts, with its implication of the attainment of health, wealth and happiness by thought, and the writer insists throughout its pages that "we can no more prevent thoughts playing their vital part in our life than we can disown the law of gravity or proclaim our independence of oxygen". The print is excellent, the English well-expressed, and the subject-matter attractively put. The author makes us vividly realise that "divine urge" that is always whispering to us: "'On and up, children; on and up.'" It is almost a sufficient end in itself to serve that we may serve better, and in increasing measure become helpers of our fellow men.

A. J. W.

Freemasonry and the Ancient Gods, by J. S. M. Ward, B.A., F.R. Econ. S., F.S.S., with an Introduction by Sir John Cockburn. (Simpkin, Marshall, Hamilton, Kent & Co., Ltd., London. Price 30s.)

This is, without question, one of the most remarkable volumes in the entire field of Masonic literature, and an interesting index to the speed with which modern thought and scholarship are moving forward, out of the trammels of religious orthodoxy and bigotry on the one hand, and of materialistic super-self-esteem on the other. We give the volume a sincere welcome to that honourable list of books by writers who seek the Truth wheresoever it may lead them.

Like all important theses, the author's proposal is simple. He claims that Masonry is of immense antiquity, dating back into a past which precedes the emergence of the Aryan peoples into the light of history. He states, and to our mind proves, that the more important portions of Masonry, like the signs and other arcana, are the common property of early, pre-European races in Central and South America, many remote Pacific tribes, and even, in broken forms, savages so low as the Australian aborigines. Not only that, but that the system has had a nearly universal distribution and is attached at various points to every religious system of importance. He makes out a particularly strong case for the relation to Hindûism, and freely identifies the Hindû Trinity with that of Christianity—in no sense attempting to take the insecure and foolish attitude that the second ante-dates the first, or is anything except a re-presentation of the Truth. Furthermore, he takes account of such lost systems as that of Mithraism, the Keltic Mythos, and the like, exhibiting a wide acquaintance with the Ancient Wisdom and a sound knowledge of Masonry up to the 18th Degree. The work is of special value because it contains notes on many of the higher Degrees, accounts that make many obscurities therein more understandable than they have hitherto been. Numerous illustrations throughout the work clinch arguments and add to the vividness of the presentation of the thesis, with which, in the main, we entirely agree.

A most instructive portion is that devoted to a discussion of when and how the Jewish traditions entered Masonry as we have it. He inclines to a belief in the Kabbalists of the times of the Crusades, as most largely contributing to the transmission of the Jewish covering, the chief link being the Templars. We concur in this conclusion. It has an important aspect: that an effort should be made, following Mr. Ward's illuminating book, to get behind this Jewish ornamentation and nomenclature. In some workings this has been done, with special success in higher Degrees, but there is still too much of the purely racial element, and even the charges fail to carry the Fellows

into an appreciation of the realities behind the symbology. Possibly further work by Brother Ward will help in this necessary advance.

We feel it necessary to point out to the publishers of this work that they are not conforming with the express wish of the author (appearing on p. ix) as regards its distribution. While it is true that Mr. Ward has been cautious in his treatment of the subject, the fact remains that the book contains much that is unsuited to the general reader; its sale should therefore be through proper channels only.

F. K.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Analysis of Mind, by Bertrand Russell (George Allen & Unwin); *Freemasonry and the Ancient Gods*, by J. S. M. Ward (Simpkin, Marshall, Hamilton, Kent & Co.); *Mithraism and Christianity*, by L. Patterson (Cambridge University Press); *Guilds, Trade and Agriculture*, by A. J. Penty (George Allen & Unwin); *India, Old and New*, by Sir Valentine Chirol (Macmillan); *The Essence of Aesthetic*, by Benedetto Croce (W. Heinemann); *Dostoevsky and His Creation*, by J. Lavrin (Collins); *The Rhythm of Life*, "The Wisdom of the East" Series (John Murray); *The Fourth Dimension*, by E. H. Neville (Cambridge University Press); *The Survival of the Soul*, by Pierre Emile Cornillier (Kegan Paul); *The Hidden Self and Its Mental Processes*, by H. E. Hunt, *Masonic Legends and Traditions*, by Dudley Wright, *Thought Coin*, by Bart Kennedy, *Jacob Boehme*, by W. P. Swainson, *Prentice Mulford*, by Eva Martin, *Joan of Arc*, by R. B. Ince, *How to Get what You Want*, by O. S. Marden, *The Spirit of the New Philosophy*, by J. H. Randall, *Giordano Bruno*, by Eva Martin, *Cornelius Agrippa*, by Lewis Spence—(Rider); *Maki*, by R. J. Minney (John Lane); *Principles of Freedom*, by T. McSwiney (The Talbot Press, Dublin); *Recurring Earth Lives*, by F. Milton Willis (E. P. Dutton & Co.); *Vaidic Jiwan* by Dr. H. Chandra (Vaidic Jiwan Ashram, Dehra Dun); *On Lecturing and Lecture Organising*, by Clara M. Codd (T.P.H., London); *The Pilgrims' March to India*, by Paul Richard (Ganesh & Co.); *Reincarnation* (C. Palmer); *Belief in God*, by Charles Gore (John Murray); *Discipleship*, by the Lady Emily Lutyens (Star Publishing Trust, London); *Bulletin of the School of Oriental Studies* (Luzac & Co.); *Let There Be Light*, by L. M'Crie, *Old King Cole*, by Clifford Bax, *Veraz*, by M. A. Arabian, *O-Kai*, by E. C. Reed (Daniel & Co.).

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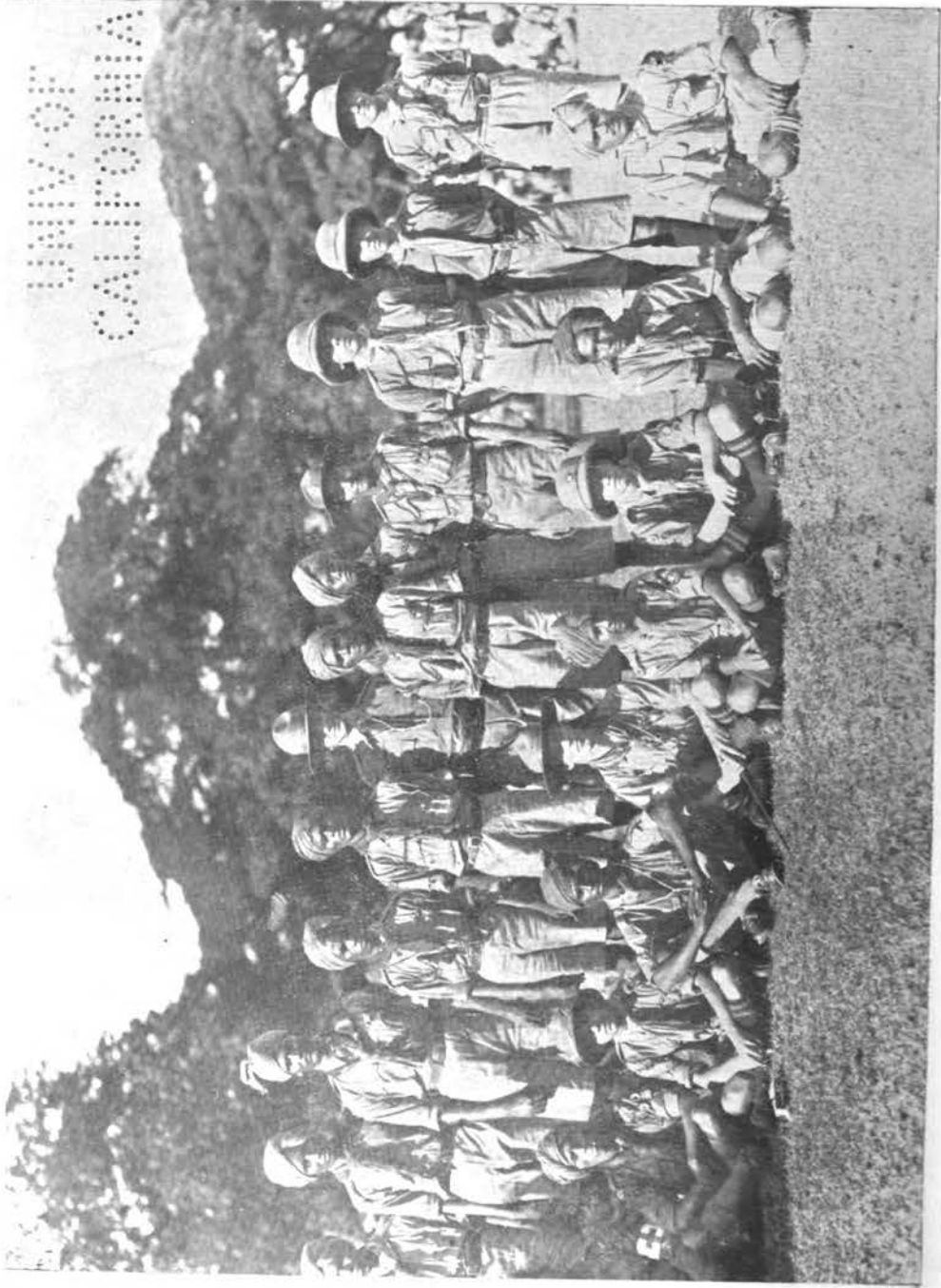
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(Owing to fluctuations in the altered rate of exchange, foreign subscribers are advised to remit in rupees.)

Theosophical Publishing House, Adyar, Madras, India
and 9 St. Martin's Street London, W.C. 2



UNIVERSITY OF CALIFORNIA



THE SCOUT BROTHERHOOD
A GROUP OF INDIANS, BOYS AND MEN, AND INDIANS

THE THEOSOPHIST



LET me first record a cable of greeting from the Irish National Society, assembled in Convention, for it shows much calm courage to have gathered together for a spiritual purpose in the turmoil and trouble of the pangs which are accompanying the birth of the Irish Free State. And I must thank several Continental Lodges for their pleasant form of sending greetings by a good wish written as a heading to a sheet, on which are inscribed their signatures, making most interesting mementoes. I have put aside some of these among memorials, in case any of these members should become known hereafter by some fine work in the world's service, and so give to a future generation the thrill which we feel in looking on some old document, and recognising a name which

had become famous, like the "Byron" cut into the wood of a class-room in Harrow School.

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Our Frontispiece is interesting from the fact that we have here a group of Indians, British and Anglo-Indians, all linked together in the Scout Brotherhood, without distinction of race, colour, creed, caste, or class. These Scouts were present from all parts of the Madras Presidency, 2,900 of them—Boy Scouts and Girl Guides—in the great Rally held to greet H. R. H. the Prince of Wales, on January 16, 1922, in the grounds of Government House, Madras. If we can bring about a cordial friendliness between the boys and girls of the two Nations, then in their manhood and womanhood they will remain friends, and help to build the great Commonwealth, for which we are labouring to-day.

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Dr. Weller van Hook has a very useful article in our present number, to which I wish to draw the attention of our readers. As I have said in the *Bulletin* for February: "It is marked by the strong common sense, freedom of thought, tolerance and open-eyed loyalty, which are so characteristic of the writer." Diversity of opinion, as I have often said, is good and useful in the T. S. I have never found myself differing widely from Dr. van Hook, but he has a way of his own of looking at problems, that often sheds a new light upon them, and shows a point either overlooked, or not seen in its full value. Hence I always turn hopefully to anything bearing his signature, sure of finding pleasure and sometimes instruction. Truth is too many-sided for any one of us to possess it all, but there are certain canons of honour which raise controversy among gentlemen above the level of the non-gentle, that members of the Society, at least, should observe. Where these are not observed, it is best to leave the assailant unnoticed.

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We had our first "Adyar Day"—according to Mme. de Manziarly's suggestion, made last month, and recommended in the Watch-Tower Notes—in Adyar itself, on the 17th of February. There was the usual meeting in the morning at 7.17, the moment at which the last breath passed from the President's body "or ever the silver cord was loosed"; at that, representatives of Hindūism, Zoroastrianism, and Buddhism spoke of the great services done by him to their respective religions—the splendid record of his Theosophical work. Here, in India, he could not serve Christianity, for the missionaries were then even bitterer foes of Theosophy than they are now. For Islām he also spoke, and was told that he must be a Muslim. I spoke myself of his great services to the submerged classes, and the five free schools he had founded in Madras for Pañchamas; Miss Orr, the Superintendent, who is doing such admirable work among them, is not as active with her tongue on a platform as she is in her schools.

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In the afternoon, thanks to Mr. C. Jinarājadāsa—who has become the archive-keeper of the Society, and is burrowing into all the old locked-up boxes, and bringing out treasures of the most varied kinds—were arranged, by a band of willing workers, a number of tables in the large Hall of the Society, filled with mementoes of the past, including some much-prized articles belonging to the President-Founder, and his great colleague, H. P. B. On that special table was the turban worn by the Maharshi Morya, when He visited the Colonel in New York, leaving him His turban as a gift; there also was the original MS. volume of *The Secret Doctrine*, sent over here by H. P. B. from London, and there were other articles of keen interest to Theosophists. On other tables were objects given to the T.S. by many members from many lands; some assignats of the French Revolution,

beautiful specimens of Indian and of Japanese work, a paper calling a quarterly meeting of the Matchmakers' Union in London, and my own certificate of membership in the T. S. signed by the two Founders; I suppose the Colonel, with his love for archives, captured these on his visit to London, to see his "old chum". There were trowels and keys galore, telling silently of buildings founded and opened for the T. S. and its kindred movements. We have opened a room specially as a Museum, and on one of its walls, on this first "Adyar Day," I unveiled the life-like portrait of Mr. A. P. Sinnett, for so long the Vice-President of the T. S. and who was faithful in life and in death.

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In the evening, Mrs. Charles Kerr asked us all to a Concert in Olcott Gardens, where we listened to some delightful music, Mr. E. A. Wodehouse and Mrs. Cousins being musicians quite above the ordinary amateur, and some of the other residents and visitors possessing well-trained voices. A sonnet on Bishop Leadbeater was recited by Mrs. Kerr, and three very short and striking poems by Mr. Crombie. We had also some most interesting stories from Mrs. Cannan, and a "whistling solo" from a College student, Mr. Shastri. With the singing of "God save our Motherland" and "God save the King," the function came to its appointed end; but unexpectedly, though always welcome, the first verse of the French National Song, the *Marseillaise*, broke forth.

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National songs tend to be bloodthirsty in their words, and it was rather quaint to hear Theosophists enthusiastically singing (several are pacifists!):

Aux armes, citoyens!
Formez vos bataillons!
Marchons! Marchons! Qu'un sang impur,
Abreuve nos sillons!

Not being a pacifist, though a lover of Peace, I wickedly but noiselessly chuckled to myself, remembering that wonderful walk to Paris, and the day when the fiery Song awakened the echoes in Paris streets; and how it rang out later from the ragged hosts on many a battle-field, whereon they met and drove back the invading armies of Europe impanelled against them. So also, many of our readers must have felt a sense of jar and shock in hearing the verse in "God save the King," in which occur the words "confound their politics," etc. Oliver Wendell Holmes wrote the following to take its place :

Lord, let war's tempests cease,
Fold the whole world in peace,
Under Thy wings.
Make all the Nations one,
All hearts beneath the sun,
Great King of Kings.

It is certainly better than the other, but old barbaric ideas die a lingering death.

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Mr. C. Jinarājādāsa has discovered among the records of the T. S. much interesting material. The first of these is the series of "Scrap-Books" of H. P. B., beginning with that of 1874. These are referred to by Colonel Olcott in *Old Diary Leaves*. H. P. B.'s comments on the cuttings pasted by her contain most valuable material, revealing the inner guidance of the Founders, even before the T. S. was actually organised. Her fascinating personality comes out in the witty and sometimes acid parentheses scribbled in the Scrap-Books. Another interesting "find" is the first manuscript of the first volume of *The Secret Doctrine*, mentioned above. This evidently is the manuscript which H. P. B. sent from Ostend in 1886 to T. Subba Row. *The Secret Doctrine*, as we now have it, is an expanded version of this first manuscript, though in the later revision some sections are omitted which are in this original draft. Five of these sections, which were discarded by her

from Volumes I and II, appear in Volume III. Some of the Appendices referred to in this MS. of Vol. I similarly appear in Vol. III or elsewhere. One solitary page discovered of another draft—that beginning “Commentary on Stanza I”—shows that it is different from the first draft, and from that finally printed. H. P. B. wrote and re-wrote, correcting even when the final page-proofs were ready to be struck off. Mr. R. L. Christie, the Treasurer of the Scottish Section, T.S., is typing the MS. of the first *Secret Doctrine*, and the T. P. H. is arranging to publish the MS., in the same size as *The Secret Doctrine* as finally revised by H. P. B. The verbal changes, omissions and re-arrangement of her material by H. P. B. are of very great fascination to students. A wild theory has just been started in the U.S.A. that the second edition of *The Secret Doctrine*, brought out by the London T.P.H. after H.P.B.’s death, was not as H.P.B. wanted it. The insinuation is made that H.P.B. was “edited” by those in charge of the second edition. The trustees to whom she left the safeguarding of her printed books and unpublished manuscripts were all her own pupils, who had lived with her for years, and they made only such changes as she had herself directed, which consist mainly in the correction of verbal and grammatical errors, and the arrangement of the material of Vol. III. Of the making of rumours there seems to be no end, seeing that for every rumour there are some ready to believe. The theological credulity of “I believe because it is impossible,” undergoes many reincarnations and transformations.

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I quote the two following paragraphs from the February *Bulletin*, as many readers of THE THEOSOPHIST may not see them there, and I beg for their practical notice. A circular from the General Secretary of the Buddhist Society of Great Britain and Ireland, 41 Great Russell Street, London, W. C. 1.

notifies the issue of the *Buddhist Review* for 1922. He states that the first two numbers (quarterly) for 1921 are completely sold out, and the remaining two are going well. These four numbers make Vol. XI. It is proposed now to issue six bi-monthly numbers, the first being for January—February, and so on. The old yearly subscription was 4s., but each copy cost more than one shilling, exclusive of postage and packing. The new issues will be sold at 8d. each, or 5s. a year, post free. The subscription includes membership in the Buddhist Society. Obviously, if much work is to be done, donations in aid of it will be needed. The religion of the Lord Buddha much attracts the western scientific mind, with its splendid ethic, its appeal to reason, its freedom of thought, its urging to independence of judgment. Captain J. G. Ellam, the General Secretary, is doing his utmost to revive the keen interest in the Dhamma that seems to have gone to sleep during the War. He is endeavouring to form an International Buddhist Union, so as to form and maintain communication between Branches of any Buddhist Society, thus supporting and encouraging each other. If this attempt prove to be a success, it is proposed to call an International Buddhist Congress. Work along this line should be a very helpful part of the preparation for the Coming of the World-Teacher.

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I want a good photograph, 8 $\frac{3}{4}$ inches long and 6 wide (as near as possible, not counting the mount), of each of our thirty-five General Secretaries. In the first place we ought to have all their photographs at the Headquarters, and I should like pictures of past Secretaries also, with the dates of the beginnings and endings of their terms of office. Secondly, I want to reproduce them in a size suitable to THE THEOSOPHIST, so as to introduce them to the T.S. in general. I received lately a very fine one of Mr. John Cordes, and this

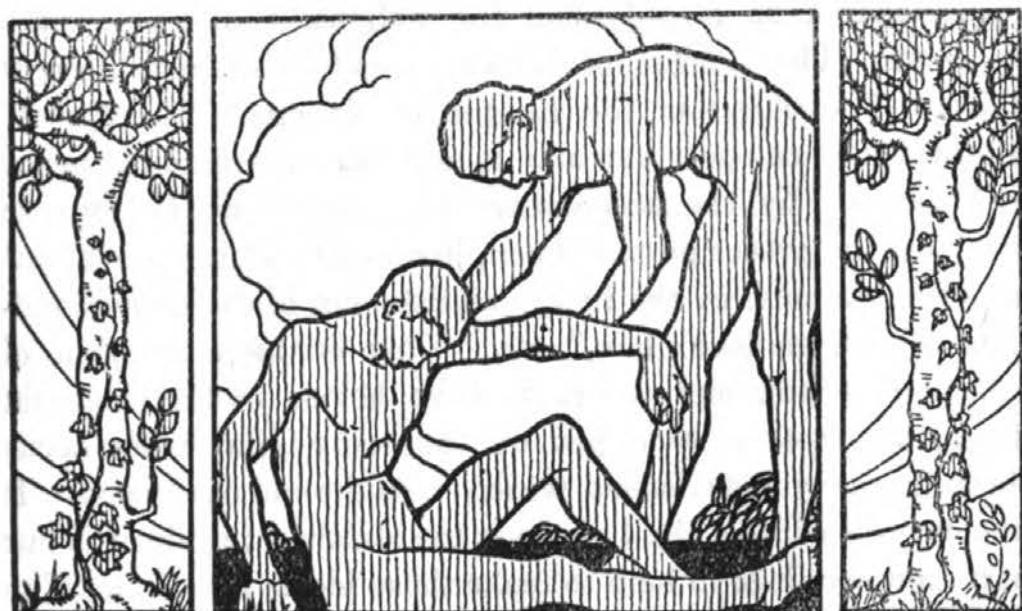
evolved in me the spirit of greed. Having one General Secretary, I want all.

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Among the new views of ethics developing among some of the discontented T. S. members in the U.S.A. is one that will not conduce to the mutual trust which has been usual among people of honour. One of the leaders of the dissensions calmly enclosed to a General Secretary a copy, printed for circulation, of a private letter of mine to an E. S. member. The General Secretary, being a gentleman of the old school, remarks that "it shows a perfectly hopeless sense of good manners, quite apart from the morals of the matter, to copy and circulate, as he is doing, a private E. S. Letter". Though the motive is malicious, the publication itself is innocuous. One does not write letters the publication of which can do any harm, beyond causing misunderstanding where the letter to which mine was an answer is not printed. E.S. members must pardon me if, under present circumstances, I do not answer any letters which touch on their own private affairs. While the Cabinet Noir exists among us, the publication of answers to letters asking for advice on personal troubles and temptations would give much pain.

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I redeem, in the illustrations facing p. 628 of the present issue, the promise given in last month's Watch-Tower to reproduce some pictures of a Fairy Play, acted by the children of the Lotus Circle, Vancouver, kindly sent to me by Mr. Ernest Wood.



Brotherhood

THE LEAGUE OF NATIONS

By WAYFARER

ON January 10th, 1920, the League of Nations was born, and in the short two years that it has lived, it has made for itself a place in the world. The critics can be busy with their criticisms, and the pessimists with their doleful prophecies, but no one can gainsay that the League has already made itself felt; and, as time goes on, there is much indication that it will grow into a mighty power.

There have been many attempts from time to time to create organisations for the purpose of bringing about a world peace, but each one so far has been a league or an alliance or an association of certain States or Nations *against* other

States or Nations, which in other words only means that a balance of power to keep the peace has been aimed at. World Peace cannot be forced upon the nations, it must be desired by them. The League of Nations is out for quite a different object. The object of the League of Nations is "to promote international co-operation and to achieve international peace and security by the acceptance of obligations not to resort to war, by the prescription of open, just and honourable relations between nations, by the firm establishment of the understandings of international law," etc. This is the true spirit of internationalism, and we must keep before us the ideals set down, and not be swamped by the many failures that occur through many side issues which would blind our vision. It has been said that the League is too idealistic; again it is our part and privilege to help to make those ideals practical. The work that the League has already done shows that practical work has begun.

At the first meeting of the Assembly in November, 1920, forty-two States had already joined the League. These forty-two States represented a total population of over one thousand one hundred millions, approximately three-quarters of the population of the whole world. Before that Assembly had finished, six other States who had applied for membership were admitted, and the total membership to-day—January, 1922—comprises fifty-one States. That is in itself an enormous work that the League has achieved in so short a space of time as two years, and we must keep in mind that if more than three-quarters of the whole world is bound to a certain policy to promote the conditions that shall bring about no more war, then our work is to see that these peoples understand and carry out their obligations.

By some it is thought, *i.e.*, by one of our greatest Judges and others, that one of the chief pieces of work, if not actually the chief work, that the League has already accomplished, is

the establishment of an International Court of Justice; and already the Judges of the Permanent Court of International Justice have been elected, and it is hoped that quite early this year this Court will be ready to function. "Gentlemen," said M. van Karnabeck, President of the Second Assembly, speaking of the birth of the International Court of Justice, "an international event of highest political and moral significance has just taken place."

A very dangerous dispute between Sweden and Finland, with reference to the Aaland Islands, was settled by the League of Nations, and a war prevented. It is significant of the times that, when this is spoken of as a great achievement of the League, the remark is frequently heard that a small war like that is of little account; so impregnated are we with the lust of war, that we have accustomed ourselves to reading long lists of names of two or three thousand deaths daily, so that, when we hear of the prevention of war between two smaller States, we call it insignificant.

A further dispute between Poland and Lithuania has been arrested; and, as many months have elapsed since this took place, we may almost say that war has been prevented there, for the dispute seems to have fallen into the background.

The massacres in Armenia have been to a large extent arrested after long and untold suffering. The League induced three States, the United States of America, Spain and Brazil, to mediate on behalf of the Armenians, the result being that the massacres have ceased.

A serious threat from Serbia, menacing the whole of Albania, was stopped by a quickly called meeting of the Council at the request of the British Government. This Council took place in November, 1921; and, after hearing the demands of the representatives of Great Britain, Serbia and Albania, the two latter promised to observe the frontier as marked out by the Ambassadors' Conference.

Another example of successful work by the League is in connection with the repatriation of prisoners of war. After the peace, when other prisoners had been exchanged, it was found that there were half a million prisoners of war practically unaccounted for and lost. The League set to work to find these, and the chief of them were found in Central Europe. Up to October 4th, 1921, 380,000 had been repatriated from Russia, Siberia and other places in Central Europe. There are still two ships occupied in this work on the Black Sea, and it is scarcely to be credited that their work is hampered for want of money, when we know that the cost of repatriating has so far been little over £1 a head! The suffering, both mental and physical, of these prisoners must have been past description, for, added to hardships and starvation and disease, there must have been the terrible agony of despair and abandonment after the war was ended. Dr. Nansen, who has been largely instrumental in doing this work, says: "Never in my life have I been brought into touch with such a formidable amount of suffering." It is hoped that this work will be completed early in this year.

The financial conference at Brussels has been an experiment of the League in quite a different direction. This conference has made proposals for mitigating the economic chaos in Europe; and, although little has at present come out of it, Boards of Enquiries, etc., have already been established in many of the countries, and financiers feel that this work can only accomplish anything after very great time and thought; but here also work progresses.

An International Health Organisation, which should make drastic reforms in all the countries, is likely to be a most important piece of work. As a commencement, the two scourges that they are struggling to combat are typhus and venereal disease. Under this last heading there is an enormous amount of spade work to be done in very many directions, and

a great deal of opposition to be faced from many quarters; the fact being that, when struggling with venereal disease, we expose the whole rottenness of our social system and we come face to face with two great questions—the moral question and, following on that, the prostitute question. But the greatness of this work is not going to prevent the League of Nations from tackling it, and already very many things have been set on foot. It is of course early for much work to show, but perhaps one of the most significant, though one could mention several, is the conference that has been already held to prevent the traffic in women and children. This conference was opened in Geneva on June 30th, 1921, and was the first conference that has included the traffic in all women and children, previous ones confining themselves to the White Slave traffic. England was much behind the times at this conference, and no woman representative was sent. The only two countries who appointed women representatives on such an important woman's question were Denmark and Norway, Miss Forchhammer (Denmark) being Vice-President of the Conference, and taking the chair at many of the meetings. One country strongly opposed the interference in this traffic, and though one anticipates great opposition from many sides, yet work in this direction strikes at the root of many points within the Covenant of the League of Nations, and one has again to remind oneself that it is public opinion, or in other words the people, that must insist that these points are carried out.

Three very important International Labour Conferences have been held; and, although the carrying out of the decisions of these conferences has not been all that we should desire, yet headway has been made and certain foundations laid.

The Silesian question, which could not be decided in other quarters, after long deliberations was handed over to the League of Nations to decide, and the League has greatly raised its status in the world by coming to a decision which has been

accepted by both parties. The fact that neither party was really pleased looks as if it may have been a just decision; it is as yet early to see the results of this decision.

The Washington Conference, though not definitely brought about by the League, is certainly the outcome of the work of the League of Nations. The full result is not yet to hand, but there is great hope that some steps may have been taken towards a permanent reduction of armaments, thus furthering the work of the League.

This very sketchy account of a few out of many things done by the League will show that, in many great questions on which the peace of the world depends, the League of Nations has been busy; but there is very much to be done before we can pretend that the 26 points of the Covenant have been set on foot, much less carried out.

The first draft of the Covenant was made on February 14th, 1919, and the final form, as it is at present, on April 28th of the same year. To my mind, this Covenant is a wonderful document, far ahead of the times. It is a great ideal which has been set before the nations, and there is a long road to travel before it can be reached; but that such a document *could* be signed by 51 States, is in itself a great indication of advancement of the times and ideals, and a sign of a great aspiration. When one sits down and considers how greatly in advance of the times is the Text of the Covenant, one wonders if the nations realised to what fundamental changes they have pledged themselves—change of outlook, change of attitude to life, and change of heart.

To take four points only, out of the many therein contained, I would draw attention to one point out of Article No. 7: "All conditions under or in connection with the League, including the Secretariat, shall be opened equally to men and women." Is any country in the world ready for this? Have men and women an equal place in any country at this

moment? And yet we find fifty-one States have accepted this as the basis to work upon in doing the work of the League of Nations.

Article No. 8 brings in an almost unknown element, that of international obligations. Some of us can think for the good of the family, some even for the good of the clan, others for the good of a class, and rarer still for the good of the nation; but where are those to be found who can think internationally and live the international spirit? Yet more than three-quarters of the population of the world has pledged itself to the reduction of armaments, and acknowledges the necessity for "a common action of international obligations".

Under Article No. 22, in what has been known as the Article dealing with the mandatories, I quote from one remarkable paragraph: "To those colonies and territories . . . which are inhabited by peoples not yet able to stand by themselves under the strenuous conditions of the modern world, there should be applied the principle that the well-being and development of such peoples form a sacred trust of civilisation, and that securities for the performance of this trust should be embodied in this Covenant." What is this but a fundamental change in the relation between the governor and the governed? No longer that of a superior ruling his inferiors, but the attitude of an elder brother looking after a younger brother; no longer suppression and oppression, but the weaker to be looked upon as a sacred trust, and conditions allowed to him in which he can evolve himself, the sacred trust to consist of being ready to help with knowledge and wisdom those who have not yet evolved to that point.

Article No. 23 deals with general benefits, and we have pledged ourselves:

(a) To secure and maintain fair and humane conditions of labour for men and women and children, both in their own countries

and in all countries to which their commercial and industrial relations extend, and for that purpose will establish and maintain the necessary international organisations.

(b) Undertake to secure just treatment of the native inhabitants of territories under their control.

(c) Will entrust the League with the general supervision over the execution of agreements with regard to the traffic in women and children, and the traffic in opium and other dangerous drugs.

These are four *points* only, out of the twenty-six Articles (not more important than some others) that more than three-quarters of the population of the whole of the world have pledged themselves to carry out. Have we grasped the enormous opportunity that is now before us? The hour strikes, not a moment can be lost. The world is quickly turning from the lessons that the war would teach to a pre-war apathy that is deplorable to see. Granted that the League of Nations has not worked as we should have wished, that certain elements are coming into it that we would fain see absent; still, it is the biggest thing that has been put before the world in the last two thousand years. We must continuously remind ourselves that the League is only in the state of a plan—the pencil and paper stage, if you like—but it *is* a plan to work for world peace, and there is none other plan before us. If we have suggestions to make, let us not hesitate to make them; but if we have not, then let us put before the peoples of the world what their governments or their representatives or their nations have pledged them to carry out. Let us incite public opinion wherever we possibly can. Let no one be able to say, as they do now say so generally, that they did not know to what great ideals their country had been pledged. Quite truly we say the present workings are not ideal; the meetings of the Assembly and the Council leave much to be desired; but two years is but a short while for such a stupendous task, and at the moment great ignorance is shown everywhere about the nature and work of the League.

In some countries a League of Nations Union has been formed, or some such organisation. The object of the British Union is "to promote the formation of a World League of Free peoples for the securing of International Justice, mutual defence and Permanent Peace".

It is growing very rapidly; founded October, 1918, its membership in August, 1921, was 124,000 odd. At the Paris World Conference of the Theosophical Society, 1921, great interest was shown in the British League of Nations Union, and a small band of Theosophists representing fifteen countries was fired with zeal to work with the Unions in their own countries if in existence, and, if not, to get one formed as soon as possible. News comes to me that in Bagdad a Union is in process of being started. The League of Nations is, as I have said, the only signpost that points out a way to a world peace. We have many ways of helping and aiding travellers along this road. Let us drop all smaller considerations, the minor points on which we may not agree, and work in every possible way so that public opinion will force the nations of the world to bring about peace and security through a better understanding by one nation of the other, and a bigger outlook in each one of us as to the meaning and spirit of internationalism and the necessity of world peace before the World Teacher can come amongst us.

Wayfarer

A LOYALTY LEAGUE ; AND A MOVEMENT BACK TO THE FOUNDERS

By WELLER VAN HOOK, M.D.

A LOYALTY League has been established recently at Sydney, Australia, with the avowed purpose of being loyal to the established Objects of the Theosophical Society, etc. The naïvely compiled magazine which the League presents, conveys a diluted message, yet one that may be respected because of the evident sincerity and moderation of its declarations. It would seem that voices from many lands may well be raised in the effort to oppose misunderstanding and to avert real schism, which the Society has suffered before.

Does the Society exist for the sake of its "Objects"—are those propositions an essential of its being? Or is the Society existent for other reasons?

Obviously the Society owes its existence to the wish of Madame Blavatsky to establish an organisation that should press forward upon the world through succeeding ages the truths of Theosophy as fast as the world is ready for them. The Society can modify or alter its Objects in legal ways if it desires. The Objects of the Society belong to it, not the Society to the Objects. The Society is Theosophy, embodied and living in the world.

The Society is an organisation for seeking, as the "Objects" indicate; but, practically, it is also a body that has found. Its members in majority hold as valid the truths placed before us

by Madame Blavatsky and her successors. Yet not one of those truths is officially or formally set forth as fixedly a phase of doctrine adopted by and binding upon the Society.

How did Madame Blavatsky obtain her truths? Was it not by using audition and vision, and other senses on the higher planes? We are to receive other truths in future; how will we get them? Will we not obtain them also in the same way—through personalities not yet perfected and, therefore, errant? Has any Theosophist learned anything about the unseen side of things since the Society was formed? Has any Theosophist gained any occult powers? Or do we stand where we were forty years ago? For my part I am convinced, as are thousands of Theosophists, that several of our leaders have reached the point where they have the direct help of great Teachers of the hidden side of life.

Now, if new knowledge comes, can it be utilised, or must it be locked up because the Society does not officially accept it? It comes to this—do we have confidence in the Society as a working body with leadership and headship, valid, legitimate and acceptable, or is it too weak and too loosely led to be a worthy bond and mould for our common idealistic labours?

I suppose there must be many conceptions of the meaning of our Society—as that it is an interesting aggregation of litigious and erratic human beings who want to dabble slightly and safely in things unusual or uncanny; or that it is an organisation to promote vegetarianism, mild modes of life, harmlessness of existence; or that it is formed for the purpose of enabling its members to escape from the responsibilities imposed by religions through their acceptance of principles of a loftier type, etc. To me it is an organisation, white-hottest at its core and cooling to a dull-red or a cold blue at the periphery, which is to send the will and purpose of God through the world like a pulsing flame of lightning during all the coming ages. As it lives it must act, or it will die; so it must ever give

out new phases of the truth to the world, just as did the Avatāras, as did Iamblichus, as did Plato, the Rosicrucians, and many others. Furthermore it will become crystallised and effete, if it does not elect its Initiates to be at its head instead of rejecting them, and refusing to put them where their message can be given to the world. If it does not do that, the force of the Hierarchy will find channels of expression other than the Society, in which languid apathy will take the place of vivid life.

Moreover, there are to be many, many new ways given to the world through the ages for its life expression. Do you wish the Society to give these possibilities to the world, or shall they find birth in other bodies? For my part, I am not a member of the new Catholic Church, but I consider it a marvellous thing that it exists, and that it sprang from the body of our own Society.

We have Quakers using our Lodge room in hours when we do not need it; we can never find a thread or a piece of paper to tell that they were there, when their day is past! I wish we had many rooms, so that we might house Buddhists, if we could find them, or Muhammadans, or—Liberal Catholics! No harm need come from using a room in common with a religious body. What is the difference between tolerating a Shintoist Theosophist who makes a foolish move, and tolerating a Liberal Catholic Theosophist who acts with poor judgment? Cannot we let each one make his errors? Is it imaginable that the little Liberal Catholic Church is going to eat us up?

There will always be those who will criticise our Theosophical Society Heads. Madame Blavatsky and Col. Olcott were roundly berated while they were alive, and there were not wanting those who inwardly voted, as they passed away, that they were "better dead". But the majority of the Society to-day intend to support our present leaders. If they

do make some errors, they will try to learn lessons from their experience, and we may learn with them.

It is all very well to have a Loyalty League, if you feel your loyalty in need of some bolstering. But the real trouble is not in the Society; it lies outside: it lies in the hungry world, among the children and the women and the men who lack clothes and shelter, and ordered, simple government, and the knowledge that there are really Elder Brothers, that are God's Messengers and Almoners of Grace, who are ever building His temple higher, more beautiful and more sheltering!

There are people of two extremes of nature and conviction in the Society; both types have their place, and each must respect and tolerate the other. One set of people have sought and found peace at heart in the full conviction that the deepest problem of all has been solved: the problem of what and where is the Way to God, and what is their relation to the Guides upon the Way. They know that their Redeemer liveth; they have found the hem of His Garment and may follow, clinging.

There are those who are debating about accepting the primal truths of life—the unbroken duration of existence, the mechanism and the rationale of consciousness-continuity, the ways of wisely managing our life of the personality. These are not so ready to say to the mighty Initiates who lead our Society, ever shielding their younger fellows from too clear views of their powers: "Show me intimately, nearly, exactly, this curious way that ends and begins again at Their feet." These last must have their days, their incarnations, in which to become clear.

We do not criticise either group, but call attention to them, so that people may range themselves as they will. To recognise that the Society is a mighty and puissant Spirit, ever renewing its youth, is to accept the fact that its leaders are of unbroken succession in inner authority. They, as they

step aside, as did Madame Blavatsky, leave their authority to appointed leaders who carry on the work under the original Power that caused the organisation to come into existence. To realise this is to find a new respect for the Heads of the movement, and a new tolerance of their doings. It is to recognise that there is no need to sustain a movement back to the teachings of H. P. B. Our present leaders suffice for the hour.

The true object of the Society is the presentation of Theosophy to the world through our own being and our own speech. Each generation of its life has its own expression, just as each act of a play has its own individual meaning.

No single pronouncement can allay the little unrest of the moment in the Society. What is here presented is only to point out one view that may aid some. But it is certainly true that nothing can be gained by binding the Society to tight little "Objects," any more than advantage can be found in invoking the immediate leadership of those who are no longer serving in the outer world.

Weller Van Hook

THE TOWN OF THE FUTURE

By P. W. MASON

BEFORE attempting to begin any scheme of industrial reconstruction, it is desirable to have as clear an idea as possible of the ideal at which it is proposed to aim. Such an ideal can be gained by observing the direction in which changes in industrial reconstruction are occurring, and forming a picture of the conditions that will prevail when these changes have been completed.

Acting in accordance with this method, it seems probable that in the future all industry will be carried on in agreement with certain principles of efficiency, some of which are the following: (1) All appointments and promotions are made according to merit. (2) Every fit citizen does some work for the community, and receives payment based on the value of the services he renders. (3) The work done by a citizen is suited to his capabilities, and as far as possible is definite in character and amount. (4) Every effort is made to give each citizen work of the kind that he prefers. (5) Every one is held responsible for the performance of the work that has been entrusted to him, and he is given a free hand to carry it out in the manner that seems best to him, on condition that he adopts, to the best of his ability, the methods that can be shown to be the most efficient. Thus, provided a man performs his duties in an efficient and satisfactory manner, he is not liable

to interference from any higher authority. So far, therefore, from the more efficient organisation restricting the liberty of the worker, it gives him more freedom than is possessed by an employee under present conditions. As a result of the greater efficiency, though the hours of labour are fewer, yet the quantity of goods produced is much greater than at present. Consequently, salaries and wages are much higher in proportion to the cost of living than they are with the inefficient methods at present employed.

Some time before a child leaves school, he is examined by vocation experts, who determine for what kind of work he is most suited. In arriving at their conclusions, the examiners take into consideration the general ability of the child, and the special aptitudes and inclination that he displays for any kind of occupation. The examiners are guided also by their knowledge of the qualities, mental and physical, that are desirable in those engaged in each of the professions, trades or other vocations. As the vocational examiners make a special study of the work of determining the most suitable occupation for each child, they acquire a degree of skill that enables them to arrive at a correct conclusion in practically every case. In the event of a child proving more suitable for an occupation other than that indicated by the examiners, he is given opportunities to qualify himself for the more desirable calling. When the examiners have given their decision, the education of the child is directed towards making him efficient in the discharge of the duties that his future occupation will entail.

Thus every adult citizen is a skilled worker in some occupation for which he is fitted by his natural abilities and aptitudes. As a result, he takes an interest in his work, and can perform it in a capable manner. No worker is kept at a monotonous occupation for more than a specified period each day, in order to avoid the fatigue and consequent inefficiency resulting from

a too prolonged continuous use of any one set of muscles or nerves. So that a change of employment may be provided when necessary, workers are trained in several different vocations, where one kind does not provide them with sufficient variety. To avoid undue fatigue, suitable rest periods are provided in the various occupations.

In the town of the future, the chief authority is the Citizens' Council, which represents all sections of the Community. The Council makes the by-laws and regulations, and determines the general principles in accordance with which the work of the town is performed. At each meeting, it receives from the chief officials of the town reports which contain an outline of the work done since the last meeting, and an account of the proposed new work. If a majority of the members of the Council express disapproval of the actions of any of the officials, these actions are thereby annulled, where it is possible for this to be done. The Council does not as a rule originate any work, but decides whether the suggestions contained in the various reports are or are not in the interests of the citizens generally. Any proposals that the Council considers undesirable are rejected.

All the work of the town is divided into Departments, at the head of each of which is a Manager, who is responsible to the General Manager, and through him to the Citizens' Council, for the efficient working of his Department. The chief Departments are Agriculture, Animals, Manufactures, Buildings, Food, Domestic, Clothing, Retail, Roads, Import, Export, Transport, Religion, Education, Justice, Medicine, Organisation, Planning, Finance, Selection, Art, Literature, Recreation and Amusements.

The land round the town forms a single farm in the charge of the Agricultural Manager. Similarly, all the farm animals are in the charge of the Manager of the Animals Department. Assistant Managers have charge of the various sections into

which the work of a Department is divided. Thus, there is an Assistant Manager in charge of the cattle, another in charge of the horses, and so on. In this way, each is a specialist in his own kind of work, and is enabled to make himself acquainted with the latest and best methods in connection with his own particular section.

The General Manager is responsible to the Citizens' Council for the organisation of the work of the town. He ascertains the approximate requirements of the town, and, with the assistance of the Managers of Departments, determines how the necessary supplies can best be obtained, and the necessary services rendered. He co-ordinates the work of the various Departments, and decides how many people are to work in each Department. All the decisions of the General Manager, as well as of the other officials, are subject to revision by the Citizens' Council. As, however, the officials are all experts in their own work, it rarely happens that the Council rejects their recommendations.

The pay of the citizens is based on the services they render to the community. To enable this to be done with as much accuracy as possible, the people are divided into groups according to the work they do. A definite rate of pay is attached to each group. Every fit citizen does some work for which he is suited. Any adult citizen who is not capable of doing an ordinary day's work is given light duties, for which he receives at least a living wage. There is thus no unemployment and no poverty.

The population of the town is about 100,000, in order that it may be possible to obtain the services of specialists in the various occupations, and that the work may be performed on a sufficiently large scale to give the most efficient results. The town may be divided into two or more sections, separated by any distance that may seem desirable. In the following table are shown approximately the groups into which the

citizens are divided, and the relative rate of pay of the members of each group.

Group number	Relative rate of pay	Description of Worker
20	200	Managers of Departments, Chief Assistant Managers, Chief Professional Men and Chief Officials.
19	180	
18	160	
17	140	
16	120	
15	100	Assistant Managers, Professional Men, Heads of sub-departments, Higher Officials.
14	90	
13	80	
12	70	
11	60	
10	50	Subordinate Professional Men, Subordinate Officials, Foremen, Supervisors.
9	40	
8	30	
7	25	
6	20	
5	15	Manual workers of varying degrees of skill.
4	12	
3	10	
2	9	
1	8	

Every one is given opportunities to qualify himself for the highest position consistent with his abilities. The technical training of the citizens for the various professions, business occupations and trades is as much part of the work of the Education Department as is the instruction of the children in the ordinary school course. The Education Department ascertains the kind of work most suited to each citizen, and then provides him with the necessary training to enable him to do his work satisfactorily. The Department also provides training in various subjects which a citizen may take up for the purpose of recreation, or in order to provide exercise for those faculties not much used in connection with his ordinary occupation.

In order to ensure that merit may be as far as possible the sole test for promotion, all appointments and promotions

are made by the Selection Department. Each of the members of this Department devotes all his business time to ascertaining the qualifications of the various citizens coming under his jurisdiction, so that when vacancies occur, he may be able to appoint the most suitable person. With a view to avoiding the abuse of his power by any Selector, a citizen who has not been appointed to a position to which he considers that his abilities and experience entitle him, may have his claim examined by a Committee appointed for the purpose. The method of having merit as the basis for promotion has a two-fold advantage. In the first place, every citizen is encouraged to do his best, as he knows that his advancement depends on his own abilities and industry, and in the second place, the fact that the highest positions are held by the most capable men results in the maximum degree of efficiency, to the advantage of all the citizens.

The citizens elect Representatives to safeguard their interests. There is one Representative to every twenty or thirty citizens. If anyone considers that he has been unfairly treated, he may bring his case before his Representative, who will enquire into it with a view to having any reasonable cause of complaint removed.

Opportunities for playing games, and for taking part in occupations affording recreation and amusement, are provided by the town. There are fields and lawns for outdoor sports, and the necessary apparatus for indoor games, so that every one is enabled to employ his leisure in the manner that is most agreeable to himself.

P. W. Mason



THE MYSTERY OF THE ZODIAC

By G. E. SUTCLIFFE

(Concluded from p. 468)

ONE of the puzzles of modern Astrology is to discover what to do with the recently discovered planets Uranus and Neptune, for all the available Houses are occupied by the previously known planets, Mercury to Saturn, so that there is

no House left for the remaining two. The arrangement of the Hierarchies we have made above, suggests a use for these planets which I offer to astrologers for what it is worth.

It has been seen that the two latest Hierarchies, the sixth and seventh, have also no Houses assigned to them, but are split up into sub-hierarchies, and divided equally on each side of the Zodiac, the solar and lunar halves. The question naturally suggests itself: Why should we not do the same with the two remaining planets, Uranus and Neptune, giving one to the solar sub-hierarchies, and the other to the lunar? A statement of an authoritative nature makes Uranus and Neptune the sixth and seventh of the sacred planets, presided over by two of the seven Planetary Logoi¹. If this statement is well founded, as I believe it is, then the sixth and seventh Hierarchies are the proper vehicles to transmit their influences, and we must give to Uranus the solar sub-hierarchies of the Agnishvaṭṭa evolution, from Leo to Capricorn, and to Neptune the lunar sub-hierarchies of the Barhishad evolution, from Cancer to Aquarius.

The astrologer will doubtless ask how he must interpret the influences of these bodies, if they have such a large number of Houses. This is certainly a rather difficult question to answer; and the only safe answer that can be given at present is that the influences must be determined by experience, guided, if possible, by correct theory; so I offer here a few suggestions in the hope that they will be helpful in building up a correct theory.

We are told that the Hierarchies correspond to the primary colours of the spectrum, but that each of these colours again splits up into seven sub-rays, corresponding to the seven primary colours. Each Hierarchy therefore, besides its own colour as primary, has also all the other colours as sub-rays, through which the planets of the other Houses can

¹ THE THEOSOPHIST, July, 1910, p. 1350c.

transmit their influences.¹ To take a concrete instance as illustration, if Uranus is in Libra, it will stimulate into activity the sub-ray of its own colour in Libra, say orange, which will combine with, and be modified by, the predominate sub-ray of Libra, the Venus sub-ray, say indigo. It would therefore seem to have the same effect, apart from the sign, of a conjunction of Uranus and Venus, and so on for the other signs. The allocation of the two outermost planets to the solar and lunar Houses, appears to satisfy the hints, given out here and there,² that Uranus represents the Sun, and I have also come across a similar statement that Neptune represents the Moon. Both these statements are explained by the arrangement set forth. In *The Secret Doctrine* (III, 459) we are told that the sun is a substitute for an intra-Mercurial planet. This planet, when discovered, we can assign to the Sun's House, Leo; and similarly with the substitute for the Moon, we can assign to it the Moon's House, Cancer. We are told, in the article in *THE THEOSOPHIST* referred to above, that the intra-Mercurial planet, Vulcan, is one of the seven planetary Logoi, and also that our Earth is one. Our terrestrial Chain, being the fourth, and in its fourth Round, has three physical planets to represent it, the other two bodies being Mercury and Mars. Both of these two planets have Houses assigned to them in the Zodiac, the solar Houses being Virgo and Scorpio. These two signs the ancients did not view singly, but regarded them as two in one.³ This is sufficiently explained by the fact that they both belong to one Chain, that of our Earth.

But if our Earth is one of the seven planetary Logoi, where is its House in the Zodiac? A little consideration will show that, whilst each of the seven planets will have a Zodiac of its own, it cannot have a House in it, for it is the centre of all the Houses, and all the Houses serve it equally. It cannot

¹ *S. D.*, III, 481—3.

² *The Pedigree of Man*, p. 70; *S. D.*, I, 126.

³ *S. D.*, III, 449.

stand in the sky over against itself and act upon itself. Hence its special House—that in which it may act in the Zodiacs of the other planets—must be occupied in its own Zodiac by a substituted planet. Such is the planet Venus, which occupies the middle House between Virgo and Scorpio, *viz.*, Libra. This lies between the Houses of Mercury and Mars, the two other globes of our Chain. Now Venus is the earth's primary and spiritual prototype. Every sin committed on our earth is felt by Venus. Every change on Venus is felt on, and reflected by, the Earth.¹ This clearly implies that Venus is the substitute for the Earth, amongst the seven Planetary Logoi, and that, in the Zodiacs of other planets, Libra may be the House of the Earth. The coming of the Lords of Venus in the first half of the third Root Race, under Libra, is further evidence of the close connection of the two planets.

The statement in *The Secret Doctrine* (III, 563), that Neptune does not belong to our system, may be referred to here. From the astronomical point of view this statement appears absurd, and it is contradicted by recent occult investigations, which apparently show that Neptune is one of our seven Planetary Logoi. But students of H.P. Blavatsky have found that it is not wise to pass over her statements, although they may appear at first sight to be erroneous. Though sometimes not careful in the use of terms, the principles underlying what she said were mostly correct; and there is a sense in which the statement contains a truth, or the shadow of a truth. If we refer to the five unmanifested Hierarchies of the higher ten Sephiroth, as given in the table of Hierarchies and Kosmic sub-planes, we find they are all in the lunar Houses, Cancer to Aquarius, the Houses that act as sub-hierarchies to Neptune. Now the influence of Neptune, before it reaches us, will first have to pass through these unmanifested Hierarchies, which are not directly connected with our system, for it will be seen

¹ S. D., II, 34—5.

that they function on the Kosmic Astral, and not on any of the sub-planes of the Kosmic Prakṛtic. Hence, as a creative Hierarchy they cannot act on our seven planes at all, for their creative action is on the 2nd Prakṛtic Astral, the Kosmic sub-plane on which the lunar Barhishads function; and these again will act creatively upon our own astral plane. This is not the case with Uranus, for the solar Hierarchies are all on the Kosmic Prakṛtic sub-planes, and therefore act creatively upon our seven planes, in a direct way. There is, hence, a great gap between the influence of Neptune and our system, which justifies the statement that he is outside it. I suggest that this is the substratum of truth which underlies the statement in *The Secret Doctrine*. It serves to show, at the same time, how strongly watery, or astral, the influence of Neptune must be; for, acting from the Kosmic Astral, through the Astral Prakṛtic sub-plane, he must make the watery influence predominant, especially when in the lunar Houses. The name chosen by modern astronomers is therefore remarkably suitable and descriptive of his functions. One wonders if, in choosing the name, they were guided by those who knew.

One of the uncertainties in the practice of modern Astrology arises from the use of two Zodiacs, one of which is movable and changes its position amongst the stars, owing to the precession of the Equinoxes, while the other remains fixed, being based upon the longitudes of certain immovable stars. Fifteen hundred years ago, these two Zodiacs began at about the same point of the heavens, but they are now twenty degrees apart, and this divergence will increase as time goes on. Hence it would be well if we could properly determine when one could be used, and when the other. The foregoing investigation enables us to offer to the astrologers a few suggestions which may perhaps enable them to come to some conclusion on this important matter.

In the first place, if we examine the pictures left us by the astrologers of the past, we find indications of the use of more than one Zodiac, and it seems likely, therefore, that both the current Zodiacs may need to be used, but perhaps in a different manner, in order to obtain the best results. Each planet has its own orb, and I think its own Zodiac, which is peculiar to itself, just as we are told that each planet has its own "Ring-Pass-Not". In fact, we may almost say that the orb, the Zodiac, and the "Ring-Pass-Not," are in reality the same thing. They are the limitations of the planet in question. But there is a "Ring-Pass-Not" for the whole solar system, as well as for each of its planets, and it may be well to enquire which of the Zodiacs in use is the one specially attached to our Earth, and which of them embraces the larger circle which bounds our solar system. As a preliminary criterion, we may say that the Zodiac which is peculiar to our Earth will be conditioned by some property which is confined to our Earth and does not extend to the other planets : while, on the other hand, the Zodiac which is common to the whole solar system will be conditioned by properties common to all the planets within the Sun's domains. Now we know that the movable Zodiac is determined by the points in which the earth's equator cuts the earth's orbit, which points slowly move, owing to precession, making a complete circle in about 26,000 years. As this phenomenon affects the Earth only, and does not extend its influence to the other planets, it clearly indicates that the movable Zodiac is the one which is peculiar to our Earth. It is our own local Zodiac, and the one which, in my opinion, ought to be used when the geocentric system of Astrology is used, or at least it is the Zodiac for which the geocentric system alone is suitable ; while, for the other, both the geocentric and heliocentric positions may perhaps be used. On the other hand, the fixed Zodiac, being based upon the positions of the distant stars, which lie far

beyond our system and are practically immovable, is necessarily the same for all the planets, and quite unaffected by the separate planetary motions. If it changes at all, the change is due to the relative motions of the solar system as a whole, in relation to our sidereal system. Hence we may say that the fixed Zodiac is the one which is common to the whole solar system, and remains the same for the Sun and its family of planets. It is therefore the Zodiac to which heliocentric Astrology is applicable, though perhaps the geocentric aspects may also be used for some purposes.

If the above reasoning be correct, it would seem that the movable Zodiac is presided over by the sub-hierarchies or lower Sephiroth, whilst the corresponding fixed Zodiac is controlled by the Hierarchies of the higher Sephiroth. These Hierarchies, as shown above, are the fruitage of preceding Chains, while the sub-hierarchies corresponding to them are the fruitage of the Rounds of the two preceding Chains. We may thus classify them into Chainal Hierarchies and Roundal Hierarchies respectively, for they bear the same relationship to each other as the seven sub-planes to the seven planes, or as the seven sub-rays to the seven Rays.

The fundamental relationship between the two Zodiacs may be better realised by expanding the preliminary concept which we gave at the early part of these papers—that of ripples and waves of life into the Pleroma or Zodiac, as each cycle of evolution finishes its course upon the globe. Each Round, after the third of every Chain, sends out into the etheric spaces surrounding the planet a class of superhuman beings, which act as a sub-hierarchy for succeeding Rounds, through one of the sub-rays, distributed amongst the planetary Houses of the lower Sephiroth. As these life-waves expand further into space, a time arrives when they invade the similar life-waves of other planets, and interlink with them.

In course of time these interlinking rings from the seven planets, by further expansion, form one vast circle embracing the whole solar system. Each planet, we are told, has its own predominant colour, but at the same time contains the colours of all the other planets as sub-rays; hence, when expanded out into one common Zodiac, the sub-rays of the same colour from all the planets will collect together into one Hierarchy, and occupy one House of the common Zodiac, thus collectively becoming the vehicle of the planet whose sub-ray they were when attached to the planet of their origin. To illustrate this, if indigo is the colour of the Hierarchy controlled by Venus, then the indigo sub-ray, or sub-hierarchy in the local Zodiacs of the seven planets, will be under Venus; and, when these local Zodiacs expand into a common Zodiac for the whole solar system, then all these indigo sub-rays will collect together in the constellation Libra, and form the indigo Hierarchy of Venus. Although all the sub-rays will be indigo, they will have a toning of the dominant colour of the six other planets; hence the indigo ray or Hierarchy will have seven sub-rays, which we may term indigo-red, indigo-orange, indigo-yellow, etc. Similarly with all the other Hierarchies and colours. We thus have an explanation of Diagram III in *The Secret Doctrine* (III, 483), where the Hierarchies and their colours are shewn, each with its seven sub-rays.

If the keys to the mysteries of the Zodiac sketched in these articles are based on truth, the two preceding Chains of our set produce the sub-hierarchies of our terrestrial local Zodiac, the movable Zodiac; whilst the third preceding Chain, the first of our set, forms the lowest Hierarchy of the fixed Zodiac, the so-called fifth Hierarchy, situated in the constellation Makara or Capricorn. Hence, after the period required for the evolution of two Chains has elapsed, *viz.*, two days and two nights of Brahma, the local sub-hierarchies begin to reach the Hierarchies of the fixed Zodiac, and combine with

them to form the higher Sephiroth. The lowest Hierarchy of the fixed Zodiac, the Asuras, is in touch with the highest sub-hierarchy of the movable Zodiac, the Agnishvattas, and combines with it to give to man the higher Manas, or individualised I-making faculty, our immortal Ego. Hence we should expect that the higher sub-houses, Leo and Virgo, representing Ātmā and Buddhi, the Houses of the Sun and Mercury, would have extended so far into space that they would touch and interlink with the other local Zodiacs. A confirmation of this theory will be found in a statement made by Mr. Leadbeater,¹ in which he says:

When we reach the buddhic plane the extension becomes so great, that what we might call the buddhic bodies of the different planets of our Chain meet one another, . . . I presume that when investigations in a similar way are extended to the nirvāṇic (ātmic) plane, it will be found that other Chains are included in it as well—perhaps the entire solar system.

In order to make more clear to the reader the results of this investigation, I have tabulated the Houses of the two Zodiacs in four groups, two for the solar and lunar halves of the fixed Zodiac, and two for the solar and lunar halves of the movable Zodiac. I have also given in the same tabulation the Kosmic planes and sub-planes with their seven divisions, as well as our own seven planes and sub-planes, with which these Hierarchies and sub-hierarchies are connected. These Tables will, I hope, be helpful to the student of the pedigree of man as described in Theosophical literature, as well as useful to the astrologer for reference.

G. E. Sutcliffe

¹ *The Inner Life*, Vol. I, p. 354.

TABLE I

KOSMIC ASTRAL PLANE, NOT IN DIRECT TOUCH WITH MANIFESTED UNIVERSE	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	7th Kosmic Astral sub-plane acts on 1st plane of 2nd Prakritic Kosmic sub-plane.	House none Planet none	Beyond highest Sefhiroth. 3rd Chain of 3rd prec. set.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	6th Kosmic Astral sub-plane acts on second plane, Anupadaka, of 2nd Prakritic Kosmic sub-plane.	House none Planet none	Beyond highest Sefhiroth. 4th Chain of 2nd prec. set.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	5th Kosmic Astral sub-plane acts on third plane, Atma, of 2nd Prakritic Kosmic sub-plane.	House Cancer Planet Moon, or substitute Adonis?	1st Unmanifesting Hierarchy. 5th Chain of 2nd prec. set, 1st of twelve orders and highest Sefhiroth.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	4th Kosmic Astral sub-plane acts on fourth plane, Buddhi, of 2nd Prakritic Kosmic sub-plane.	House Gemini Planet Mercury	2nd Unmanifesting Hierarchy. 6th Chain of 2nd prec. set, 2nd of twelve Orders and highest Sefhiroth.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	3rd Kosmic Astral sub-plane acts on fifth plane, Manas, of 2nd Prakritic Kosmic sub-plane.	House Taurus Planet Venus. Arupa Mental House Aries Planet Mars. Rupa Mental	3rd Unmanifesting Hierarchy. 7th Chain of 2nd prec. set. 1st Chain of 1st prec. set, 3rd of twelve orders, etc.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	2nd Kosmic Astral sub-plane acts on sixth plane, Astral, of 2nd Prakritic Kosmic sub-plane.	House Pisces Planet Jupiter	4th Unmanifesting Hierarchy. 2nd Chain of 1st prec. set, 4th of twelve orders and highest Sefhiroth.
	. . . . . Anupadaka Atma Buddhi Manas Astral Objective	1st Kosmic Astral sub-plane, acts on seventh plane, Objective, of 2nd Prakritic Kosmic sub-plane.	House Aquarius Planet Saturn	5th partially Manifesting Hierarchy. 3rd Chain of 1st prec. set, 5th of twelve orders and highest Sefhiroth.

HIGHER FIVE OF THE TEN HIGHER SEPHIROTH (LUNAR-NEPTUNIAN)

TABLE II

KOSMIC PRAKRITIC PLANE, THE PLANE OF THE MANIFESTED UNIVERSE

LOWER SEPHIROTH. LOWER FIVE OF THE TEN HIGHER SEPHIROTH (SOLAR-URANIAN)

<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>7th Prakritic Kosmic sub-plane acts on highest plane and atomic sub-planes of all seven planes of our evolution.</p>	<p>House Leo Planet Sun, or substitute Vulcan, "Fiery Lions". Formless.</p>	<p>1st Manifesting Hierarchy. 4th Chain of 1st prec. set, Nucleole of superior Divine World.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>6th Prakritic Kosmic sub-plane acts on second plane, Anupadaka, and second sub-planes of all seven planes.</p>	<p>House Virgo Planet Mercury, "Virgins of Life". Prototypes of MONADS. Formless.</p>	<p>2nd Manifesting Hierarchy. 5th Chain of 1st prec. set.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>5th Prakritic Kosmic sub-plane acts on third plane, Atma, and third sub-planes.</p>	<p>Houses Libra-Scorpio Planets Venus-Mars, "Triads" Formless.</p>	<p>3rd Manifesting Hierarchy. 6th Chain of 1st prec. set.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>4th Prakritic Kosmic sub-plane acts on fourth plane, Buddhi, and fourth sub-planes.</p>	<p>House Sagittarius Planet Jupiter, "Imperishable Jivas" Human MONADS, Silent Watcher, 1st. Rupa Hierarchy.</p>	<p>4th Manifesting Hierarchy. 7th Chain of 1st prec. set.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>3rd Prakritic Kosmic sub-plane acts on fifth plane, Manas, and fifth sub-planes.</p>	<p>House Capricorn Planet Saturn, Asuras, I-Making. Solar sub-houses Leo to Capricorn Planet Uranus, Agnishvattas.</p>	<p>5th Manifesting Hierarchy. 1st Chain, (our) Arupa Mental. 6th Manifesting Hierarchy. 2nd Chain, Our present set, Rupa Mental.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>2nd Prakritic Kosmic sub-plane acts on sixth plane, Astral, and sixth sub-planes.</p>	<p>Lunar sub-Houses Cancer to Aquarius Planet Neptune, Barhishad Pitris.</p>	<p>7th Manifesting Hierarchy. 3rd or Lunar Chain.</p>
<p>..... Anupadaka Atma Buddhi Manas Astral Objective</p>	<p>1st Prakritic Kosmic sub-plane. The seven planes of present human evolution.</p>	<p>These planes are acted on creatively by the above Creative Hierarchies as indicated, and this action takes place from the corresponding Kosmic sub-plane.</p>	

TABLE III

THIRD KOSMIC PRAKRITIC SUB-PLANE : KOSMIC MENTAL SUB-PLANE. CREATES MIND IN MAN	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	1st plane of 3rd Prakritic Kosmic sub-plane creates 1st sub-plane of our mental plane.	No House or Planet, but probably reaches us from the lowest of the highest ten Sephiroth, the Asura evolution of our first Chain, the fifth Hierarchy in Capricorn, giving Karana Sharira.	TOUCHES HIGHER SEPHIROTH IN CAPRICORN (SATURN)	
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	2nd plane of 3rd Prakritic Kosmic sub-plane creates 2nd sub-plane of our mental plane.	No House or Planet, as above. From this plane and the one higher comes the individualising principle of the causal body, the life or monadic essence of the I-making faculty. Asuras 2.		
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	3rd plane of Kos- mic Prakritic sub- plane creates 3rd sub-plane of our mental plane, Atmic sub-plane.	House Leo Planet Sun, or substitute Vulcan, Agnishvattas 1a, Asuras 3, Causal body.		1st sub-Hierar- chy from 4th Round of 2nd Chain, with lowest Asuras from 1st Chain.
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	4th plane of 3rd Prakritic Kosmic sub-plane creates 4th sub-plane of our mental plane, Buddhic sub-plane.	House Virgo Planet Mercury, Agnishvattas 2a.		2nd sub-Hierar- chy from 6th Round of 2nd Chain.
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	5th plane of 3rd Prakritic Kosmic sub-plane creates 5th sub-plane of our mental plane, Mental sub-plane, Arupa and Rupa.	House Libra Planet Venus. Agnishvattas 3a. House Scorpio Planet Mars, Agnishvattas 3b.		3rd sub-Hierar- chy from 6th Round of 2nd Chain, Her- maphrodite. Physical Genera- tion, Male and Female.
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	6th plane of 3rd Prakritic Kosmic sub-plane creates 6th sub-plane of our mental plane, Astral sub-plane.	House Sagittarius Planet Jupiter, Agnishvattas 4b.		4th sub-Hierar- chy from 7th Round of 2nd Chain.
	Atomic Ether 2 Ether 3 Ether 4 Air Water Earth	7th plane of 3rd Prakritic Kosmic sub-plane creates 7th sub-plane of our mental plane, Objective sub- plane.	House Capricorn Planet Saturn, Agnishvattas 5b.		5th sub-Hierar- chy complete evolution on 4th Round of 3rd and 4th Chains.

1st Class Pitris, Asuras; 2nd, Agnishvattas (a); 3rd, Agnishvattas (b).

HIGHER FIVE OF TEN LOWER SEPHIROTH (SOLAR-URANIAN)

H. P. B. AND HER WORK¹

By ALICE A. EVANS-BAILEY

I AM supposed, this evening, to speak to you about H. P. B. and her work. I think that anyone who undertakes to speak upon such a topic will naturally feel a little diffident, especially such a newcomer into the Theosophical Movement as myself. I decided that the most valuable thing I could do this evening for you all would be of a twofold nature. I would like, first of all, to throw our thoughts back into the past, and, in retrospect, to sum up. As we cast our minds over the past decades, let us see what was the great thing that H. P. B. did for the world when we had her here with us. Then, secondly, let us look at the present, and see how we are carrying out our share of the work and fulfilling the trust she left us.

Her fivefold work.—As I look at it, the work of H. P. B. was of a fivefold nature; she accomplished five things when with us. I am not at this moment speaking about the Theosophical Society. I am talking about what H. P. B. did for the Occident when she came out as the Messenger, the Light-Bearer from the Great White Lodge. Let us briefly take each point separately.

1. *She smashed the materialism of the West.*—She came at a time when the thought of the world, of Europe and of America, was for all practical purposes divided into two parties. I realise I am generalising in a large sense, but, speaking

¹ A lecture (revised) given before the members of the New York Theosophical Association, at Central Lodge, on White Lotus Day, May 8th, 1921.

broadly, this was so. There was first of all a school of rank materialists, a body of scientific people who had (from their own point of view) demonstrated successfully that there was no Spirit in man, that there was no hereafter, that there was no unseen. They held the view that there was a wonderful thing called "matter," which was responsible for everything, and that there was naught else. This period has been well summarised for us by F. B. Myers in his posthumous book, just published, *Collected Poems*. Let me quote a paragraph :

It must be remembered that this was the very flood-tide of materialism, agnosticism—the mechanical theory of the universe, the reduction of spiritual facts to physiological phenomena. It was a time when not the intellect only but the moral ideals of men seemed to have passed into the camp of negation. We were all in the first flush of triumphant Darwinism, when terrene evolution had explained so much that men hardly cared to look beyond. Among my own group W. K. Clifford was putting forth his series of triumphant proclamations of the nothingness of God, the divinity of man ; Swinburne, too, in "The Pilgrims," had given passionate voice to the same conception. Frederic Harrison, whom I knew well, was still glorifying humanity as the only Divine. And behind these exultant pioneers was a rearguard of steadier and sadder thought. George Eliot . . . strenuously rejected all prospect, save in mere terrene performance of duty to our human kin. And others—all, it seemed, to whom I could look for wisdom—maintained a significant silence or were fed with vague philosophisings and uncertain hope.

The other group was that of the religious people, sincere and earnest Christian souls, who were blindly following orthodoxy, and were dominated by dogma, doctrine and the narrow interpretations of the theologians. Here I want very carefully to discriminate between Christianity and "Churchianity". There is a vital difference between the truths enunciated by our Divine Lord, and the interpretation of them as given forth during the centuries by churchmen and theological scholars. In these two groups you have those who study and adhere to the matter-aspect of divinity, and those who investigate the Spirit-aspect ; yet their divergence was extreme, and they had no intelligent appreciation of the fact that they exemplified the duality of the Godhead, and were but the two parts of the

one great Whole. Consequently, through this retrospect, we can see that the world was steeped in sectarianism and in materialism, and this was what H. P. B. came to smash. She attempted to do this in two ways :

(a) She formulated new theories for science.

(b) She demonstrated, through phenomena, the unseen.

She indulged in invective; she dealt in sarcasm; she did unquestionably all kinds of peculiar things that led people to talk about her; she performed apparent miracles and proved the possibility of phenomena that science could not explain; she showed that there was something that the materialistic theories could not account for, and she dealt them a fearful blow.

Then she did something else. She wrote books; and in these books she laid down certain scientific formulæ and made certain announcements about evolution, matter, the solar system and the planets, that seemed to be diametrically opposed to what the scientists were saying. She said, for instance, that matter was force and energy. She said there was no such thing as gravitation, but only attraction and repulsion; and the scientific world howled at her. Yet what do we now see? We see the scientists of to-day saying practically the same, and speaking in terms of energy, force and motion, and not in terms of material substance. You have the theories of Einstein occupying the attention of the thinking world; and they apparently endorse those of H. P. B. In the summation of his theories, as given in a lecture and reported in *The New York Times*, we find him giving utterance to the following ideas :

1. The finiteness of the solar system.
2. Its spheroidal form.
3. The likeness of the universe to a serpent swallowing its tail.
4. Matter is of an electrical origin.

5. That there is attraction and repulsion, and not gravitation.

Students of *The Secret Doctrine* will recognise the resemblance to certain of our fundamental tenets. I have given these instances to show you what H. P. B. did. Judging from the past, we are quite sure that—as the decades slip away—*The Secret Doctrine* will be proved to be more and more correct, and that, as H. P. B. has been proven accurate in the fundamentals, so in the details will equal exactitude be found.

2. *She struck at sectarianism and theology.*—Perhaps some of us were troubled, when we first started reading *The Secret Doctrine* and *Isis Unveiled*, by the diatribes and invective she employed in dealing with the Christian religion. I know I was, at the beginning. But that was because I was reading superficially. When we read below the surface, we see that H. P. B. upholds the religion as given by the Christ, but is determined to smash the crystallised point of view and the narrow interpretation so prevalent. She hurled invective at the theologian, but not at the true Christian; but so did the Lord Himself in Galilee, when He lashed the Scribes and Pharisees, the theologians of that time. But again the world is swinging round to the angle of vision as pointed out by H. P. B.

I remember many years ago in England that a great blow was struck at theological interpretations by an article which appeared in a religious periodical. It startled churchmen everywhere, and aroused a storm of protest. It was written by a clergyman to expound his gradually acquired belief that the Christ and the disciple Jesus were two distinct personalities, and that at the time of the baptism the Christ took possession of the body of the disciple. We have lived to see this idea come to be very generally recognised among Christian thinkers. So will the Spirit-side of manifestation again be interpreted in terms of the Wisdom-Religion, as stage by stage the human family is guided into all truth.

3. *She synthesised for the world this Wisdom-Religion.*—

Not only did she break the crystallised forms which theology had erected, but she gathered together the fundamentals of the true religion as they have been given out through the centuries. As you know, there never has been a time when the Wisdom-Religion has not had its teachers. There has always been the Light; there has always been the Path; there have always been, upon our planet, the Representatives of the Truth as it lies hidden in the Logos. H. P. B. but pointed out the light afresh; she called renewed attention to the Path; and she summed up the Truth and gave it out to the world in the three fundamentals as we have them laid down in the Proem of *The Secret Doctrine*. What are those fundamentals?

- (a) The Law of Unity. This teaches the one Boundless Principle which pervades all forms, and finds its synthesis in man.
- (b) The Law of Rebirth, or the periodicity of the universe and of all manifestation.
- (c) The Law of Brotherhood. This is the outcome of the recognition of the other two. It teaches the unity of the one family, and their close interrelation and interdependence. It involves the concept of the unity of life between the Spirits of just men made perfect, down through all intermediate grades, to our lesser brothers in the animal kingdom—man standing as the middle point.

These three laws she gave out to the world, and you and I have to demonstrate them in two ways. By teaching them, yes; but above all by living them. We must so live that we prove to the world that we recognise our unity with all our brethren. We must live unity and brotherliness; and, though we must recognise the fact of diverse opinions among brethren, yet we must simultaneously realise that those

differences themselves are but the result of time in evolution, and hinge upon the Law of Rebirth. We must realise—and do—that there are Those we look up to and seek to reach, and that there are those we reach down to and seek to lift; yet we are all interlinked and interdependent, and no man liveth unto himself. I would like to feel that those three fundamentals would more and more permeate our consciousness, because, as we live them, as we give them out to the world by our lives and by our actions, and as we teach them, we are going to regenerate the world—and it is the only way to do it.

4. *She taught dependence upon the God within.*—This was something very practical, and closely touching each one of us. I would like to read to you some words that the Master K. H. said about H. P. B., in connection with this:

You will be told that the chief originator of most, if not all of these disturbances, is H.P.B. This is not so; though her presence in England has of course a share in them. But the largest share rests with others, whose serene unconsciousness of their own defects is very marked and much to be blamed. One of the most valuable effects of Upasika's (H.P.B.'s) mission is that *it drives men to self-study and destroys in them blind servility of persons.*

(*Letters from the Masters of the Wisdom*, p. 51).

The note that H.P.B. sounded out to such people as you and me, striving to comprehend and live the three fundamentals as given to the world, might be expressed as follows: Find the God within. When you have found the God within, you have found the clue to the universe. When you have found the laws that govern your own being, you have found the laws whereby the Logos governs the solar system. Learn to depend upon the voice of the God within. Do not listen to the voices that you hear all around you—the voices of men and women who are seeking as you are seeking, and who are liable to make mistakes. Turn to yourself. Find out what the inner God has to say, and then obey. You may make mistakes. The vehicle that God is using is as yet very

imperfect ; but you will buy your experience, you will learn by your mistakes ; and in due course of time that God will get control.

This is the lesson we need to learn ever more and more ; but as yet we have made but little progress.

5. *She formed a new channel for the Hierarchy to use.*—Some repository for the truth in the exoteric world was needed ; some body was required which could be ensouled by the spirit of Brotherhood, and some voice was needed to sound forth the key-note of the New Age. So the Theosophical Society was founded by H. P. B. and by Colonel Olcott, and it has proceeded along its way. It has achieved a certain amount of success ; it has done a certain amount of work. We have built up an organisation and a form ; we stand at the threshold of a new era of reconstruction. It is yet to be proved if we have more than the form. If we measure up to the opportunity and seek to set our house in order, and if we realise our responsibilities, we may be used by the Hierarchy as one of Their building forces. The instrument is there, but it has yet to be utilised ; the body is there, it has yet to come to life.

Thus H. P. B. has left this organisation behind her, and a body of which you and I are as the cells in the physical body. Do not let us think of H. P. B. as dead and gone, nor speak of her as in the past. I remember hearing Dr. Bonggren, one of the oldest of H. P. B.'s pupils and one who has been a member of the T.S. for over thirty years, say how impossible it seemed to him to use the expression : " Let us go back to H. P. B." He pointed out that we could not go back to some one who was on ahead of us, and who is alive and vital on the planet at this time. We must think of her as watching with keen interest the work of the T.S., and as conscious of all that transpires. She has left behind her two monuments to the memory of her past incarnation : the Theosophical Society and

The Secret Doctrine; and she is watching to see how we prove worthy of the trust, and whether we use these two factors for the regeneration of the world.

We have dealt here with the five things H. P. B. came to do. Let us now turn our attention to *The Secret Doctrine* and the "Back to Blavatsky" movement.

The Secret Doctrine.—I am going to read to you from a collection entitled *Letters from the Masters of the Wisdom*, published by Mrs. Besant last year. They have been compiled so that you and I can have the privilege of studying them and pondering over them. The Master K. H. is writing to Colonel Olcott, and He is speaking about *The Secret Doctrine*. He says:

I have also noted your thoughts about *The Secret Doctrine*. Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake and erroneous notion, corrected and explained by her from the works of other Theosophists, *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

Here we have the opinion of the Master K. H. on this book; and surely, if He rated it so high, it should receive more consideration and study than has hitherto been the case.

In the various books written about H. P. B. many hints may be gathered about *The Secret Doctrine*. I commend to your study the Countess Wachtmeister's *Reminiscences*, Olcott's *Old Diary Leaves*, and Sinnett's *Incidents*. In them many interesting hints may be gleaned about the Masters and Their work in connection with the book. We gather that They not only revised and corrected it, They not only outlined it and took an active part in its compilation, but They also collected some of the material. In one place, I believe it is stated that the publication of the truths contained in it was decided upon unitedly by the Lodge of Masters. A book, therefore, that has so engrossed Their interest is one that you and I should

carefully consider and to which we should give its rightful place.

The "Back to Blavatsky" movement.—I have used the expression "rightful place" very deliberately. I am not sure that it has had its rightful place. And in this connection I want to make reference to the "Back to Blavatsky" movement which is arousing so much interest in many quarters. As I am one of the workers in the movement, and as it seems to me to fill a very real need, I want to make one or two things clear. Here in America, the movement has curiously begun to have a political significance, and the term "Back to Blavatsky" has come to have a party application. I very much deprecate this for many reasons, and would like to say here why this expression does not seem the best one to use by those of us who are pledged heart and soul to teach the principles and fundamentals as laid down for us in *The Secret Doctrine* by H. P. B. For three reasons I find the term inadvisable :

1. It has been used by a group of people who, as far as one can gather, are not loyal to Mrs. Besant. Therefore those of us who revere and look up to Mrs. Besant cannot use a slogan which is being employed by those who are apparently (I say *apparently*, again very deliberately, because every year, as I get older, I find it more necessary to refrain from judging people's motives and work) working against Mrs. Besant. We are more interested in the emphasising of the fundamentals to the world than in utilising the teaching as a weapon against those with whom we may have difference of opinion. Perhaps this attitude of theirs comes from a desire to uphold H. P. B. She does not need upholding.

2. Another reason why those of us who are teachers of *The Secret Doctrine* deprecate the term, is because it seems to involve the idea of "back to a personality". If there was one thing H. P. B. disliked, it was that people should idolise *her* ;

all she cared for, all she aimed to do, was to give out the teaching the Master had entrusted to her care. Any cry that says "back to personality" is dangerous and to be deprecated. It teaches us to lean upon another human being, when the thing you and I need to learn is to lean upon the God within ourselves.

3. A third reason why we deplore this expression is because it has a sectarian ring to it. We do not want to go back to certain truths *because* H. P. B. enunciated them. We want to go back to them for their own intrinsic worth. There is a danger of crystallisation here. You may say: "Let us go back to the great truths which the Master gave to H. P. B." You may say: "Let us go back to the principles as laid down for us in *The Secret Doctrine*." You may say: "Let us seek the old paths and ascertain the right way, as it is pointed out to us in that book and by that teacher." Then there is no danger of crystallisation. We need to guard against this danger as never before. Let us therefore sound out the call: "Back to fundamentals"; but let us watch against a return to the worship of any personality or to the adherence to dogma of any kind. Let us search for the Law and abide by it.

The synthesis of the plan.—May I show you to-night, in closing, the plan as I see it? We have a big work to do in the world, and the Theosophical Society can play its large part, but—we are very much on trial. If we measure up to the opportunity, the work that the Masters can do with our organisation is stupendous. We can be the leaven which will leaven the whole lump; we can be the voice crying in the wilderness, pointing the way to the Truth; and we can be the beacon that will irradiate the path of men, struggling in the dark. I read a letter last year that Mrs. Besant wrote to some one at Krotona. In it she made a very interesting statement. She pointed out that the Masters were endeavouring to save the entire human family from annihilation, and she

begged us all to rally to Their help.¹ This is the opportunity which is offered to you and me. But how can we teach, how can we sound a clear note, unless we know what the Masters want taught, and unless we live the great truths which They are giving out to the world? So it seems to me that by study, by helping, and above all by *living*, can we serve the Masters in charge. If we do not do this, well—after all, what are we? Not of much importance. If we fail—and we are very near it—They will cease to use us and will find another instrument. We shall have lost our opportunity and will simply have to begin all over again, and thus lose time. That is all, but—from our point of view—it is a serious all, in this hour of desperate need.

It looks to me, as I study the plan, as if it were very synthetic and worked like this. First, the Masters gave H.P.B. a message, and enunciated through her certain fundamental truths. They thought so much of the message, They were so anxious for it to be correct, that They not only inspired her, but They proof-read the book, so that nothing should be given out that was, as Master K. H. said, erroneous. The book was printed and was put upon the market. A few students got hold of it and they were appalled. There seemed to be no head nor tail to it. Then what happened? Another servant of the Masters came—our President, Mrs. Besant—and she took hold of the book, and put its teaching and theories in such a form that the thinkers of the race could comprehend it. This she did through her wonderful series of books. Where should we have been without those books? She took certain parts of *The Secret Doctrine* and incorporated them in an easier form; and gave us, for instance, *Esoteric Christianity*, a book that has done more for us who were struggling out of

¹ I do not add notes to matters on which I disagree, but I may correct a mis-repetition of a statement of my own. I certainly never wrote that the entire human family might be annihilated, seeing that there are two sub-races of the fifth Root Race, and two Root Races more to come. I probably wrote of the civilisation of the fifth sub-race.—A.B.

Churchianity than any other book that has ever been written. She gave us *The Evolution of Life and Form*, *The Building of the Kosmos*, and many others. She has thus made available for the masses the Wisdom-Teaching of the Orient.

Then what happened next? Mr. Leadbeater appeared, and, through his faculty of clairvoyant investigation, verified and checked up the accuracy of certain statements in *The Secret Doctrine*. Hence we have his earlier books, such as *The Inner Life*, and many others. Here you have the blending of the work of those three instruments—H.P.B., and her interpreters, Mrs. Besant and Mr. Leadbeater. Now comes the part that you and I can play. We have got the revelation that H.P.B. brought us; we have got the explanations and interpretations that Mrs. Besant has given us; and, with all that to aid us, surely you and I have got the intelligence and the willingness to go on with the work. We have to give out these truths, not only to a few intellectuals and to the Theosophical students, but to the general public. The masses of the people everywhere are crying out for what we have to give, and now is our day and opportunity.

Conclusion.—One thing more I want to say. Be ready (this is something Mrs. Besant has frequently emphasised) always for *progressive teaching*. Do not pile together a form of dogmas and doctrines, so that another H. P. B., or H. P. B. herself, will have to come some day and smash what we have built. Let us keep pliable; let us keep plastic; let us keep an open mind; and let us always remember that each generation (if it is healthy) will produce its own interpreters, its own seers, and its own messengers.

Let us endeavour also not only to study, not only to believe, not only to talk, but also to *live Brotherhood*. This does not mean that you are brotherly only to the man who is brotherly to you. That is a very easy thing to do. It means being brotherly to everybody, including the person we most

dislike. It does not mean always agreeing with people, but it does mean that, right through everything, we hold the thought of the unity of the One Life, and of the essential oneness of the Family of God, and of the relationship that exists between us all.

I am now going to read one more passage from the Masters' letters, because it sums up the thought I want to leave with you so much better than any words of mine. The Master K. H. is writing. I do not know to whom it is, but He says this :

Think you the truth has been shown to you for your sole advantage? That we have broken the silence of centuries for the profit of a handful of dreamers only? The converging lines of your Karma have drawn each and all of you into this Society, as to a common focus, that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy. You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnation, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.—K. H.

Alice A. Evans-Bailey

THE STRUCTURE OF THE ATOM

By W. R. C. COODE ADAMS, B.Sc.

THE conception of the atom as the ultimate unit of matter has entered so largely into Theosophical teaching, that I think it would be interesting to all Theosophists to embody in a short article some of the current scientific ideas about the atom and its structure, and to explain the nature of the evidence upon which these theories are based.

I shall not deal with the history of the atomic theory itself. It belongs more to philosophy than to science, and had been widely current in ancient Greece before it was introduced into chemistry by John Dalton in 1803. I intend to deal with the more interesting experiments which have been made of late years to determine the internal structure of the atom itself. These may be said to begin with the late Sir William Crookes, who first carefully studied the action of electric discharge on gases at very low pressure, contained in a glass vessel commonly called a "Crookes tube". He noticed a thin beam of light proceeding from one of his electric terminals, and, on bringing near a magnet, the beam was deflected exactly as if it were attracted by the magnet.

Now ordinary light is not affected in this way, so that it was concluded that this beam was really a stream of small particles proceeding in a straight line with considerable velocity, and having become self-luminous, the direction in which they were deflected by the magnet showing them to be charged with negative electricity. By a wonderful series of

experiments which it would take too long to describe, the exact weight of one of these particles was measured, and the charge of electricity which it carries, as well as the velocity with which it travels, was determined. The weight was found to be about one seventeen-hundredth that of the hydrogen atom, so that it immediately became obvious that we were dealing with something much smaller than the atom itself—and thus a part of it, which is moreover negatively charged. These small particles are called “electrons”.

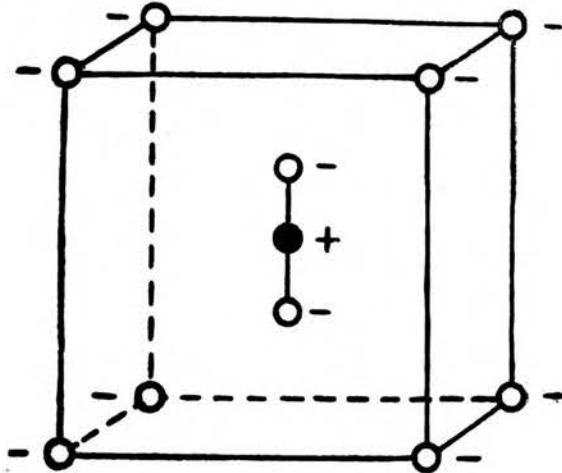
Now the atom of matter in the free state is electrically neutral under normal conditions; thus we conclude that there must be in its internal construction a positive nucleus, carrying a positive charge of electricity exactly equal to the negative charge of the electrons which also make up its structure.

The conception then began to arise of the internal structure of the atom partaking of the nature of a positive sun in the centre, round which revolved electrons in the same manner as the planets revolve round our sun. The microcosm, in fact, is like the macrocosm; and thereby was opened a whole new science of intra-atomic astronomy. This conception was well worked out by Bohr, who constructed his hypothetical atom known as the “Bohr atom,” and proved mathematically that it was stable under the correct conditions.

The latest experiments of Sir Ernest Rutherford have been directed towards the elucidation of the nature of the positive nucleus. By a masterly piece of research he succeeded in submitting the atom to the bombardment of a stream of electrons, and ascertained how many were deflected from their course by collision with the positive nucleus. The results were most surprising. Of the many electrons which passed right through the atom so few appeared to strike the nucleus, that it was estimated as being quite extraordinarily small. In fact his researches have been summed up by the following comparison: “If the positive nucleus were a pea, the electron

revolving round it in the atom of hydrogen would be a gasometer two hundred and fifty miles away." For comparison I may say that if the sun were represented by a ball three feet in diameter, our outermost planet, Neptune, would be represented by an orange about five miles away.

There has, however, of late years been devised a totally new hypothetical structure for the atom, which bears the name of its inventor, Langmuir, who has shown not only that it is stable but that it answers to many of the known properties of matter. We will take as an example the atom of the gas Neon. He imagines the positive nucleus as accompanied closely by two electrons, one on either side of it, the complete triplet being enclosed by eight electrons occupying the corners of a regular cube, and the whole presenting the appearance shown :



Many other model atoms have been devised, but Langmuir's atom may at present be said to hold the field in the scientific world. A comparison of this structure with the diagrams given in *Occult Chemistry* is both interesting and instructive. It is, however, rather difficult to make out in that book which particle of the hydrogen atom, at which level, represents the electron known to science. A clairvoyant

inspection of a stream of cathode rays would do much to correlate the results.

Having considered the structure of the atoms, let us consider what is known about their distribution in matter.

Of late years Sir William Bragg, by means of X-rays, has succeeded in determining the method of distribution of the atoms in different specimens of matter. He finds that all solids may be classified under two heads: "Crystalline" bodies, where the atoms are arranged in an orderly manner like a regiment drawn up in line, and "Amorphous" bodies, where the atoms are massed together anyhow, like persons in a crowd. The distinction between these two types of solids is quite definite, for whereas "Amorphous" solids have identical properties in all directions throughout the mass, "Crystalline" bodies have different properties in different directions. Every one knows that if a diamond be struck, it tends to split along certain directions rather than others, whereas a block of glass, a typical "Amorphous" substance, splinters in all directions at once.

The tendency among modern physicists is to use this distinction between substances—of "Amorphous" and "Crystalline"—as the fundamental classification of matter. The distinction between solids, liquids and gases, which is rather stressed in some of our literature, is really no accurate one at all. We have solids which merge into liquids, and liquids which merge into gases. If you take a block of pitch and put it on a plate, it will appear to be quite solid and firm. But if allowed to remain there for about a month, it will gradually melt and collect in a pool at the bottom. It is really a liquid, only so extremely viscous that it takes weeks of observation to show its liquid character. It is steadily flowing all the time, but so slowly that anyone examining it for a few minutes would pronounce it undoubtedly a solid. It is quite possible that many other substances which we know as solids, if

examined over a sufficiently long period of time, would be found to be really liquids.

Similarly we can get a gas or vapour under high pressure in such a condition that no man can say for certain whether it is a liquid or a gas. It passes from the gaseous to the liquid state by a continuous variation in properties, and there is no point at which you can say the gas changes into the liquid or vice versa. Thus the distinction between gases, liquids and solids is merely one of degree and not of kind. It is as well to bear this in mind when considering the subdivisions of the physical plane. The only difference between a gas and a liquid is that the atoms, or molecules, are massed closer together in a given space, and consequently move more slowly; it is not a case of a different type of matter. The difference between the "Crystal" and the "Amorphous" is much more characteristic and complete, and we have no difficulty in assigning any particle of matter to its proper classification. Liquids have been obtained in the crystalline state, and these are called "liquid crystals"; but the atoms of a gas move about too rapidly to maintain any standard configuration with respect to one another. Gases therefore are always amorphous.

Sir William Bragg carried his researches on the states of matter further than this, and investigated many common substances. Some of his results might be interesting to our readers. He found that many more substances are crystalline than is commonly supposed. All metals, for instance, are crystalline when obtained from the molten state, and even so unlikely a substance as lamp-black was found to be crystalline in character. The crystalline state is the natural state to which all solids tend to revert. It is the one formed when sufficient time is given during the cooling of the molten mass, as in the case of the igneous rocks. Many substances in the amorphous state slowly change into the crystalline. It is the

state which nature always tends to produce by the steady pressure of time.

The physicist sees in this only the tendency for any system to revert to the condition of least potential energy, for it is an inviolable law throughout science that this condition is the most stable. The mystic may see a constant striving after order amid the chaos of primeval creation. Perhaps they are the same. Who knows? Only the Creator—and He has not spoken.

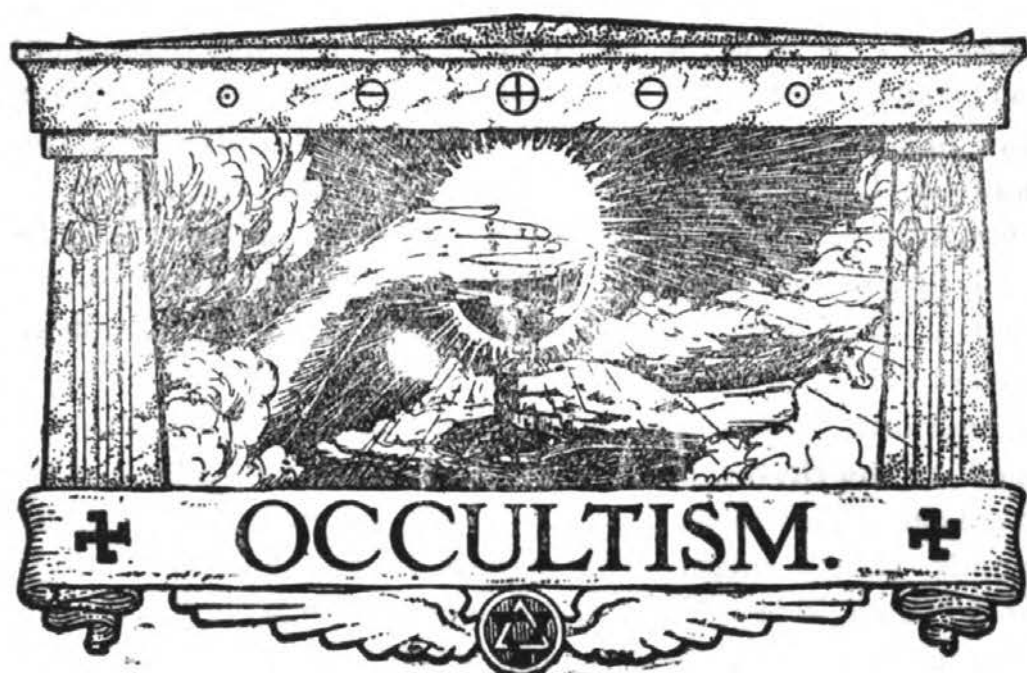
W. R. C. Coode Adams

LOVE REINCARNATE

THE gathering days and years, the cloud-like centuries,
 Their time-obscuring veil have subtly drawn
 Athwart that hour of love that caught us with its thread ;
 My soul dark-spectacled with all unwary eyes
 Had sudden vision while the veil was torn,
 Saw yesterday a thousand winters dead
 Resuscitated in a golden minute
 With a sweet harvest of to-morrows in it.

The love that grew to fairness cradled in our breasts
 Sprang from the Past, a maiden crowned with youth
 And full of song, to lead to bliss your life and mine.
 Love shall mature, dear one, if her sublime behests
 We follow and obey in utter truth ;
 But would we break that thread of power divine,
 Then love shall die ungrown and unlamented,
 So tender—Nature such a life repented.

D. M. CODD



WHOM WILL YE SERVE ?

By THE PRESIDENT OF THE T.S.

FROM time to time the Theosophical Society becomes a battle-ground in which the Forces of the Light and the Darkness battle for the mastery ; thus far, however great the odds down here, the Society which is the standard-bearer of the Eternal Wisdom, the Sanāṭana Dharma, wins through the struggle, and, re-invigorated by a new impulse of down-pouring Life, goes forth, conquering and to conquer. Strange, verily, has been its history. Very early came the great shaking in which the Coulombs were the outer agents, and then the question was: "Should the Society openly proclaim as one of the doctrines of Theosophy, held at all times, in all religions, the existence of the Hierarchy that rules and teaches the

world, the reality of Initiation, repeating the ancient cry in the modern world: 'Awake! Arise! Seek the Great Teachers, and attend; for the Path is narrow, narrow as the edge of a razor?'" It was the day when Materialism was triumphant, when the Gateway to the Immortals was forgotten; and when the Messenger came and reproclaimed the Way, the Truth and the Life, she was denounced as fraud and charlatan—a lie that still survives. The Society staggered under the blow, and its enemies rejoiced, thinking the blow was unto death; and it was true that the enemy had gained two advantages: H. P. B. was driven out of India, and the Society thenceforth was more philosophic than occult; less was said of the Brotherhood from which its life was drawn. And so Their Messenger, H.P.B., formed an inner circle of her pupils, that it might bear witness to the truth and reality of that hidden side of life, and might do what the Society was originally intended to do. And behold! ere she passed away, she had led others to the Light, and bade them bear witness to it, as she had done, and the Society went forward with new vigour.

Followed, in brief time, the Judge secession, which left but a handful in America of those who remained faithful; but in Europe and in Asia the shock was less felt, though some in each land fell away, for W. Q. Judge had been a gallant Server, and had wrought nobly through dark and weary days; but again the message was carried swiftly forward, and strength ebbed away from the severed branch. A third great blow fell, in which the sufferer was one of H. P. B.'s nearest and most trusted pupils, whom she had led to his Master of many lives, and in whom she had awakened the powers since so splendidly used in the service of the Society, that he might become a great Teacher—as she had also led me to Him I had long served, leaving the twain of us to bear personal witness to the truth when she had gone.

Then came the effort to tear us apart, and for brief space I was led, by the lie that he had confessed to evil-doing, to break with him; but soon discovering the falsehood, I joined hands with him yet more closely, never again to have a cloud between us. Together we went through bitter trials, and faced wellnigh incredible difficulties, for we held a sacred trust, the reward of our joint victory, and that trust the Lords of the Dark Face hoped to wrench from our hands. And when the effort failed, there was a brief period of outer peace, in which the coming of the World Teacher was proclaimed, and the message flashed round the world. Then an effort was made to stop it, and to crush its first proclaimers, and heap up obstacles in the way. But this too failed, and the Star shone in the East, and sent out its beams afar.

But the coming of a World Teacher meant the dawn of a new civilisation and the destruction of the old, and the Great War broke out, in which the two wrestled in deadly conflict. And through it the Society wrought nobly, and while many of its members fought on the physical plane, hundreds upon hundreds worked in the world beyond so-called death, and the great teachings which it was established to spread shone out and lightened the gloom.

After this great defeat in Europe, the centre of the struggle between the Lords of the Light and the Lords of the Dark Face was shifted to India, for the War ended in victory for the New Age; but here it is raging now between Union and Separation, between law and anarchy, and on its issue hangs the continuing life of India, or her going down to destruction, her great Mission to the world undone. But it will not thus end, for the end will be a great triumph, and she shall arise and shine, and Light shall go forth from her to lighten the world, when the Desire of all Nations shall come, and the World Teacher shall again tread the Sacred Land of the East.

Yet before that, must end this last great conflict, that obstacles may be cleared away, both here in India and in the Society, part of the work of which has been to revive the ancient Faiths in this land, and from whose establishment here in Adyar dates the redemption of the educated classes in India from materialism, the bringing them back to a stronger and deeper faith, the inception here in Madras, at its Annual Convention in 1884, of the National Congress, the growth of political freedom and National self-respect, until the President of the T.S. became the standard-bearer of Home Rule, fought for it, suffered for it, became the President also of the National Congress. But when the first sign of the spirit of revolution showed itself in the feeble civil disobedience led by Mr. Gandhi in 1919, I flung myself against it, recognising in it the destroyer of true liberty, the enemy of political progress, of all I had striven for in India for six-and-twenty years, through the revival of Hindūism, the spreading of National Education, the growth of religious, not anti-religious, Social Reform, culminating in Political Freedom.

Side by side with this work, and part of the same great struggle, Brothers of the Theosophical Society, we have now to face the final effort to bring about its disruption. It will fail, as previous efforts have failed, and it has been started once more in the United States of America, spreading thence to Australia.

And now, I want to draw your attention to an interesting and significant fact. You will remember H. P. B.'s tremendous attack on the Jesuits, in whom she recognised the most dangerous enemies of Theosophy. The Roman Obedience, as its Head gained supreme power in the western world, had, amid much splendid work, developed a spirit of persecution, for it deemed knowledge too dangerous for the common people, and locked its gate even against the most worthy. Hence the cruel treatment of Middle Age Mystics—whom afterwards it canonised—and the bitter persecution of those denounced as

heretics, because they continued the great traditions of the neo-Platonic School, of which to some extent Origen was the exponent in the Early Church. One weapon against these they used, because it raised hatred against them, and because they feared the sacred knowledge thus conserved; the orthodox Priesthood has ever hated and dreaded the Prophet and the Occultist, because they need not its ministrations; and where they could not crush by argument they crushed by calumny. Because the creative force in man, used normally on the physical plane to carry on the human race, is also in its subtle essence creative in the higher worlds wherein dwells the Inner Ruler Immortal, therefore its distortion is the most deadly of all crimes, all natural forces being "good" or "evil" as used in obedience to the Divine Will, or used in opposition thereto. Ignorant, unbridled use on the physical plane lies at the root of the most widespread human misery; turning it to the service of the Lords of the Dark Face in subtler worlds is the "sin against the Holy Ghost," whereof spake the Christ—the World Teacher in His latest incarnation. Hence, the early and Middle Age persecutors ever strove to beslime their victims with slander of sexual aberrations, as witness the accusations against the Knights Templar, the Albigenses, against Paracelsus and Bruno, and other servants of the White Lodge. Since the great Order of the Jesuits, the warriors of the Church, was founded, the occult knowledge of its leaders, and the intellectual discipline and obedience of its rank and file, have produced both Saints and persecutors. Spread over the world, obedient to a single will, it has become a mighty power both for good and for evil: it has its wonderful roll of martyrs, and has been banished, times and again, from Christian kingdoms for its crimes. Itself a depository of occult knowledge, it strives to crush all who attain to it outside its discipline, and it uses the old deadly weapon—now that it has no power to slay—to stab character and reputation. Hence H. P. B.'s

furious denunciations; she saw in it the very embodiment and the deadliest weapon of the Dark Forces that ever war against the Light. It is strongest in North America and Australia in its worst form, for in those countries the Roman Catholic Church is striving to win Democracy to its side, and the Jesuits are its unscrupulous soldiers.

Against H.P.B. it brought out the old weapon, and accused her of the vilest sexual life; far more deadly was this than the open Coulomb attack; there were passages in her life whereon such false accusations, impossible to disprove, could be hung; and, for the sake of the Society, she bowed her proud purity to the outrage of a medical examination, which proved her to be "virgin intacta," and she permitted the hateful certificate to be published. Yet the foul calumnies continued, poisonous gossip which pursued her even after she had passed "beyond these voices". The same policy was pursued towards the next greatest teacher the T.S. has had, my Brother Leadbeater, who has passed through a very hell of accusations of the foulest kind. Other lesser men have shared his crucifixion, and just now the Jesuit conspiracy is making its most venomous attack with its old weapons against the leaders of the Liberal Catholic Church, which it recognises as its deadliest enemy, because its Bishops, as in early days, are in touch with the Masters of the Wisdom.

That these attacks are made is one of the proofs of their apostleship. "The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household." Was not the World Teacher denounced as "a gluttonous man and a winebibber, the friend of publicans and sinners"? Was it not said of Him: "He has a devil, and is mad; why hear ye him?" Was it not said that He was a sinner? Did He not warn His disciples that they

would "be betrayed both by parents, and brethren, and kinsfolks and friends"? Why then should we be troubled, if similar things occur to-day before His return, as He predicted?

Our answer to all this is to point to our work. As the blind man, whose sight had been restored, bluntly said to those who denounced his Healer as a sinner: "Whether he be a sinner or no, I know not: one thing I know, that, whereas I was blind, now I see." Units calumniate us; tens of thousands rise up and call us blessed, for their illuminated lives, for their consolation in grief, for their rescue from despair, for the ennobling of their morality. Do men gather such grapes from thorns, such figs from thistles? It is written: "By their fruits ye shall know them." Judge us by our work, and not by the lies and slanders of the Jesuits and their agents. For us, we are indifferent, for we look only for approval to Those whom we serve, and we heed their published slanders and their private falsehoods as much as They heed the hissing of the snakes in the jungles round the mountains where They dwell.

We have no quarrel with the "Back to Blavatsky" movement, though we note, with some amusement, that few, if any, of its members knew and served H.P.B., and that they attack those who were dearest to her, and were her pupils and defenders. Ill would we have profited by her teachings, were we only to have marked time in knowledge since she left us on the physical plane thirty years ago. I may, however, say that, whenever my Brother Leadbeater or myself have come across anything which seemed to conflict with anything she had written, we examined our observation with minute care, and tested our own "discoveries" by her statements. We regret that the "Back to Blavatsky" movement seems more inspired by dislike to her pupils than by love to herself, but it is very well that they should study her works—without help from later knowledge, if they distrust it—as we ourselves studied them thirty years ago.

This last word I say to you, Brothers of the T. S. You are free men and women. Use your freedom as you will. Rely on your own judgment. Choose your own path. But I pray you, in the name of Love and of Honour, do not countenance the filthy slanders printed in America, for these are born of hatred and of falsehood, and are against all decency. Even ordinary newspapers do not use language so coarse and defiling, which can give pleasure only to uncleanly minds, and are of a piece with those used by the persecutors of Occultists in the past, and in our days used of H. P. B., and of those whom she regarded as her successors in teaching. The disregard of all the canons of gentlemen in the use made of private letters, is a mark of the same origin. Trust and confidence are shattered where such betrayals are made.

Choose ye whom you will serve. The cause of Brotherhood, of Love, of Truth, or that of disintegration, venomous hatred and falsehood; in a very real sense, will you choose Christ or Barabbas? I stand as the chosen Head of the Theosophical Society, chosen not only by the Society, but also by its true Founders and by their Agents. To those who know anything of Occultism I say, that I stand as the servant of the Hierarchy, obeying Their Will and doing Their work, as H. P. B. bade me declare. Either I am Their agent, or I am a liar and a blasphemer. Take me as you will.

Annie Besant

AN INTRODUCTION TO THE FOURTH DIMENSION

By A. HANLON

THERE is one aspect of the higher planes of Nature which is very rarely touched upon by the student of the Divine Wisdom, and yet it is necessary to a correct and mathematical understanding of these planes. This aspect is concerned with the dimensions of these higher worlds; and in the following pages it is proposed to show how an understanding of higher dimensions can be arrived at.

Perhaps one reason why the study of the Fourth Dimension is not attempted is because of a certain indefiniteness, an intangibility, that seems to surround it. Also the subject, from its outset, is at once metaphysical and apparently confusing in the labyrinths of mathematical reasoning through which the higher dimension must be pursued. Yet it is not so confusing as it at first appears; and a little mental courage and steady persistence during the preliminary study will bring the student to the stage when the fascination and delight of exploring into higher space will be an incentive to still further efforts.

The first stages, like the preliminaries of most, if not all, subjects, are the most difficult, perhaps because it is at the beginning that the hard foundations and the fundamental principles of a study are laid. Also the introduction of a new line of thought makes a hitherto unknown demand upon the thinking faculties. An effort is required at first to make the mind occupy itself with a strange, and to that mind heterodox,

thought; but when it has become accustomed to that thought, the difficulty disappears. This is the case with the study of higher space. The idea of other dimensions is so unusual to ordinary thought that a certain amount of determination is required in laying the basis upon which the structure of higher knowledge will afterwards be easily built.

This new thought, that has but lately found expression on the physical plane, has been known to occultists through the ages, not only as a thought but as an actual fact. That there is a real four-dimensional world in which beings live, and that this world, and still higher-dimensional worlds, play an important part in human evolution, is a certainty. The belief that there is an actual world of four dimensions, a world having an important bearing upon the daily lives of people, should spur the student on to action; for it may happen that, by endeavouring to glimpse the higher, the "curtain" will be drawn apart, and he may pass into the beyond and there realise that there truly is something grander and more inspiring in existence in a higher dimension than in the ordinary world which once limited his perceptions. And, if the student be pure and eager in heart, then there stretches before him a life of service to mankind of which he was incapable before.

A conception of higher-dimensional worlds and their possibilities, for one who does not know them, can be gained in two ways. Firstly, by a conscious visit to these worlds under the instruction of a competent guide; secondly, by studying the analogies of the lower dimensions. By examining the conditions and relations of one, two and three dimensions, and observing carefully how the analogous figures of these dimensions are linked together, and then carrying the whole process a step further—in other words, into the fourth dimension—an understanding of this higher space can be arrived at.

It is by this latter method that most students will have to approach the subject, since not many will have conscious access or remembrance of a visit to this other world. However, if the student is earnest in his efforts to comprehend the higher, the means by which he can prove to himself the existence of a higher-dimensional state of being will present itself. That there are worlds other than this physical world in which we live, is a fact with which all Theosophical students are familiar. Consciousness on these planes is gained by controlling the vehicles of expression on them, and also by trying to understand their construction. Four-dimensionality is an attribute of the next world, the astral plane, in which people live for a time after death or during sleep. By constantly dwelling upon and seeking to grasp higher-dimensional things, the centres or chakrams in the astral body will gradually be brought into greater activity, until the moment arrives when the consciousness has been so widened that it passes beyond the physical and includes the astral world also in the waking consciousness.

The method by which initiation into the higher dimensions can be attained, as described in this article, is by the second way—by examining the relations of the lower dimensions. For this purpose it is much easier to imagine a creature, a being, limited by one or two dimensions, and to enquire into his experiences. By thinking of a consciousness absolutely unable to comprehend anything other than the phenomena of these dimensions, and by trying mentally to feel these limitations, the student will have started a little on the path that leads to this initiation.

One dimension we can represent by a straight line, which has only one quality—length ; that is its dimension. Now let us imagine a line-world, as, for instance, an infinite straight line, and let us also think of beings livings in this world. They

will have bodies of one dimension ; that is, finite straight lines, the only forms possible in a line-world. Thus it can be seen that growth can be only an increase in the length of the body.

These creatures would be absolutely unconscious of any movement other than along this line, backward and forward. The idea of a direction extending away from their line of motion would be inconceivable to them, as inconceivable as, or more so than, the idea of a dimension extending away from our space is to us. Another strange thing is noticed about this one-dimensional world. A line-being cannot pass another, and he must therefore have always the same two neighbours, although the distance between the beings can vary. To pass another, a line-being must move completely out of his world ; but this he cannot do, since he is limited absolutely to the directions bounded, for him, by his neighbours.

It is necessary that the student should thoroughly grasp what is meant by one dimension, to do which it is advisable to experience in imagination these limitations, and then hold in the mind the abstract feeling produced. The abstract feeling which comes in the change from one to two dimensions, or again from two to three, is the same that comes with the change from three to four dimensions ; and all that is necessary to visualise a four-dimensional figure is to understand intellectually the geometry of the figure, the construction, and then, by producing mentally this abstract feeling, which is an extension into the higher dimension, the figure can be visualised in it.

However, keeping these few ideas of the one dimension in mind, let us pass on and look into the conditions of a two-dimensional world. One-dimensional space is a space in which movement is possible only in a straight line. The consciousness is so limited as to comprehend only the backward and forward motion that is possible in a line-world. A

two-dimensional world is a world in which movement is possible in two directions which are at right angles to each other, *i.e.*, a plane surface.

We can imagine a plane-world as an infinite flat surface upon which two-dimensional beings move about. Movement is possible to such beings anywhere on this superficies; but in that direction which extends away from it they cannot move, nor comprehend such a movement. The idea of a direction lying away from their two-dimensional world could never, under ordinary circumstances, occur to them; they only understand a backward-and-forward and left-and-right motion. We can imagine a plane-being as having a body made of a very thin substance, like a sheet of paper, of the thickness of which he is unconscious. A two-dimensional being can contact other beings and objects in his world only by their edges, in the same way that we three-dimensional beings can contact beings and objects of our world by their surfaces.

This being so, some curious facts about this plane-world can be seen. If a being of this world is surrounded by a line, as, for instance, a circle, then he will be completely imprisoned. Escape would be impossible to him, since he must break through the line, which we can suppose is strong enough to withstand such an attack, before he can leave his prison. A three-dimensional being could not be caught by being surrounded by a line in this manner, since he can move in the direction that extends away from the two-dimensional world. But this possibility of escape is not open to the plane-being, for of this direction that lies away from his world he has absolutely no conception.

His consciousness is centred in a plane, and can only understand what takes place in that plane. Perhaps it would be better to say that a plane-being might comprehend a higher world, a three-dimensional world, but could not experience it.

The characteristic of this higher world is that in it there are three movements, each one at right angles to the other two, possible to a being of this world. Not only can we three-dimensional beings move backward and forward, and left and right, but also up and down. By these three movements any point in our space can be reached, as, in the case of the plane-being, any point in his space could be reached by two movements. It is difficult for those with no conception of space other than that of three dimensions to imagine a space of two dimensions—in fact such a space seems an impossibility, since two dimensionality appears to be only an abstraction. But two-dimensional conceptions, although abstractions to us, would be realities to a two-dimensional being. This will become more apparent when our consciousness becomes a little four-dimensional,

As a line-being can be imprisoned by points, and a plane-being by lines, so can we be imprisoned by plane surfaces, as, for instance, the walls of a room. Escape would be impossible to us, since a complete portion of our space is surrounded by the boundaries of the room, and, wherever we move, these plane surfaces meet us and bar our way. Following out the analogy of the two-dimensional prison, and its inability to hold a three-dimensional being, we arrive at the conclusion that a three-dimensional prison cannot hold a four-dimensional being. This being can move in a direction to which we cannot point; for, wherever we point, the line of direction we indicate can only be in our space. This new direction, then, extends completely out of this world, and nothing exists here but that it is open to the higher four-dimensional world.

The fourth dimension extends away from our world, in the same way that the third dimension extends away from the plane-world. The plane-being, point where he will, cannot indicate the third dimension, for, wherever he points, the direction can only be in his own world.

Briefly, to sum up all the preceding statements, we can re-state them as follows. A one-dimensional world is a world in which movement is possible in only one direction—backward and forward; a plane-world is one in which movement is possible in two directions which are at right angles to each other—backward and forward, left and right; a three-dimensional world is one in which three movements are possible, each movement being at right angles to the other two—backward and forward, left and right, and up and down.

When the idea of what is meant by a dimension has been fully grasped, then the student is ready for the higher dimension. An understanding of the fourth dimension can be more easily gained if the student thinks in ideas, not in words, which are only symbols. It is quite possible to discuss learnedly on many subjects by just balancing words against each other, and yet have no real knowledge. The real is that which words represent, and the student should get into the habit of reading the real things, until the sight of the word suggests automatically the idea of which it is the symbol.

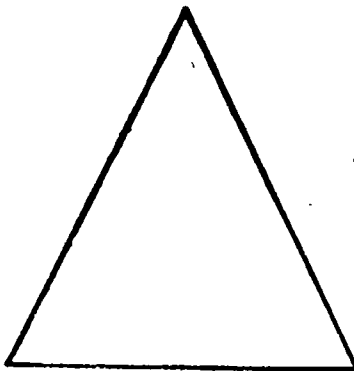
Perhaps the best method by which the fourth dimension can be approached is to choose a figure of the third dimension and, by studying its construction, endeavour to produce an analogous figure of four dimensions. For this purpose it is easier to take a figure which also has its analogies in one and two dimensions, such as a cube, sphere, cone or square pyramid.

There are two things necessary to a real understanding of four-dimensional figures: the first, the intellectual understanding of the figure in three-dimensional conceptions; the second, the visualising of the total figure in one four-dimensional conception. It is at this latter stage that perhaps the greatest difficulty will be met; but, to the student who

understands something of what lies beyond it, this will be but a spur to further effort.

A simple four-dimensional figure, and the method of visualising it, will now be described.

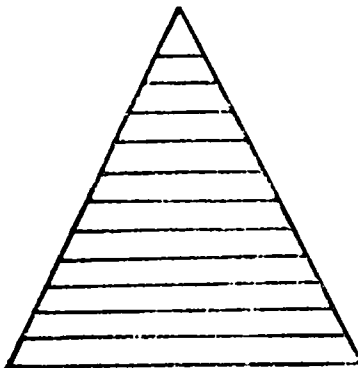
The figure chosen is the four-dimensional solid analogous to the square pyramid. As the space of this paper is limited, only a brief description of the figure can be given, but it is hoped that, insufficient as this description may be, it will at least awaken a little interest in what, in my opinion, is one of the greatest aids to occult development. The analogies of two, three and four dimensions will be first treated, so that an



1

understanding of the four-dimensional or cube pyramid can be gained, and then the process of visualising it will be discussed.

In fig. 1 a triangle is shown, and can represent a two-dimensional pyramid, a line-pyramid. Any cross-section of this figure is a line, and in fig. 2 a number of cross-sections are shown parallel to the base. The volume of the triangle is made up of an

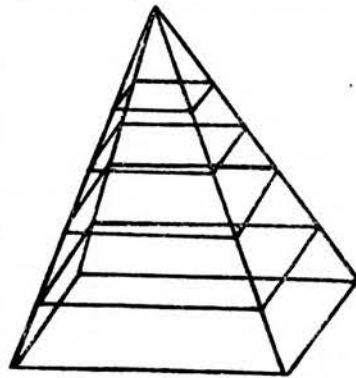


2

of the triangle is made up of an infinite number of lines lying between the base and the apex. The square pyramid can be produced as follows : each one of the infinite number of lines making up the volume of the triangle, a few of which are shown in fig. 2, traces a square by moving in a direction

at right angles to the triangle. The three-dimensional figure, it can be seen, has its volume made up of an infinite number of

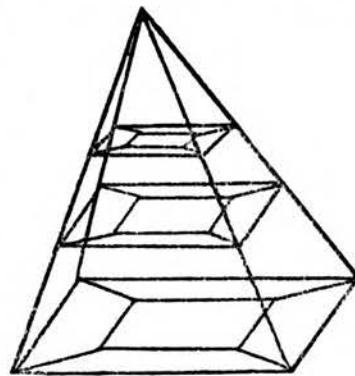
squares, in the same manner that the triangle is made up of an infinite number of lines. This is shown in fig. 3. The square-pyramid is bounded by a square, and four triangles which are produced by extending a line from the apex to each of the four corners of the base-square.



3

If the preceding has been carefully followed, no serious difficulty should arise when the cube-pyramid is attempted. As, in tracing out the square-pyramid, the line-sections of the triangle traced out squares, similarly, in tracing out the cube-pyramid, the square sections of the square-pyramid will trace out cubes. Each

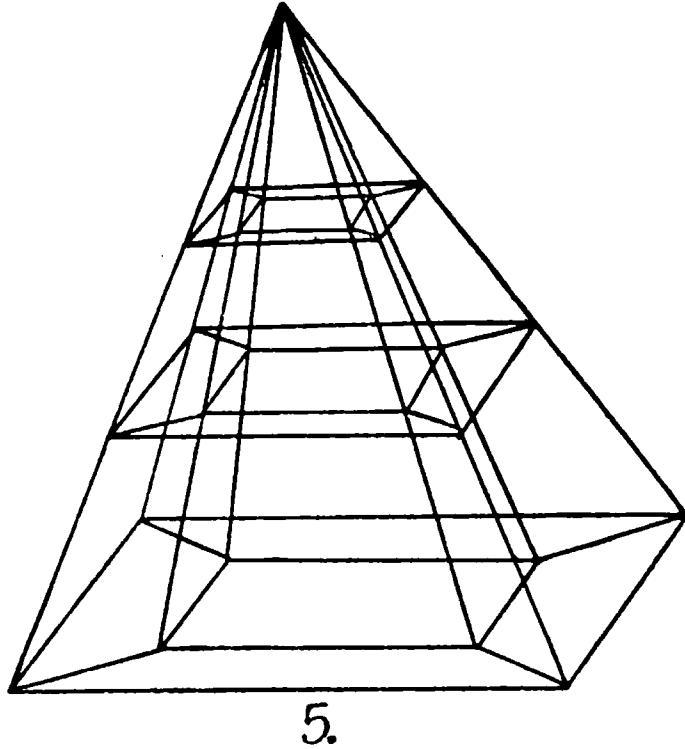
square-section will move, in a direction at right angles to the square-pyramid, out of it into the fourth dimension. Fig. 4 shows how the square-sections trace out cubes. These cubes, it must be remembered, extend completely out of three-dimensional space altogether. A cube is the base of the figure, and from each of the eight corners of the cube a line extends to the apex.



4

Fig. 5 gives an idea of what this cube-pyramid is like. Any cross-section of this pyramid, parallel to the base-cube, is a cube. Strange though it may seem, in a four-dimensional world cubes can be apart and yet parallel to each other; the super-cube, to which Mr. Hinton gives the name of "tesseract," is only the four-dimensional space between two cubes, a certain distance apart and yet parallel

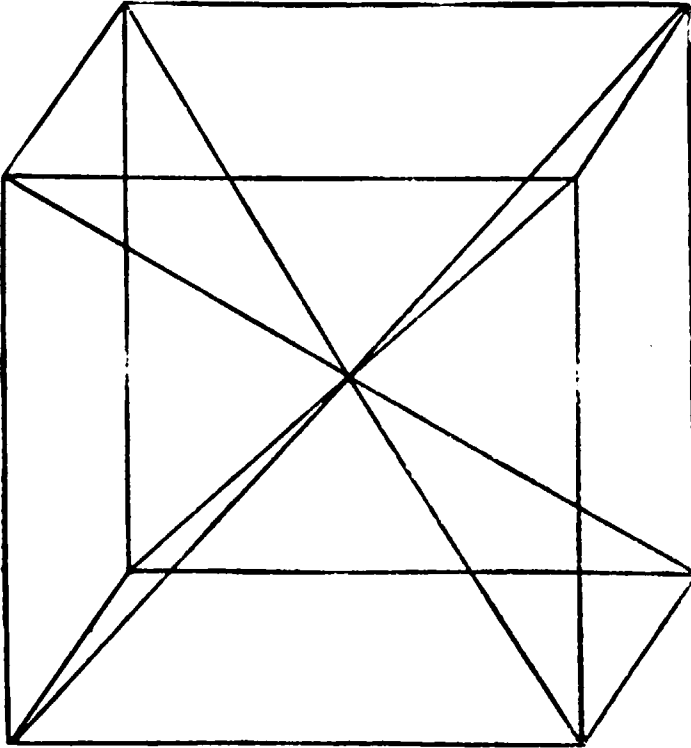
to each other. Looking at fig. 5, it can be seen that the pyramid is bounded by one cube, and six square-pyramids,



having their respective bases on the six square-boundaries of the cube. The reader will easily understand from fig. 3 the volume of the square-pyramid, but the volume of the cube-pyramid, which lies between the cube and the six square-pyramids, cannot be comprehended until the figure is visualised.

To visualise it, proceed as follows: first study fig. 6, which is a view of the figure with the observer and cube in three-dimensional space. The point in the centre is the apex of the pyramid, and, extending from it to the cube, can be seen the six square-pyramid boundaries. The apex is apart from the centre of the cube, a distance equal to the height of the pyramid; the lines meeting at the apex must be longer than the distance from the centre of the cube to one of its corners.

Visualise the cube first, until it is clearly seen. Although not absolutely necessary, the results are better if the consciousness is centred all through and around the cube—in other words, by eliminating the personal equation. Mentally picture the cube-pyramid three-dimensionally, as shown in fig. 6, with



6.

the centre of the cube as the apex ; then move the apex away from the centre of the cube, and yet not towards any of its sides. At this stage, if the consciousness has not been centred round the cube, there will be a tendency to move the apex in that direction which extends away from the observer but is still in three-dimensional space. But, if the consciousness of the observer surrounds the base cube, the only difficulty is to get the apex to move away from him in the only direction possible to it—into the fourth dimension.

As the apex is moved into the higher dimension there appears, between the six pyramids and the cube, a new,

indescribable something—the four-dimensional contents of the cube pyramid. Only when this figure, in its entirety, can be held mentally, is it properly visualised. Much concentration is required at first to hold it together, but after a time no difficulty is felt in doing this.

The difficulties experienced in visualising the first figure will not all be present when attempting others. The faculty of four-dimensional thought has been already built up, and all that is now necessary is to choose the figure, understand its construction, and then visualise it.

With regard to the visualising of higher-dimensional figures, the argument has been advanced that a three-dimensional brain cannot visualise the fourth dimension. That is quite true; but, when these higher figures are visualised, the consciousness has expanded beyond the physical and is centred in the mental world. This does not mean that full mental consciousness is gained, but merely enough to see the figures. There would be no need, even if it were possible, to bring the figures into the physical consciousness, since the two states of consciousness are experienced at the same time. It may happen that the consciousness of the student will widen so as to include the mental plane itself; and it seems probable that in this way mental consciousness could be attained before astral consciousness, even though the astral plane is the four-dimensional world.

In leaving this interesting aspect of the subject for some other time, it is well to remember that this study of the higher dimensions, fascinating as it is, should not be an end in itself, but rather the means to an end—the purifying and harmonising of the higher bodies that they may be of greater service to humanity.

A. Hanlon

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADASA)

The following is a letter written by H.P.B. to Colonel Olcott in 1875. The original is at Adyar.

As is well known, H.P.B. went to New York at the direct command of the Masters, and, throughout all her time there, she was in constant communication with several of Them. At first, the detailed direction of her work was under the supervision of the Egyptian Brothers, of whom the chief is the Adept who called himself Serapis Bey. Associated with him was another, Tuitit Bey, who is mentioned in the letter now printed. The former is the "Chief" referred to. Several letters from the Master Serapis Bey exist among the records at Adyar, and extracts from them will be published in this series.

I

H.P.B. TO H.S.O.

My answer to your letter *just received*.

Got it this very moment. I had a right and dared withhold for a few hours the letter sent you by Tuitit Bey, for I alone am answerable for the effects and results of my Chief's orders. I am one of those who know *when* and *how*, and that for long years I guess, and you—you are but a baby inclined to be capricious and self-willed. The message was ordered at Luxor¹ a little after midnight between Monday and Tuesday.

¹ In Egypt.

Written out [at] Ellora¹ in the dawn by one of the secretaries [or] neophytes and written very badly. I wanted to ascertain from T.B. if it was still his wish to have it sent in such a state of *human* scribbling, as it was intended for one who received such a thing for the first time. My suggestion was to let you have one of our parchments on which the contents appear (materialised) *whenever you cast your eyes on it to read it*, and disappear every time as soon as you have done, for, as I respectfully inferred, you had been just puzzled by John's² tricks, and that perhaps your mind, notwithstanding your sincere belief, would need strengthening by some more substantial proof. To this T.B. answered me, *entre autre, thus*³ (now I am getting crazy again, and write you in a language you cannot understand). I translate verbatim: "A mind that seeks the proofs of Wisdom and Knowledge in outward appearance as material proofs is unworthy of being let in unto the grand secrets of the 'Book of Holy Sophia'. One who denies the Spirit and questions him on the ground of its material clothing *a priori* will never be able to. *Try*."⁴ So you see there a rebuke again. Perhaps the physical suffering I am

¹ Ellora is a series of rock-hewn caves, ten miles north of Daulatabad, and 225 miles north-west of Bombay. Ellora is still a "tirtha" or place of pilgrimage, though it has now no reputation as an occult centre. "In the rainy season a torrent flows at its foot and a great cascade pours over in front, so that the pilgrims can pass along a ledge behind it and bathe in the falling spray, believing that it is Gangā's holy stream falling over the great God's brow. For over a mile in length this scarp of rock is carved into monasteries and temples belonging to different sects, among the earliest being the Buddhist Visvakarma stūpa-house already described." *A Handbook of Indian Art*, by E. B. Havell, p. 79.

² John is "John King". Under this name several entities seem to have played their part in the early days of Spiritualism. He is still about, for Mrs. Besant met him at a séance. Spirits calling themselves "John King," still materialise with the orthodox features, but they are palpable frauds, I think, utterly lacking in the distinction which was a characteristic of the genuine and original John King. Colonel Olcott mentions that John King was first heard of in 1850. According to Colonel Olcott there were three John Kings: 1. "An elemental pure and simple, employed by H.P.B. and a certain other expert in the doing of wonders"; 2. "the earth-haunting soul of Sir Henry Morgan, the famous buccaneer"; 3. "messenger and servant—never the equal—of living Adepts". It is this third John King who is referred to in the letters of the Master. See *Old Diary Leaves*, Vol. I, Chapter I

³ Here follow in the original nine letters of the alphabet, which I omit.

⁴ It is characteristic of the letters written to Colonel Olcott by Serapis Bey that often He gives the exhortation "Try".

doomed to with my leg,¹ make me unfit for reasoning, but I have yet brains enough left in me to answer your questions *point blank*. You say: "I want all my messages from them *verbatim et literatim*." You want too many things at once, my dear. Whenever they write *to you* and I have orders to give the letter *to you* I will do so, for you would be the first to teach me how to obey their orders. But when *I* receive orders written or spoken by "Messengers," surely you do not expect me to send them to you? I will do so once for fun, and see what you will be able to make out of them without *my translation*. Now my advice to you, Henry, a friendly one: don't you *fly too high*, and poke your nose on the forbidden paths of the Golden Gate without some one to pilot you; for John won't be there always to collar you in time and bring you safe home. The little they do for you is wonderful to me, for I never saw them so *generous* from the first. The message about Child² is written to me, and I can but translate it; if you don't believe me that *they* want you to do it, as you please. If you do not believe me, you won't believe them, and I don't think it *T.B.*'s principle to be too explicit. I am an *initiated* wretch, and I know what a curse the word "*Try*" has proved to me in my life, and how often I trembled and feared to misunderstand their orders, and bring on myself punishment for carrying them

¹" She fell dangerously ill in June from a bruise on one knee caused by a fall the previous winter in New York upon the stone flagging of a sidewalk, which ended in violent inflammation of the periosteum and partial mortification of the leg."—*O. D. L.*, Vol. I. p. 57. This account of the accident, as given in *O. D. L.*, is surely incorrect. H. P. B. writes of it herself in a letter to General F. J. Lippitt, who received it February 13, 1875. The letter is among the letters of H. P. B. which General Lippitt returned to Colonel Olcott, and which, among other papers, the Colonel left behind him. "When I received your letter I was *in bed*, having nearly broken my leg by falling down under a heavy bedstead I was trying to move and that fell on me." The results of the accident lasted for months, and are referred to in several subsequent letters, as late as June 30th: "I have to go away, lame as I am, on business which I cannot possibly postpone."

²Dr. Henry T. Child. This person came before the American public in January, 1875, as an exposé of two American mediums, Mr. and Mrs. Holmes. Instructions were received by both H. P. B. and H. S. O. that Child himself was to be exposed, as he was their "ex-partner and show-manager" (*O. D. L.*, Vol. I, p. 70). Says H. P. B. in her Scrap-Book: "Dr. Child was a *confederate*. He took money for Holmes' séances. He is a rascal."

too far or not far enough. You seem to take the whole concern for a child's play. Beware, Henry, before you pitch headlong into it. Remember what you wrote *inspirationally* for me to Alden¹—in Girard's St. There is time yet, and you can decline the connection as yet. But if you keep the letter I send you and *agree* to the word *Neophyte*, you are cooked, my boy, and there is no return from it. Trials and temptations to your faith will shower on you first of all. (Remember *my* 7 years preliminary initiation, trials, dangers and fighting with all the Incarnated Evils and legions of Devils and think before you accept.) There are mysterious dreadful invocations in the letter sent you, *human* and *made up* as it may appear to you perhaps. On the other hand if you are *decided*, remember my advice if you want to come out victorious of the affray. *Patience, faith, no questioning, thorough obedience and Silence.*

¹ Presumably W. L. Alden, then editorial writer on the *N. Y. Times* (*O. D. L.* p. 123), one of the sixteen formers of the Society. From a signed article of H. P. B.'s, we get her address in Girard Street as No. 1111.



AT BENARES

AT BENARES

THIS is a snapshot of a happy-looking quartet of Theosophists, taken at the Benares Convention. It is valuable to many of us specially, because it has in it the last picture taken of one who is dear to many, Barbara Villiers. From left to right, we have Miss Arnold, Miss Barbara Villiers, Lady Emily Lutyens, and on the lower step, Mme. de Manziarly. Miss Villiers was an enthusiastic worker for Theosophy and for the Labour Movement, one of those who work incessantly for any good cause and always efface themselves, known mainly for the success of the work to which they put their hands. She will be sorely missed in London by her co-workers, for her bright spirit and unflagging energy inspired many with hope and industry. India, and especially Adyar, had won her heart, and she was longing to return here, when her sudden and unexpected relapse cut short her useful and much-loved life. May the Peace of the Masters whom she loved and served be upon her.

Lady Emily Lutyens is well known to English members by her devoted work for the Order of the Star in the East, and her constant service in the Theosophical Society. She is one of the founders of Action Lodge, which proved itself so useful in the War. Mme. de Manziarly has also worked devotedly for both the T.S. and the Order of the Star in France, and has found herself much at home in India. Miss Arnold has done much unobtrusive and useful work, and has helped especially in forming a T.S. centre in Poland. Without her aid, the tiny band of Polish Theosophists, impoverished and suffering with their ruined country, could not have succeeded in lighting a candle in Poland.

A. B.

THE ORIGIN OF OUR ORTHODOXY

A WRITER in a current Theosophical journal dogmatically quotes a certain Theosophical book against the theory of the fourth dimension, and adds that in spite of this plain statement, Theosophical students will go on following after strange gods. Every now and then the same mental attribute of orthodoxy crops up in a case where some one quotes this, that or some other Theosophical work in the same spirit of conformity. Just at the moment (I am told) we have the unedifying spectacle within our Society of members gravely discussing the relative value as authority of different past and present leaders therein. In this age and in such a Society as ours, this is positively astonishing, and the very first persons to ridicule thoroughly the pompous setting up of themselves as "authority" would be the leaders thus quoted. And yet it goes on. A.B.C. (deceased) might have written endlessly on the imperfections and incompletenesses of his or her work, and X.Y.Z. (still living amongst us) might speak daily in the same strain of his or hers—all to no purpose. Some people must have rigid crutches to hobble about on mentally, and wooden images at which to worship. In their proper places these are useful things. What is astonishing is to have a crutch brandished in one's face and thrust upon one when one has one's own legs in good order, or to be summarily dragged away from conversation with a Friend and compelled to worship an Image. It makes one almost ready, out of perversity, to set up a prickly hedge of wordy arguments, with (say) the figure of Fourth-dimension (that potent deity) exalted in the midst, though

one may privately believe that the said Fourthdimension is a colossal fraud.

When one meets orthodoxy outside the Society, one tends to smile and pass on. It is less easy to do this when one meets it inside one's own house. For in the Theosophical Family such an attitude brings a crop of evils, of which the most distressing is the accentuation of differences of temperaments, which have hitherto been quite happy together. There are two kinds of traditions in our Society: the written and the living. Both are extremely important, though they do different services to the world. The former carries knowledge into remote corners, helps to keep the basic ideas alive, preserves the essence of the intellectual contributions of the various thinkers. It is static. The latter supplies the programme of the moment, and an opportunity to see, in the life, the principles that our Society champions. It is dynamic or kinetic. Both are important and both are present. In some other Societies—for instance, the Rosicrucians—the written is almost nothing and the living tradition is almost all. In other Societies, like the Royal Society, the written record is the essential, and the personal aspect is less vital. When Madame Blavatsky lived she embodied in her life and in her writings (as far as she could) the Principles she was commanded to enunciate. The one she has left behind in the printed page, and the other—an evolving and changing thing—was partly handed on to her pupils, and partly carried away. Her work was dual: to sketch a portion of the Plan, and to work hard to accomplish, in some detail, the actual beginnings of it. At her withdrawal the work fell to others, and theirs was and is necessarily also the duty to continue the amplification as well as to strive to accomplish the next prescribed portion. Both generations have at their disposal far more knowledge than they commit to the printed page; yet each was in possession of only a part of the scheme. More leaders and more knowledge are yet to come. These

simple facts should be kept well in view at all times. If so kept in view, one is less likely to set up false standards of judgment and much less likely to try to restrain people from doing what they consider to be their duty, out of assurance that what they are doing is inimical to the Plan; for instead of setting up a criterion on the basis of what we now know—or think we know—we shall withhold our censure until we are quite sure of our ground, meantime spending our energies in positive support of that which we are assured is for us.

Such a policy is eminently wise, as may be seen from an illustration which I draw from another episode in another Theosophical magazine, where, in commenting upon two modes of accomplishing a certain humanitarian work, a writer quoted H.P.B. to show that the method of M. (which he thought not altogether useless, but chiefly palliative) was less good than the method of L. The quotation from H.P.B. was general and quite accurate in itself, and the writer's ideas most useful and constructive, but the curious thing is that in her own lifetime Madame Blavatsky supported (with money) the method of M. and did nothing (so far as I know) in support of the method of L.! Here is an example of the danger of quoting the general written tradition against the living particular! All of the written tradition applies to the times in which it was written, and much of it is also of general application; but it can never have that particular-in-universal value which the living tradition has. And to attempt to set the static against the dynamic or the kinetic, means often that both are destroyed and no profit results. Meantime the priceless element of a person's influence may be also diminished.

Something similar is seen in all the intensity displayed about the Liberal Catholic Church. This excellent institution (of which I am not a member) is supposed to be in some way a mistake, partly because Madame Blavatsky has not approved

of it so far, and is expected to be critical of it when her views can be ascertained; and partly because it is supposed to cross the stream of the written tradition from her as we know it. (It is also disliked for some other reasons, not pertinent to this paper.) One man's meat is undoubtedly another man's poison. Then why compel the other fellow either to eat what you do or prevent him from eating what he wants? If people are starving and some man possesses and is willing to distribute wheat, another rye and another barley, why should the wheatites object to the others?

Ah! There is the trouble! The Wheatites think the Rye-ites are distributing not Rye in their rites, but enervating narcotics; and H.P.B. is the authority for this suspicion!

Now that may sound fantastic, but it is the literal—what Mark Twain called the petrified—truth. In fulfilment of her duty, H.P.B. attacked ecclesiasticism and also material science with every weapon she had. She was the champion appointed for the work of justifying Occultism, and she did it. Now Occultism tells of three ways to God: The Shaivitic, which tries to ignore all form; the Vaishnavitic, which considers the spirit and the form; and the Brāhmaṇical (largely moribund in this middle of the Fourth Round), which considers chiefly the form. H.P.B.—such was her nature and her work—stressed the first. Her armoury was rich in weapons. When she passed on, the armoury was left behind, and now it is being used (not exactly as she might herself use it, surely) in civil war, so that we have the curious spectacle of H.P.B.'s (then useful) blunderbuss existing alongside the more modern poison gas, and the other inventions of "civilisation".

What is the origin of this orthodoxy amongst us? Is it, as in English and other history, a cloak for political and personal advantage? The very thought is unworthy of a Brotherhood. No, it is merely the limitation of an ignorance that will insist on having something rigid to lean on in this

world of flux. It is unfortunate that our Society, so broad, should be afflicted by pressure so narrowing, but it is not unnatural. The only sad aspect is when zeal outruns judgment, and we have the two parties to this discussion denying Brotherhood in the very name of Brotherhood. If we cannot love the more, just because of difference and variety, surely we should at least not love the less—only let not the dour Roundheads too vigorously assail the merry Cavaliers, nor (on the other hand) the latter flourish too flauntingly their cakes and ales in Puritanical quarters!

F. K.

“REMEMBER GAETA”

By THEODORE LESLIE CROMBIE

I AM already an old man, and unless I set down now my tale, I fear I shall not have a chance again. I never thought to draw out from my memory of the past this particular incident which I am now about to relate, but events have happened within the last few years that make me feel it my duty to do so.

I have spent most of my time in India, the reputed land of mysteries and marvels, and if you are a believer in the travellers' tales you hear, you would think that every Indian was a magician and every act he performed was a miracle. All I can say is that, after twenty years' experience in that land, I never came across one single marvel nor one single magician to my knowledge. It is true, however, there are many Indians who are much interested in the science of Occultism, a science to which, if I had had the time and the will, I should have liked to have devoted myself, for in it I am quite sure may be found the real reason for our existence. I was fortunate enough to come across two or three of my Indian friends who were interested in this science, and they spoke quite solemnly of, as truths, what the normal average Anglo-Indian considers myths. The so-called miracles of the Bible were to them but the outcome of the use of natural laws unknown generally to man. They also told me of Great Teachers—and those they spoke of with profound reverence—who had climbed up the ladder of evolution

far beyond the ken of the normal man, and who lived in the fastnesses of mountains, sending forth their power and wisdom for the upliftment of humanity. This was all very interesting, but I cannot say that I was convinced.

However, a young fellow with whom I was very friendly was much taken up with that sort of thing. His name was Charles Norman, and though he was much younger than I was, yet somehow or other we were very good companions. He must have had rather eccentric parents apparently, because he had been brought up with extraordinary ideas, and it was rather a boast of his that never from boyhood had he touched meat. We had a mutual friend in a most cultivated native, Ram Singh, and the three of us went about a great deal together, but it was quite easily seen that Ram Singh's interest was for some mysterious reason concentrated on Charles.

Now I believe, but I do not know, that Ram Singh could do queer things. I have heard, and I think it was true, that he was in some psychic communication with his guru as he called him, and that this guru was one of the great Sages known, and believed in, by the Indians. However that may be, he never showed me anything of his psychism, and I am sure that Charles was not psychic at all—sensitive maybe, but not psychic. This seemed to make no difference to Ram Singh. Often and often I used to find him in Charles's rooms philosophising in a most extraordinary way, and Charles calmly taking it all in as if he were recalling something he had previously learnt, and not as if he were endeavouring to learn something new. Perhaps he was; for both he and Ram Singh were staunch believers in the doctrine of Reincarnation, and I must say that even then it seemed to me likely to be true. In later years, I have become convinced of it.

These two were very good to me. They never made me feel in the way, and Charles used to say that Karma linked us

together. To this remark Ram Singh once nodded his head rather meaningly, and when I asked for some explanation of the matter I was told that I would know before I died. It is because I think that I do know now, that I have sat down to write this story.

* * * *

The day that my story begins was a very hot one—it can be extremely hot in India—and I had spent most of my time under the *punka*, trying to persuade myself that I was undergoing the necessary preparation for that after-life which is accorded to recalcitrant Christians. However, later in the afternoon a semblance of a breeze manifested itself and I thought I would look round on Charles. There is little privacy in India, and so I went in unannounced, and found him lying on a long chair on the balcony of his bungalow.

I called him: "Hello, Charles, and how have you got through the day?" But there was no answer, and as I got closer I saw he was deadly white and unconscious of my approach. I thought he was in some sort of fit and was very much alarmed, because I am not apt to deal with such a case. I was about to call his servant when suddenly, absolutely quietly, Ram Singh made his appearance. He looked at me and then went straight over to Charles, bent across him for a few seconds, gazing at his face, and then slowly the boy's eyelids began to flutter. Gradually life seemed to flow into his body and he half rose. Ram Singh straightened himself up and came over to speak to me. Just at that moment—I remember this very clearly because it made a great impression on me—Charles spoke. "Remember Gaeta," he said, "remember Gaeta"—and that was all. Then he rubbed his eyes and, as it were, came back into the world.

"What are you two people doing here?" he demanded.

"We just looked in to see you," I replied.

“I have had an extraordinary experience,” he said: “I thought I was going to die.”

Then he turned to Ram Singh :

“You know, Ram Singh, it was about—”

“Yes, yes,” said Ram Singh ; “you have not been very well. Do not speak for a little.”

Then Ram Singh looked round and said to me :

“I think he ought to be quiet just now, Mr. Mowbray. If you wouldn't mind, it would be better if you left him to me for a little. He will be all right by the evening.”

I had been in India several years ; I knew and liked Indians, and I am sure that they liked me ; I had never felt that peculiar feeling which is called the colour feeling until this moment ; but I must say that as I quitted the balcony in obedience to Ram Singh's command (I can call it nothing else) I felt a spasm of race prejudice. Who was he, an Indian, to dare to order me, a European, to leave my friend when he was ill ? I was ashamed of this feeling a moment afterwards, because I admitted to myself that the stronger man had won. When it came to a question of obedience between Ram Singh and myself, it was Ram Singh who would win. Although neither of them ever spoke directly to me of the incident again, yet I noticed that Charles, for a time after this attack, seemed to be strangely nervous and perplexed. He suffered also from fits of depression, varied by moods of extraordinary exaltation. In one of the former, when I was trying to cheer him up ineffectually, Ram Singh again came in, and when Charles was not thus easily to be roused, he looked at him strangely and said :

“Remember Gaeta.”

It must have been six months after this that Charles left India on a long furlough. I went with him to Bombay and saw him off. It was my turn to be depressed. Charles seemed to have entirely got over his sudden illness, had thrown off all

his depression, and was starting for home with the happiest anticipations. I was the gloomy one, and as I shook hands with him I said, somewhat prophetically I think :

"I wonder if I shall ever see you again?"

He looked at me for a moment, and then half laughed and answered: "Oh yes, you will see me again right enough, old chap, only perhaps I won't see you."

The warning-off bell from the boat prevented me enquiring into the meaning of this cryptic and somewhat rude remark, but it stuck in my mind; and, in the light of subsequent events, I cannot help thinking that Charles meant it so to stick.

I told Ram Singh about it, and all his comment was a baffling smile. There have been moments when I have wished that Ram Singh wouldn't smile like that.

* * * *

I missed Charles very much; and I did not see a great deal of Ram Singh, because it was not long before he too left the station. Charles was not a good letter-writer, and consequently, beyond a few postcards *en route* to England and a letter announcing his arrival there, I did not hear from him for several months. When I did get something which might be called a communication, I was so astonished that I could scarcely believe my eyes. Charles wrote from Gaeta. I do not know anything about Gaeta, I do not want to know particularly. I believe it is somewhere in Italy near the sea-coast, and I have no doubt it is a most beautiful place. Charles's letter was not a guide-book, and all I know of the place has been gathered from the *Encyclopædia Britannica*. What Charles was concerned with was a certain Count Baroni whom he had apparently run across in Gaeta. The Count was, he wrote me, a great Sage and had penetrated far into the mysteries of Occult Science. How Charles ever came to go to Gaeta has never appeared, but I daresay Ram Singh could tell me something about that if he only would. For myself I

am satisfied that it was written in the book of fate that Charles had to go to Gaeta, and that when he left Bombay he left with the firm intention of going there. The Count Baroni seems to have been very friendly to Charles, and he told me that he had mentioned my name and his friendship with me to the Count, and that the Count was pleased to be interested. The Italians are always polite.

The Count dwelt in a very charming house, and I gathered that Charles saw him for the greater part of each day. He lived a retired life and was thought by the people round to be somewhat eccentric but harmless. That, in a nutshell, was the substance of Charles's letter to me; only there was an interesting postscript. "Cheer up, you will see me again all right old fellow." And that was the first letter I had from Gaeta from Charles—and the last.

Six weeks later, an Italian newspaper was sent to me. I looked through it in a desultory manner, thinking that there must be something of interest to me in it, as it must have come from Charles, although it was not addressed in his handwriting; but the postmark was Gaeta, and he was the only person who could have sent it. I found two paragraphs marked with blue pencil. The first told of the death of Count Baroni, who had been found dead in his villa, a victim of sudden heart disease. Truthfully this did not interest me very much; but I supposed Charles would be sorry, and I thought it was nice of him to send me the paper. I then proceeded to read the second paragraph. That gave me one of the greatest shocks of my life. It told of a terrible landslide in the neighbourhood of Gaeta, and one of the victims of this landslide was a young Englishman who had been staying for the last two or three months in Gaeta, and who had been seen walking in the neighbourhood at the time of the disaster. As he had not, after the lapse of several days, returned, and as he had apparently gone out for his customary afternoon walk, it was

presumed that he must have perished. The paper said further that the body of this young Englishman, Charles Norman, had not yet been recovered. In fact it seemed unlikely that it should be recovered. The record mentioned that he had been on very friendly terms with Count Baroni, and the curious coincidence of the death both of Charles and the Count on the same day was commented upon.

I have one more thing to record, as far as this part of the story is concerned, and that was the state of absolute bewilderment into which I was thrown by trying to answer myself the apparently simple question: "Who sent me the paper?" I wrote my news at once to Ram Singh, and he replied in kindly fashion, giving his sympathy to me, but not expressing any particular regrets as to Charles's death. One wouldn't have expected that of him, however, because he viewed death differently from most people; and yet behind the letter I seemed to see his quiet, baffling smile.

* * * *

Time: Fifteen years later. Scene: The Opera at Covent Garden.

I had quitted India for good. I was sorry enough to go; but still, after all, home is home, and I had many friends who kept me in touch with what was going on in India. Of Ram Singh I had not heard for years, and of Charles—well, he had faded rather into the background of my memory. Now I was attending the Opera like a good English music-lover, and was witnessing a superb performance of *La Bohème*. It is sufficient to say that Mme. Melba was taking the part of Mimi. I was sitting in the stalls. During one of the intervals I scanned the house. There was the usual gorgeous display of dress and jewels in the boxes; and, as I ran my glasses round the tiers, I saw a man's figure that seemed strangely familiar, but one that I could not for the moment place. His back was towards me. When he turned, I think I nearly

fainted, for the man's face was the face of Charles—not the same Charles that I had known in India, but an infinitely grander and mightier Charles; not the same Charles, but yet undoubtedly the same man.

A miracle was before my eyes. Charles was no older than he had been fifteen years ago. Here was the same young-looking man of thirty, and he ought by all the laws of nature to have shown some traces of advancing years. I looked and looked, and if I had any doubt as to his identity it was dispelled, because I could see distinctly on the little finger of his left hand a curious ruby ring which I had given him when we were in India. At last he turned his gaze on me. Straight through the theatre he looked, and then I had the experience of my life. It was the look of a far greater man than Charles had ever been; it was a look which burned, purified, and restored at the same moment. All that I had been, was, or could be, seemed to be revealed to this marvellous gaze; and yet, although I was stripped bare mentally and morally, there was no feeling of resentment, for the gaze was absolutely impersonal. I have no words to describe it. Words are poor things in a spiritual experience, yet truthfully I am speaking of what I *know*. It was all over in a moment, and then Charles, as I must call him, smiled across the glittering space, and in his smile was infinite tenderness, infinite compassion. Afterwards he turned away. The lights were lowered, the music began again. When the next interval came, I tried to see him again, but he had gone. I left the Opera. I had been in the presence of a man of men, and as he had left, so I went. As I was going, there seemed to waft into my ears the sentence of long ago: "You will see me again right enough, old chap, only perhaps I won't see you."

The knowledge that Ram Singh had said would come to me was beginning to dawn.

* * * *

I wrote to Ram Singh. I wanted—oh! how I wanted—some definite explanation of this marvellous thing. The letter has just reached me, returned, address unknown. So all that I can do is to speculate; and what will seem wild speculation to those who do not know, seems to me the purest truth. It may be that some superhuman being who had desired a temple of habitation had chosen the body of Charles. That is how it seems to me, and to this Being I owe my best and greatest allegiance, for I feel that in lives to come I shall serve Him, as undoubtedly Charles and Ram Singh must have served Him in this life with knowledge and wisdom. For me the veil has been lifted from the mystery of the Gaeta incident.

Theodore Leslie Crombie

A FAIRY PLAY

IN the February Watch-Tower (p. 424) I said that I hoped to reproduce "some charming photos of a Fairy Play given by the Lotus Circle children in Vancouver". Here they are, and I think they justify the adjective "charming"—the children look so dainty, with their winsome faces and graceful gestures.

Many children have considerable dramatic instinct, as is shown in their power of "make-believe". They are quite Shaksperian in the way in which they see a crouching papa as a lion, a stick as a prancing charger, the space under a table as a robber's cave. They do not have to put up a label, as in the Elizabethan plays, "This is a wall". The sheet of cardboard *is* a wall. The cries of joy and fear, of anger and pity, are the real expressions of the emotions indicated, that are felt, not acted. They do not have to practise before a looking-glass the expressions and gestures suitable to the words they recite; they do not act a scene; they live it.

This talent is very marked among the Pañchama children, who act quite admirably. They are not shy and self-conscious, because they have become the characters they represent. In the picture of the "Three Fairies" you can see the joyous dance of the fairies, and the roguish look on Red Riding Hood when she turns her back on Prince Charming, who has just saved her from the Wolf, is as natural as is the demure little face which will soon be dimpling with laughter in the last scene.

We congratulate parents, teachers and children on what must have been quite a delightful performance.

A. B.

A FAIRY PLAY



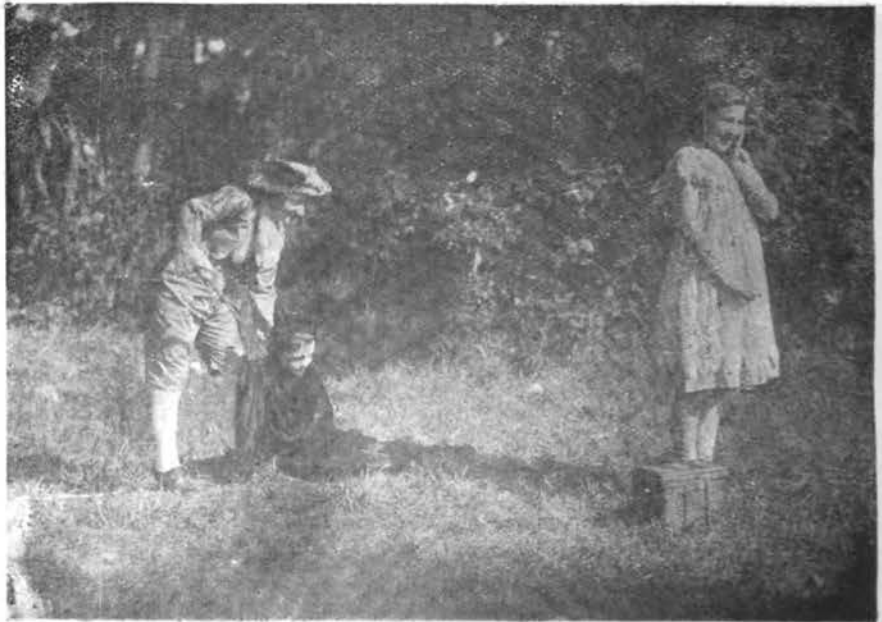
CHARACTERS IN RED RIDING HOOD



LAST SCENE IN RED RIDING HOOD



THREE FAIRIES



PRINCE CHARMING, THE WOLF AND RED RIDING HOOD

MOMENTS IN JAPAN

Dawn

Even the plum-boughs,
Dreaming in the frozen dawn,
Stir with enchantment.

Swallows

Swift, dark pinions
Writing on golden sunshine
All the heart would know.

Wisdom

Slowly, silently,
Sorrow at last is learning
The wisdom of Earth.

Worship

Bow ye down to that
Which fills the ways with little ones,
The woods with song.

Longing

I would learn the rune
Of silent words, the silence
Of beautiful song.

Silence

The untold labours
Of eternal creation
Wrought this great silence.

Kabir

Across the ages
A pilgrim wandered, and made
My heart his haven.

Omens

They are quivering
With beauty and strange alarm,
Wild roses in the thunder.

Sorrow

The great sea drowned
Those tiny footprints on the sands
Of my lonely heart.

The Poet

He who uttereth
Thoughts that blend with the silence
Maketh a poem.

My Guest

The beggar at my hearth
Knew beautiful stories
Older than tears of Ruth.

The Way

Nor wind nor swallow
Ever ventured on the way
My heart would follow.

E. E. SPEIGHT

BOOK-LORE

A BOOK OF SOLAR LORE

The Process of Man's Becoming, by "Quæstor Vitæ". (Duckworth & Co., London. Price 8s.)

From a Theosophical viewpoint this book is absorbingly interesting. Of transmission from "the other side" there is no end nowadays. This book stands alone, inasmuch as its communications extend beyond the average mediumistic plane of transference, and are not only constructive but coherent.

In the writer's opinion, there is no question of the validity and value of the bulk of information here given. It need cause no alarm to the most "text-and-manual-bound" Theosophical mind, that the doctrines and theories therein expounded and expressed, parallel rather than conjoin the orthodox Theosophical gospel. For if, as the writer believes, the communications (received through the anonymous author, "Quæstor Vitæ") emanate from Solar Spirits, the remarks about reincarnation on pp. 101-102 would naturally apply to these Solar Devas, who we have no reason to believe are omniscient with regard to lines of evolution outside their own sphere. Eternal Life—the expression of an ever-progressive perfection, "the glory of going on, and not to die"—epitomises the joyful radiation of this book. In contents and atmosphere, alike, life abounding thrills through and saturates its pages.

The chapter entitled "The Sun World" contains the quintessence of this book, which should be not only read, but possessed by all who would consciously enter into and participate in this renaissance from the Life-Side now at its dawn, ushered in through the cosmic portals of the Aquarian Age. From the four winds of life and death, comes this Spiritual Life-breath to re-animate a world lying wellnigh dead in the "trespasses and sins" of warfare's devastation. Thus ever Birth treads on the heels of Death, and both are office-bearers of Life.

Light and heat are the expression of life-thoughts (pp. 132 and 133), and it is the reception and reaction of these, whether by physical earths or the forms of life that inhabit them, that produce the phenomena of what are known as light and heat, and these supply the requisites for the development and sustentation of self-consciousness. This explains how the life-currents, made manifest by the light and heat rays, bear and bring within them that which the unit-selves receive ; and react, and thus become self-conscious. This individualisation in cosmic unity, life-side of the harmony of life, is propounded and maintained throughout the book. "The sun-rays are the manifestation of the life-flow and the means whereby the Mighty Beings who utilise the same, convey the life currents that sustain embodied spirits while in such conditions. If Angels [devas or shining ones] cease to be, then and not till then the solar energy may be exhausted, and its fires become extinct." "The heat and light of the sun is not self-generated, but it is the intensity of the Life-Power, acting through the Love, Wisdom, and Intelligence of those who inhabit it, that is the real and primal cause of that which your science tabulates as heat and light." The philosophy and ethics here expounded are characteristically solar in nature, properties, attributes and qualities. The style is extraordinarily simple, terse and lucid, considering the range in height and depth of the subjects treated. The views taken are cosmic—man being a link in the universal chain of life—and explanations are given of the nature of some of the processes of its interlinking.

As an illustration of bold simple analogy, that of the corpuscle on its journey through the organic system, returning enriched in power and life-content by its arterial experience, and its application to each unit of human life (p. 76), may be taken as typical of the style and character of the communications and the commentary remarks by "Quæstor Vitæ".

The temptation to indulge in quotation exceeds that of commenting thereon, to the present writer. Every page contains some information which either bears interior truth on its face, to one accustomed to look for that light as the "life's star" in the skies of each new world of her myriad manifestations of the same spirit, or presents at least some hypothesis supported by analogy or correspondence. But the hints on the creative complementation between Electricity and Magnetism will not escape the seeing eye of any student of the life-side of Astrology, who knows that the day of Uranian and Neptunian demonstrations is now, also, at its earliest dawn, and who realises

the truth of the declaration (p. 159) that "Electricity and Magnetism are the positive and negative poles of the same life-force . . . the action and counteraction of this duality that produces the scenery which forms the surroundings of man on this outer earth". Again (p. 159):

It looks, consequently, as if man's brain is an organ made to respond to the thought-content contained in the electro-positive masculine aspect of the current; while the sympathetic nervous system must apparently be an organ made to react to the life-force or feminine aspect inherent in the current, and it is effectively the sympathetic that is associated with our vital processes.

Quæstor Vitæ's natural comment here is that the brain must apparently be an electric organ, made to respond to the thought-content inherent in the electric life-current and generate intelligence, while the sympathetic must be another electro-magnetic organ, made to react to the life-content inherent in the current and generate magnetism. Here we join issue with Quæstor Vitæ, as Theosophists, adding the pituitary body and the pineal gland as these two technically corresponding centres of direct connection with cosmic Electricity and Magnetism.

The remarks on the distribution of specialised life-force (p. 161), concentrated in special "places" or "portions" for specific purposes, and then redistributed with new centres of vital concentration, as new occasions arise and dictate, will not escape the notice of those who study history through the macro- and micro-cosm alternately, and both in the white light of life, reflected and refracted in the astrological prism, that dome of many-coloured lights and powers, Nature's Magic Mirror of Divine Revelation. A book to read with all intuitive and intellectual faculties aroused and used to their utmost, to learn, to digest, and to mark with glad prophetic vision as "Light from the Sun".

LEO FRENCH

Buddhist Psalms, translated from the Japanese of Shinran Shōnin by S. Yamabe, with an Introduction by L. Adams Beck. The "Wisdom of the East" Series. (John Murray, London. Price 3s. 6d.)

The new volume in the "Wisdom of the East" Series is devoted to a translation of Shinran Shōnin's *Sanjo-Wasan* ("Psalms of the Pure Land"). Shinran Shōnin (A.D. 1174 to 1268) was the founder of the Shin sect of Buddhism, and he has been aptly described by the Rev. Arthur Lloyd, in *The Creed of Half Japan*, as "the last great patriarch of mediæval Amidaism in Japan". It was Shinran who

broke down the barrier between priest and layman. He denounced celibacy and the meagre diet of the priesthood, on the ground that such restrictions were abnormal and contrary to life as we were intended to live it. Nor did he wear a priestly robe, but conformed to the dress of the ordinary citizen. Such revolutionary ideas were not tolerated by those who differed from him, and he was banished on account of what were generally considered to be his rank heresies. But Shinran rejoiced in his banishment, since it gave him leisure to perfect his teaching.

Shinran did not trust his own wisdom and virtue, nor did he trust the wisdom and virtue of others. Gone were the days of the "Golden Age" when it was possible to "cure thyself by thyself". The teaching of the Shin sect was not self-sufficiency attained by self-discipline. Shinran regarded such measures as doomed to failure. His teaching was as simple and direct as it was intensely spiritual. One of the Popes said on his death-bed: "Rest all in Christ." Shinran rested all in Amida Buddha, all in "the Divine Promise of the Buddha of Infinite Light . . . in whose glory the Sun and Moon are even as darkness". When he emphasised the importance of frequently repeating "*Namu Amida Butsu*" (Hail, Omnipotent Buddha!), he was not advocating a lazy form of lip service. His belief was that, if those sacred words were repeated in reverence and humility, Amida Buddha Himself added His glory and His strength to the worshipper and finally led him into the Pure Land of Bliss.

Few will read these beautiful Buddhist Psalms without being deeply moved by their serene spirituality. Many of the Psalms in the *Old Testament* are marred by bitter anger and the lust of revenge, but the songs of Shinran express forgiveness and peace—not for the few, but for all. We read:

The one true freedom is the Highest, and the Absolute is perfect freedom. And when we attain unto that freedom, for us shall desire and doubt vanish away.

When every man is beloved of us, even as the son of our own body, there is the Universal Mind made perfect in us. And this shall be in Paradise.

F. HADLAND DAVIS

The Kabbalah: Its Doctrines, Development, and Literature, by Christian D. Ginsburg. Second Impression. (George Routledge & Sons, London. Price 7s. 6d.)

This volume consists of pages 84 to 232 of a book of the same title by this author, the omitted portions dealing with the Essenes. Just why this curious procedure has been followed we cannot conjecture; and this is the first time we have seen a book whose numbering begins with page 84. Aside from this singular defect—for we admit to a feeling of irritation at being deprived of Dr. Ginsburg's views on the Essenes—the work is timely and of much value. The author gives a careful and scholarly, if rather dry, account of the main outlines of the *Kabbalah*, and traces its date and origin, both traditional and historical. He distinguishes quite clearly between the grand archaic doctrine of the En Soph, as a tradition, and the later works—which Madame Blavatsky tilts against so frequently—such as the *Sohar*, and states most explicitly (p. 187) that “nothing can be more evident than that the cardinal and distinctive tenets of the *Kabbalah* in its original form . . . are derived from Neo-Platonism”. This gives the book a very definite value to the Theosophist, though he may put the origin further back in time, and we cordially recommend it to those readers who would like on their shelves one more confirmation of the advancement of modern knowledge toward the position we (often rather dogmatically) take up, of the identity in essence of the great hidden traditions.

F. K.

The Man on the Other Side, by Ada Barnett. (George Allen & Unwin, Ltd., London. Price 7s. 6d.)

A novel with certain outstanding points of attraction to readers of THE THEOSOPHIST. First, it deals with a psychic plot in a more than tolerably sensible way; second, it possesses an emotional beauty and descriptive charm that is welcome; and, thirdly, it is credible. At any rate it does not stretch the imagination to a point of discomfort, merely to present a problem in psychology. It is exactly what it claims to be—a good novel.

The central theme is a case of attempted obsession—not the too frequently described sudden inrush of a crude, unintelligible entity, but a subtle, gradually manifested influence, intangible at first, but

waxing in effect till mania is nearly reached. The counteracting forces and their marshalling—lightly sketched, suggested rather than defined—provide an opportunity for some very charming episodes, of which the author has taken full advantage. Altogether a successful effort.

R L C.

Roumanian Stories, translated from the original Roumanian by Lucy Byng. (John Lane, The Bodley Head, London. Price. 6s.)

The Preface, written by Marie, Queen of Roumania, brings back memories of another of Roumania's Queens, the gifted Elizabeth, known in her books as Carmen Sylva. She it was who won a place for Roumanian literature in England, France and Germany, for she gathered her people's emotions and aspirations to her heart, and expressed them in songs and stories which have been translated into the chief tongues of Europe. More than that, she encouraged the children of her adopted country to collect and translate their own folk-songs and make them known. And now, when another Roumanian Queen writes of the "almost fatalistic note of sadness" which rings through all the songs they sing, we look back over their history and cannot wonder at it; rather would we wonder at the humour and light-heartedness that they preserve in spite of all they have endured.

If we are to judge by the examples of short stories in this volume, which depict the imagination and artistic sensibility of the Celtic temperament, together with a ruthless savagery which we are accustomed to associate with a pre-Aryan type, many victims of foreign tyranny have found refuge within Roumania's borders, sheltered by her mountains and forests, and have mixed with the milder dwellers on the pastures and corn lands. For example, tortures of human beings, past imagination, are described by C. Negruzzi as calmly as if they were animals treated by an ordinary "sportsman," and with as little ruth. We do not write such things in English nowadays in detail, we describe them as "too horrible to publish". The reader is left with an impression of primeval cataclysms expressed in terms of a quiet, modern English landscape.

Translated humour is always difficult to catch, and we read "Old Nichifor, the Impostor" more for its local colouring than because we can always appreciate its sly peasant craftiness. The tales of impotent longing sketched by B. Delavrancea in "Irinel," and by Ion Popovici. Banatzeau in "Out in the World," strike that despondent note which

is the sign of a decaying race, a sign, however, that we do not find in such vigorous productions as I Slavici's "Pope Tanda". Our remarks are not based on a wide knowledge of Roumanian life and literature, and we can but be grateful to Professor S. Mehedintzi for the few words he gives about each writer represented in this book; they add greatly to its value.

A. J. W.

MAGAZINE NOTICES

The Herald of the Star begins its new year of usefulness with a healthy increase in size and a refreshing variety of contents. Food for special study is provided by Dr. Annie Besant in a comprehensive article on "The Coming of a World-Teacher," and Mr. C. Jinarājadāsa is another well known Theosophical contributor. The Russian artist, Nicolas Roerich, continues his essays on "Paths of Blessing"; his meaning is not always easy to follow, but the spontaneous vigour of his expression conveys a happy sense of confidence in the possibilities of life. Barbara Poushkine's glimpses of Russian character are always full of kindly insight, and in her interpretation of "Russia's Gift to the World" she is at her best. Quite the most lively feature is the second "Sermon from a Heterodox Pulpit"—in praise of "rag-time". It is certainly a novelty to find this epidemic of restless jingle dignified with the name of music at all; but the writer's evident sincerity almost reconciles one to its popularity, and his strictures on classical poetry have much to be said for them. Mr. Bensusan's talks on books are as delightful as ever.

The Co-Mason, January, 1922. (Published at 13 Blomfield Rd., Paddington, London.) This number of the well-known Co-Masonic Magazine, which starts the year 1922, is well worth reading, not only by Masons, to whom of course it makes a special appeal, but also by outsiders who may be interested in symbology and research. It contains a curious and remarkable "Letter from the Grand Mistress of the English Freemasons," dated 1763, and also some excellent articles dealing with "Geometrical Systems," the "Second Degree," and the "Three Great Pillars," as well as a short Play by Hope Rea, entitled "Joseph, the Arimathean".

Bibby's Annual for 1922 maintains the high reputation won by many years of uniform excellence in coloured and other reproductions of famous pictures and short articles of idealistic tendency. We are glad to find some familiar names among the writers, such as Sidney Ransom, Clara and Dorothy Codd, as well as some new ones

A fine example of a modern painting is "The Open Door" by Henry J. Stock (could not the explanations be abbreviated?), and Raeburn's genius gladdens us with his "A Boy and Rabbit". The Editor's "Heart to Heart Talk" gently exhorts the reader to shun the grosser temptations of Socialism, but it seems scarcely fair to blame socialists for a "fiasco" caused by the War Office appropriating the building designed for the new headquarters of the T.S. in England and Wales.

The Calcutta Review has a January number of historical interest, for it contains full-page photographs of the recipients of Honorary Degrees at the first Special Convocation of the Calcutta University in December last, together with a short biography of each. We are grieved to read, in an article by Satischandra Ray on "The Threatened Dissolution," that the University "is in the throes of a grave financial crisis, and unless relief is forthcoming during the next few months, it will relapse into its former status of an examining and a degree-conferring corporation, with no teaching functions which characterise all modern universities"; but at the same time we are confident that this appeal will have the desired effect of calling the attention of the Indian public to its duty in the matter. The remainder of the magazine is, as usual, of world-wide interest.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Miracle of Life, by J. H. Kellogg (Good Health Publishing Co.); *A New Dictionary of Astrology*, by Sepharial (Foulsham & Co.); *Indian Logic and Atomism*, by A. B. Keith (The Clarendon Press); *Death and Its Mystery* (T. Fisher Union); *Healthy Breathing*, by Eustace Miles (Methuen & Co.); *The World as Power Reality*, by Sir J. Woodroffe (Ganesh & Co.); *From Man to God*, by V. R. Mohalkar (V. S. Karnat); *Love and Affection*, by V. Palomaa (Advanced Thought Publishing Co., Chicago); *The System of Plotinus* (The Hermetic Truth Society); *The Path and Other Poems*, by T. L. Croke; *The Secret of Life* (A. H. Stockwell); *In the Power of the Infinite*, by the Rev. J. F. Sanders (Bell & Co.); *Think Differently*, by E. Miles (The London & Norwich Press); *Quatrains of Omar Khayyam* (Marlborough & Co.).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th January to 10th February, 1922, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Scottish Section, 1921, £25-14-8	379	9	0
Indian Section, Balance, 1921	205	5	0
Indian Section, for 1922	43	11	0
Egyptian Section, 1921, £3-5-4	48	11	6
Apjar Von Stolk, 1922, Fracs. 35	23	5	3
Mr. F. W. Fernandez, Buenos Aires, 1922, £1	14	14	6
Mr. G. P. Wikramanayaka, Galle, 1922	3	12	0
Mr. John de Cruz, Mesopotamia	4	0	0
Saturn Lodge, Shanghai, fees of 2 members	14	0	0

DONATIONS

Mrs. A. M. Reiss, Adyar Library	25	0	0
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Adyar
13th February, 1922

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FINANCIAL STATEMENT

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DONATIONS

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Mrs. John B. Cameron, St. Louis, U.S.A., \$100	339	15	0
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Rai Bahadur Dr. Mohan Lal, Suket State	10	0	0
Mrs. Violet M. Christie, Adyar	100	0	0
	582	2	3

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13th February, 1922

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NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Great Falls, Montana, U.S.A.	Great Falls Lodge, T.S.	7-10-1921
Denver, Colorado,	Rocky Mountain "	17-10-1921
Eugene, Oregon,	Eugene "	26-10-1921
Elmira, New York,	Elmira "	2-11-1921
Chicago, Ill.,	Arjuna "	8-11-1921
Ames, Iowa,	Ames "	20-11-1921
St. Louis, Missouri,	Akhanda "	29-11-1921
Chicago, Ill.,	Rainbow "	14-12-1921
Staffle, Sweden	Staffle Lodge, T.S.	21-12-1921
Santa Margherita, Ligure, Italy	Fratellama Lodge, T.S.	25-12-1921
Gaalpara, Assam	Gaalpara "	31-12-1921
Jammu, Kashmir, India	Ranbir Pratap Lodge, T.S.	14-1-1922
Paddington, London	Gnostic "	21-1-1922
Lincoln,	Lincoln "	"
Constantinople, Turkey	Byzantine "	"
Bangor, Wales	St. David's "	"

Adyar
13th February, 1922

J. R. ARIA,
Recording Secretary, T.S.

Supplement to this Issue

Theosophical Publishing House

ADYAR, MADRAS, INDIA

CIRCULAR, MARCH, 1922

THE FOLLOWING HAVE BEEN ISSUED DURING FEBRUARY

THE CULTURAL UNITY OF ASIA, by James H. Cousins. This is the fifth volume in the Asian Library Series. Illustrated. Pages 133. Blue cloth. 5 × 6½ inches. Rs. 2.

THE FOUR NOBLE TRUTHS, by the Bhikkhu Silacara. Second edition. 56 pages. Wrapper, 5 × 7¼ inches. As. 9.

THE ADYAR BULLETIN, February (Vol. XV, No. 2), a Theosophical journal for East and West, edited by Annie Besant. 9½" × 6¼". Wrapper. Pages 28. Price: As. 4. *Post Free*. Annual Subscription: India, Rs. 2. Foreign, Rs. 2-4. (From January, Rs. 2-8.) *Post Free*.

THE THEOSOPHIST, March (Vol. XLIII, No. 6), edited by Annie Besant. 9¼" × 6¼". Illustrated. Pages 112. Price: India, As. 14. Foreign, Re. 1. *Post Free*. Yearly: India, Rs. 9. Foreign, Rs. 10-8. *Post Free*.

OUR FORTHCOMING PUBLICATIONS

BENARES CONVENTION LECTURES, 1921, by Annie Besant, C. Jinarajadasa, J. Krishnamurti and G. S. Arundale. Orders are now being registered. A complete list of Convention lectures will be supplied on request.

THE FUTURE OF INDIAN POLITICS, by Annie Besant. This will form the sixth volume of The Asian Library Series.

THE BHAGAVAD-GITA—A Commentary, by V. K. Ramanujacharya. This work will form a valuable addition to commentaries on the *Gita*. The author makes a special comparison between his text and *Light on the Path* and like guides.

THE NOBLE EIGHTFOLD PATH, by the Bhikkhu Silacara. Second Edition. Ready shortly.

THE SCIENCE OF THE EMOTIONS, by Bhagavan Das. A new and enlarged edition of a standard work. The author has interpreted psychiatry in a new light. Thoroughly revised.

Printed and published by J. B. Arita at the Vasanta Press, Adyar, Madras.

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James H. Cousins

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The Meeting of the East and the West. By C. Jinarājadāsa, M.A. (Cantab.). Rs. 2

Nationalism in Hindu Culture. By Radhakumud Mookerji, M.A., Ph.D., Author of *A History of Indian Shipping*, *The Fundamental Unity of India*, *Local Government in Ancient India*, etc. Rs. 3-8

The Future of the Indo-British Commonwealth. By Colonel Josiah C. Wedgwood, D.S.O., M.P., with an introduction by Lord Haldane. Rs. 3-8

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VOL. XLIII

PART II. April to September, 1922

THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS, INDIA
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Yggdrasil Theosophical Society
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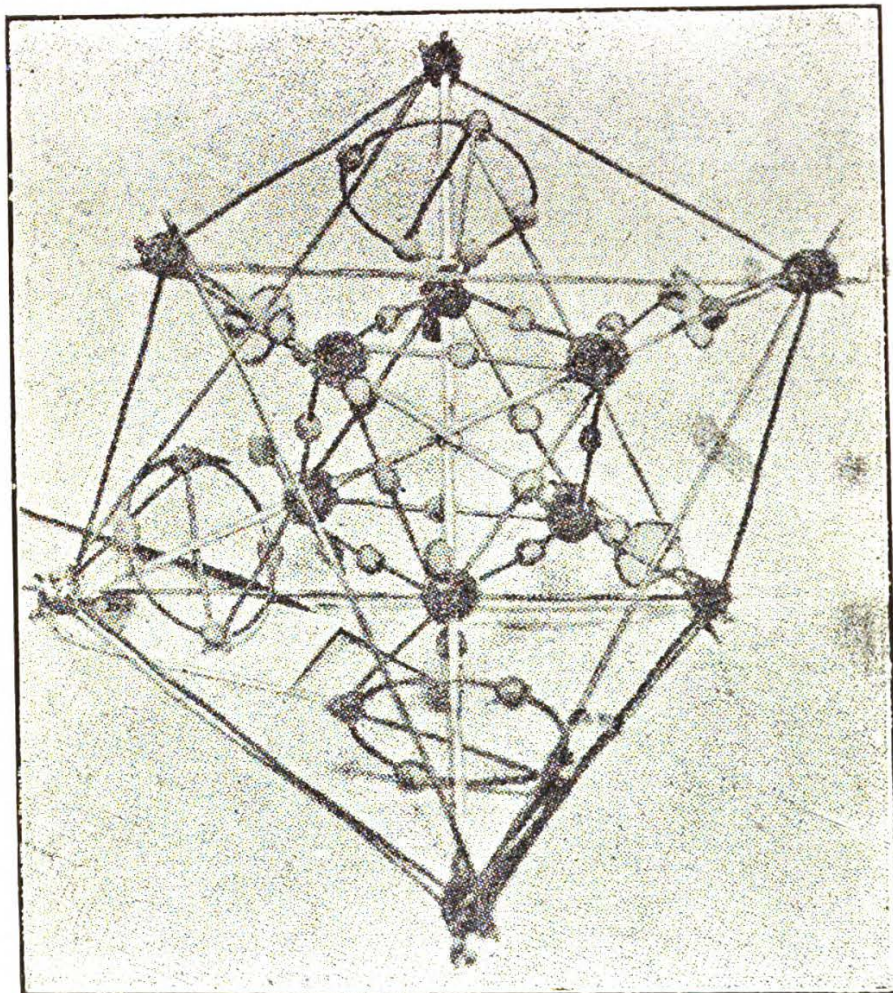
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THE THEOSOPHIST



THE curious-looking object on the opposite page is a model of an "actual spatial molecule . . . 250,000,000 times as large as the original". It has been constructed by Prof. Jared K. Morse and Prof. Leonard D. Loeb, and was shown at the 111th meeting of the American Physics Society. It is the first of its kind, and looks much like a reproduction of a diagram in *Occult Chemistry*. It appears in the *Chicago Tribune* of November 26, 1921, and I am glad to be able to print it in THE THEOSOPHIST and the *Bulletin*. It is of special interest to Theosophists. The value from the commercial standpoint, according to the *Tribune*, "probably lies in the fact that

through the added knowledge of the molecule, gained by this study, we may be able to predict new compounds, such as dye-stuffs, fuels, etc." Our interest is on other lines, but the commercial interest is entirely legitimate. We only hope the knowledge may not lead to new explosives. The *Tribune*, from which we reproduce the illustration, says:

Under this wire netting we have the first actual spatial model of a molecule ever constructed. For those who have forgotten their physics, suffice it to say that a molecule is defined by Mr. Webster as a unit of matter. Molecules separately and collectively have been much written about, but seldom seen. Only the spectroscope will bring the molecule out of its retirement . . . The size of the reproduction shown above is on the basis of a 125,000,000 enlargement.

The model itself is 250,000,000 times as large as the original. It is nine inches in diameter and constructed in three dimensions. Its component atoms, scientifically spaced in accordance with measurements obtained by Prof. Morse, are represented by putty balls of various bright colours.

Prof. Morse, in discussing the model, said it showed that the molecule and its atoms have an arrangement similar to that of the solar systems; that bodies revolving around each other make up all matter.

* * *

Speaking of discoveries in physics, I cannot help expressing my deep thankfulness that Sir Ernest Rutherford, a famous man of science, does not think that there is any likelihood at present of the disintegration of the atom, with the consequent liberation of the forces which hold it together. It is stated that if this could be done, a piece of chalk of the size of a chesnut could set free forces sufficient to drive the *Aquitania* across the Atlantic. Until science ceases to use its knowledge for the destruction of human life, we trust that Nature's finer forces will not come within the control of man. That control increases enormously the power of the individual, and one man might slay large masses of people, or lay a whole city in ruins; the knowledge might thus subserve the tyranny of individuals over the masses, and the greater slaughter of man by man. Until the social conscience develops, such

knowledge is better out of our reach. We are not yet human enough to be trusted with it, as was terribly proved in the great War.

* * *

A letter from Naura, Central Pacific, where a member of the Australian T. S. was staying, tells us: "I have some earnest enquirers among the Naura natives, and they are a very intelligent and civilised race, but not being perfect in their language, I am handicapped in expounding to them. However, my best supporter (an absolute Theosophist by beliefs) is a native named Tim Detudamo, who is joining our Melbourne Lodge, I hope, very shortly. He has been three years in America and speaks English as well as I do, and is now employed as Government Postmaster here. He is anxious to translate our literature into Nauruan, so as to be able to reach more Nauruans than he otherwise has time to do. The language is not spoken elsewhere, and the number of natives is not large, about 1,200 all told. The island is only about $2\frac{1}{2}$ by 3 miles. I think his idea is to have a type-written lending library of our works in Nauruan, and replace them by new copies as required. I might remark that our teachings and literature seem to give him no trouble, and he has had very few questions to ask. He tells me the natives are very keen on the subject." It seems a strange working of kârmic law that some one who readily grasps Theosophy, *i.e.*, has known it before, should be born on this scrap of an island in the Central Pacific Ocean, should go to America and master English, return to his tiny island, and be visited by an Australian Theosophist, who brings back to him his old knowledge, gladly received.

* * *

The last mail brought me a letter from Vladivostock, Western Siberia, asking permission to form a Lodge there, and a letter comes to the Recording Secretary from our

Shanghai Lodge, giving the names of the would-be members. Seeds of the WISDOM are dropped in far-off places, as though by birds of the air; finding good soil, they grow, and presently a Theosophical Lodge is formed. The British and Indian armies, in occupation, have formed several Lodges.

* * *

In view of these widely scattered and many-tongued Lodges, it is no wonder that some members of the T. S. strongly advocate the spread of Esperanto, as a common language. Mr. Warrington writes :

I have just received a communication from some Esperantist in France, saying that a letter had been written to you some time ago in his beloved language, and it was returned with the information that the language was unknown here. This incident and the fact that Fritz gave me a letter some days ago, written in the same tongue by a man in Central Siberia, asking for information about Theosophy, have led me to look up the representatives of the Universal Esperanto Association in India. I find that there are three, and I give below their addresses taken from the Esperanto Year Book, as they may be able to help you in future by translating any further letters of this character that may be received. They are: K. Samuel, c/o Postmaster, *Allahabad*; Purshottam S. G. Dubash, c/o Unwalla Peerozshaw and Gafra, Solicitors, Medow Street, *Bombay*; John La Frenais, Pharmacist, *Srinagar*, Kashmir.

* * *

I mentioned last February that I had received an interesting letter from Mr. Augustus Knudsen, and I have lately heard from him again. He gave in all fifty lectures in Germany, as well as "dozens of small meetings, individual talks, etc." He found an extraordinary idea prevalent in some parts of Germany that holding meetings for members only was "unbrotherly". How many queer notions shelter themselves under that umbrella-word. It should be obvious that if Theosophists are to do useful propaganda in public, they should hold Lodge meetings for study and discussion, and not go on giving over and over again the elementary teachings suitable for the general uninstructed public. Mr. Knudsen was very

warmly welcomed, and he mentions the touching fact that the miners and mechanics of Dinslaken gave him 150 marks "to buy a ticket to return to their Lodge". Mr. Knudsen wrote from Paris, and was going first to "Austria and John Cordes," where, I am sure, he must have found glad welcome, and then on to Czechoslovakia, where he will have met some thoughtful men; then he hopes to visit Poland in April, after obtaining a special passport from Washington. He has become quite a Theosophical missionary, travelling through the countries so shaken by the War. He will have cheered many a heavy heart with the great message of Peace and Restoration.

* * *

In the same "Watch-Tower," I mentioned two other travellers, traversing a wider field, Mr. Ernest Wood and his wife, who are gathering up love and respect, wherever they go. Very urgent appeals to them are made to return to the United States after their visit to Great Britain, and they will certainly be very useful there, if they are willing, for the sake of Theosophical work, to remain there for a time. They are so sincere and so unaffected, and Mr. Wood is so much liked as a lecturer, that such a return visit would certainly bear rich fruit. I hear also of good results from Mrs. Hilda Powell's lecturing tour in the States, and she has done much to smooth obstacles and explain difficulties. In the unscrupulous campaign now being carried on, in the hope of discrediting my colleague, the Rt. Rev. C. W. Leadbeater, and myself, the help of old members, who know us both intimately, is very welcome. It is worth noticing that although those who now say openly that they wish to drive me from office had an opportunity this year of nominating another candidate and voting against my re-election as President, but they did not venture to show by their votes how few they were.

* * *

I hear that South Africa is coming into the lecturing area of enterprising T.S. workers. Dr. van der Leeuw and Miss Oppenheimer, who have been residing in Australia, and Mrs. Ransom, are spoken of as hoped-for visitors. I am told that, in the T.S. Lodges, the warring Nationalities who keep South Africa in a turmoil get on admirably together. May the T.S. centres radiate around them the peace and brotherhood which dwell within them.

* * *

I printed last month a paper on "H.P.B. and Her Work," by Mrs. Evans-Bailey, though it seems to me mistaken in its idea that H.P.B. is either undervalued or unread. It may be that the younger members in the United States have fallen into these errors, and in that case it would be well for them to correct them, without implying, as many of them do, that their errors are shared by their elders, who have soaked themselves in *The Secret Doctrine*, and stood by its writer through good and bad report, in days when to be a Theosophist was to be regarded by the outside world as being either a fool, duped by Mme. Blavatsky, or a knave, sharing in her chicaneries. They also forget that those whom they attack were her nearest disciples, and that it would be passing strange—if what she taught about the Masters was true—if none had come into personal contact with Them, if none were treading the Path to which she invited them, and had herself introduced them in this incarnation. I do not think that there are many among those who would use her as a weapon to stab her personal pupils, and who would limit knowledge of truth to the great outlines she drew, who ever met her in her last incarnation, or knew the eagerness with which she stimulated their evolution, welcomed every sign of their progress, and rejoiced when their ancient tie with their respective Masters came within their waking consciousness, and enabled them to acquire first-hand knowledge. Until she left some behind who

could do this, she could not leave her outworn body. However, those who feel no gratitude to those who have shown them the Light in this generation, as H.P.B. showed it to us, cannot be expected to realise the strength of the mutual love and loyalty which bind together the members of the White Lodge.

* * *

I am asked to mention that, as the activity of the Theosophical Order of Service in Europe is continually increasing and covering a larger area, I have

officially sanctioned the formation of an European Federation of the Order, with its headquarters in London at No. 3 Upper Woburn Place, W. C. 1. Of this Federation Mr. H. Baillie-Weaver has become Chairman, and Mr. Arthur Burgess Hon. Organising Secretary. The latter will be glad to hear from any F.T.S. resident in Europe, interested in the putting into practice of the principle of Universal Brotherhood, and to supply information regarding the present and proposed activities of the Order.

* * *

We learn that a company is being formed for the sole production of film plays to be designed "on spiritual lines". There is no doubt of the value of the cinema as a means of propaganda, and if the stories are well written and uphold a spiritual ideal, I wish the company success.

* * *

The T. S. in England and Wales has started a project of subscriptions, in which each subscriber binds himself to a fixed weekly subscription. Each member is asked

to consider and decide which of the following weekly donations he, or she, is able to set aside, namely—

1d.	per week.	1s.	per week.	7s.6d.	per week.	
2d.	"	2s.	"	10s.	"	
3d.	"	2s.6d.	"	15s.	"	
6d.	"	5s.	"	£1	"	or more

He then signs the following :

Unless unforeseen circumstances arise, I promise to set aside per week for the work of the Theosophical Society in England and Wales and to pay this amount per { month } direct to Headquarters.
 { quarter }
 { annum } through an official of my Lodge.

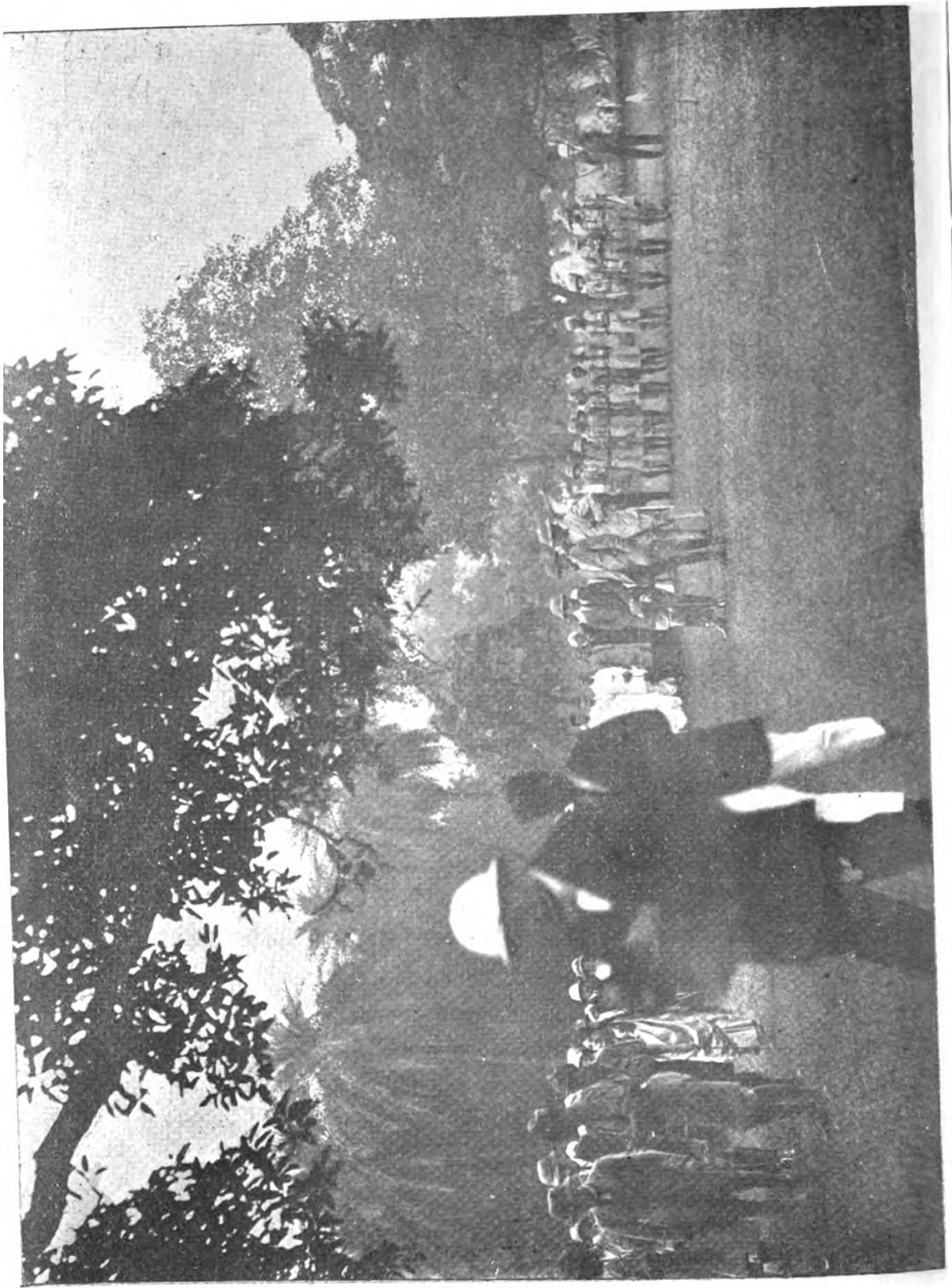
I heartily wish the plan success. £1,400 have been already promised.

* * *

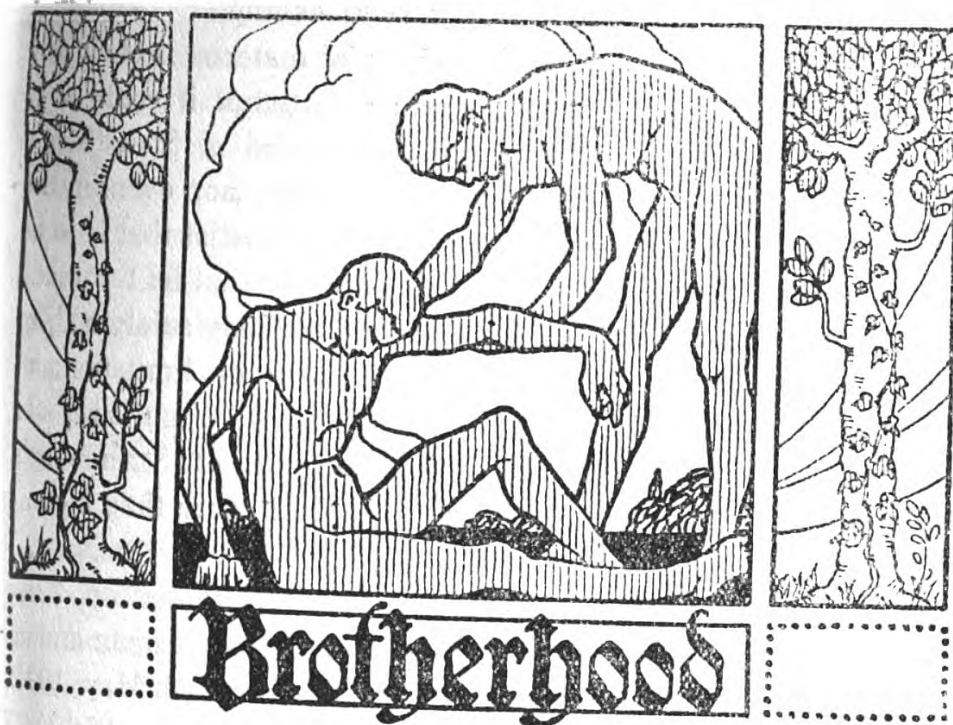
It may be remembered that I mentioned, a considerable time ago, an effort led by Professor Nicolas Roerich in New York to form a school of United Arts. I have received a letter from him, saying that this has now been done, and a "Master School of United Arts," teaching Music, Painting, Sculpture, Architecture, Opera, Ballet, Drama, and giving lectures as well as practical instruction, was opened in New York on the 17th November, 1921. The Secretary's address is 312 West 54th Street, New York City, U.S.A. We heartily wish the movement success.

* * *

Headquarters are rapidly emptying. Of our residents, Mr. and Mrs. C. Jinarājadāsa, Messrs. J. Krishnamurti and J. Nityananda and Miss Bell, accompanied by a visitor, Miss Poutz, have left for Sydney, Australia. I was to have accompanied them, but am detained by the critical condition of Indian affairs. I hope to follow them later, and Mr. Warrington is kindly waiting to go with me. Mrs. Sharpe has also left, with Mr. and Mrs. Ralph Christie, all of whom have been delightfully helpful visitors, as has Mme. de Manziarly, who has also left us, but is still remaining for a short time in India on a visit to Sir Frederick, the President of the Indian Legislative Assembly, and Lady Whyte. Lady Emily Lutyens has also spread her wings, and meets her brother, the Governor-elect of Bengal, in Bombay, where he lands on Friday, the 24th March, and whence she leaves on the 25th for England. She has done great service, during her stay, to the Theosophical Society, the Order of the Star in the East, and to the National Home Rule League and its allied movements. We hope she will return at the end of this year.



PROCESSION TO THE SALUTING BASE
KING'S SCOUTS TO THE RIGHT



STRINDBERG

By CHARLES WHITBY

THE time has not yet come when for Strindberg, as for Ibsen, Maeterlinck or Shaw, one may fairly assume on the part of people of average culture familiarity with even a few representative works. And since nothing is more tiresome or futile than criticism which assumes a knowledge one does not possess, I shall be careful that in my brief study of Strindberg's dramas exposition goes hand in hand with discussion. Strindberg was a prolific writer: in addition to some fifty plays he published many novels and short stories, historical, social and political studies, and an important series of

what, for want of a better name, one must call autobiographical volumes, of which *The Bondswoman's Son*, *A Fool's Confession* and *Inferno* are the most widely read examples. Anything like a complete survey of this mass of material is obviously beyond the scope of a short paper: to attempt it could only result in a blurred and transient impression of Strindberg's life work. It is not Strindberg the man, nor even, in the wider sense, the author, but merely the dramatist that is to be our primary concern; it is in this capacity that he has made his mark on the mind of his age and, we may safely add, of posterity. Even so, there will be need of limitation, of selection; it will assuredly be better to give an adequate account of a few characteristic examples of Strindberg's dramatic genius than what could be little more than a commented catalogue of his output.

August Strindberg was born at Stockholm on 22nd January, 1849, being the third child of a small tradesman and an ex-barmaid. He died sixty-three years later on 14th May, 1912, also at Stockholm, having returned to his native land in 1897 from his wanderings in Switzerland, Denmark, Germany and France. It is usual to regard Strindberg's dramatic work as divisible into three main periods—an early, romantic period, a middle, naturalist and anti-feminist period, and a final "Swedenborgian" period; the two latter being separated by an interval of mental and emotional crisis occupying his middle forties, during which he abandoned literary work and indulged in wild experiments on the transmutation of metals. That he was ever formally insane is not admitted by those who claim to know the facts, but he was for a time under special treatment in a sanatorium in Sweden. Readers of *Inferno* will realise that he must have been perilously near, if not beyond, the border line, but he seems throughout his illness to have maintained a curious faculty of detachment, in virtue of which he was able to observe and ultimately to record

the phenomena of his own derangement. The ten years which followed his recovery in his forty-eighth year, the so-called "Swedenborgian period," in which his work assumed a character of realistic symbolism—were, in the dramatic and literary sense, amazingly fertile. Strindberg's first big play, *Master Olof*, met with a cold reception, but his first novel, *The Red Room*, created something of a sensation. It was written in the years of comparative happiness which followed his first marriage, the story of which, of the gradual disillusionment of both parties and of their final severance, was subsequently revealed with savage nakedness in *A Fool's Confession*. This first novel (*The Red Room*) gave bitter offence to the more conservative section of Swedish literary opinion, and aroused against him a settled hostility which lasted many years.

In *Legends*, written long after he had renounced all his revolutionary opinions in regard to morality, is the following significant passage:

I was about fifteen years old when, weary of useless conflicts against the young hot blood that longed to satisfy its passions, exhausted by the religious doubts which devastated my soul, which was eager to solve the riddle of existence, surrounded by pietists who worried me under the plea of winning my soul to love the God-like, I roundly asserted to an old lady friend who had lectured me to death: "I pitch morality overboard, provided I can be a great genius and universally admired" . . . When my wish was finally attained, I became an acknowledged and admired genius and the most despised of all men born in my country in this century. Banished from the better circles, neglected by the smallest of the small, disavowed by my friends, I received the visits of my admirers by night or in secret. Yes, all do homage to morality, and a minority reverence talent.

Strindberg's long absence from his native land was probably in great measure due to the resentment aroused by the revolutionary tendency of some of his early works. When, in 1897, an older, sadder and much chastened man, he returned to Stockholm, he bore the *cachet* of two great European capitals, Berlin and Paris. In Germany his plays

met with early and widespread recognition; in Paris there was a time in the middle nineties when plays of his writing held the stage simultaneously at six of the principal theatres. At Stockholm, after his return, he had the satisfaction of witnessing the establishment (in 1906), and supervising the activities, of the Intimate Theatre, a small house exclusively devoted to productions of his own works. This he used as a sort of laboratory for experiments in theatrical technique. He wrote for it a special series of chamber plays, some of which were given, and with surprisingly adequate effect, with draperies alone by way of scenery. Throughout his career Strindberg was keenly interested in problems of technique: one of the predominant features of his dramatic work is his tendency to observe the unities, particularly that of place. In the Preface to *Miss Julia* he states his objection to the conventional "interval," which tends to destroy the illusion created by the suggestive influence of the "author-hypnotist," and looks forward to "a public educated to the point where it can sit through a whole evening performance in a single act". And yet, one must be careful how one generalises about Strindberg; in many of his plays the changes of scenery are almost confusingly frequent and elaborate, making merciless demands on the resources of scenic art. With regard to his own suggestions for technical reform ("a search for actuality"), in the Preface to *Miss Julia* he himself wrote in 1906: "That was twenty years ago, and although I do not feel the need of attacking myself in this connection, I cannot but regard all that pottering with stage properties as useless."

The earliest of Strindberg's plays which is available in translation is a five-act allegorical drama published in his thirty-fourth year (1883), entitled *The Wanderings of Lucky Peter*. It was the last product of his early romantic period, and, although somewhat depreciated by the author as a work suitable for

children, has always and, to my thinking, deservedly, been one of his most popular plays. Peter is a boy who lives alone with his old father, the sexton, in a church tower. The old man has no heart: it was taken from him by the Powers to punish him for ridding himself of a wife who had trampled on it and riddled it with scars. He is a misanthrope, and brings Peter up to regard the world and all its inhabitants as evil. The boy is never allowed outside the church walls. An elf who lives in the tower summons Peter's fairy godmother and persuades her to show the boy an alluring vision of the joys of life. The elf gives Peter a wishing-ring; the fairy, to counteract the evil effects of this on his character, gives him the love of Lisa, a good and innocent girl. So equipped, Peter abandons his father and goes forth into the world. He tries wealth, fame and power in turn, but they bring him no happiness. This, Lisa tells him—and he is at last forced to realise—is because he seeks them for purely selfish motives, loving only himself. In the end, Peter comes to hate himself and to wish to be free of the bonds of selfish desires. Then he is ready to love another, and Lisa and he find happiness back in the old church with his father, whom Peter's redemption has released from the ban of the Powers.

The scenery and incidents of this play are fantastic and bizarre, but the dialogue is simple and colloquial. Its lessons are enforced less by verbal precepts than by concrete examples of the emptiness of the shows of life. As a rich man, Peter cannot even eat his dinner in peace, he is so pestered by the claims of etiquette, the visitations of sycophants, tax-gatherers, lawyers and policemen, and the overtures of a covetous woman. As a would-be reformer, he finds himself "up against" all the vested interests, and lands himself in the pillory. As Caliph, he learns that while prevented by innumerable taboos from really governing his people, he is equally restricted from obeying his own conscience

or regulating his own life. In the last scene Peter's shadow mounts the pulpit and preaches him a sermon. "Life," says the shadow, "is not such as you saw it in your youthful dreams. It is a desert, that is true; but a desert which has its flowers; it is a stormy sea, but one that has its ports by verdant isles." That is one of the chief doctrines of *Lucky Peter*; the other, so strangely remote from the sentiment of the plays which immediately followed, shall be given in the words of his heroine. "Mark you," says Lisa, "when a little baby boy is born into the world, a little baby girl is also born somewhere, and they seek and seek until they find each other. Sometimes they go amiss as to the right one, then it turns out badly; sometimes they never find each other, then there is much sorrow and affliction; but when they find each other, then there is joy, and it is the greatest joy life holds."

In this apologue of Lisa's we hear the voice of Strindberg the poet and idealist, a voice whose mellow tones, although ultimately destined to sound forth triumphantly, were in the middle period of his development for a long time drowned by the harsh notes which predominate in such plays as *The Comrades*, *Miss Julia*, *Pariah*, *The Link* and *The Father*. It is at once the strength and weakness of Strindberg that he is the most subjective of dramatists: he *lived* nearly all his plays before he wrote them. A man of strong appetites and fierce emotions, but not, I think, of deep affections, his passions were violent but ephemeral; and his intellect, nothing if not censorious, delighted to torture his heart by flaying the subjects of its illusions. A man who was thrice married and as many times divorced had no need to search far afield for the raw material of drama; there was perhaps never a writer of genius who had less scruples regarding the exploitation of his own most intimate experiences or those of the women who shared them. In *The Link*, for example, he has almost photographically portrayed not only the external facts of the dissolution of

his first marriage, but the feelings evoked in him by its peculiarly painful circumstances. That Strindberg suffered intensely, no one with an inkling of physiognomy can doubt after a glance at his photograph, or the etching by Zorn executed in his fifty-first year. It is a strange face, with its seamed and massive brow, its up-starting hair, shapeless nose, watchful, suspicious eyes, fiercely bristling moustache, tight-lipped yet somehow appealing mouth. But the beauty of the long, slender fingers is an unforgettable trait: they are imagination incarnate.

In *The Father*, published in his thirty-eighth, and *The Comrades*, in his thirty-ninth year, Strindberg broke with romanticism and initiated a series of modern plays in which various aspects of the "sex problem" are drastically treated from an ultra-realistic and increasingly anti-feminist standpoint. In *The Father*, a tragedy of unrelieved gloom and a technical masterpiece, a woman, by challenging her husband's rights as father of the child, "manages to undermine the reason of a strong and well-balanced man until he becomes transformed into a raving maniac". This conception of woman as a parasite, vampirising the faculties and exploiting the position and activities of the man, seems for a long time to have obsessed Strindberg; at any rate it is a recurrent *motif* in the plays written after *The Father*. In *The Comrades*, he pours contempt on the feminist contention that a relation of perfect equality and friendship between husband and wife is the true matrimonial ideal. The title is a sardonic reference to the relations actually existing between Axel, a Swedish artist living in Paris, and his wife, Bertha, in contrast with the ideal of perfect comradeship upon which they have agreed to cohabit. The wife, too, determines to be an artist, not for the love of art, but through envy of Axel's talent and prestige. To this end she exploits his chivalry until she is in a fair way to reduce him to a position of nonentity.

Axel, in good faith, helps her in every way possible, teaches her how to paint, and even condescends to abuse his influence by aiding her intrigue to get her picture hung—a thing he would not dream of doing in his own interest. But far from appreciating Axel's kindness, Bertha makes it her one aim to supersede and humiliate him, as a hated rival; and in this she is ardently seconded by her man-hating woman confidante, Abel. Needless to add, she has also a lover. In the end, Axel realises how he has been duped, and turns the tables by repudiating Bertha and expelling her to make room for another woman. The characters in this play are a detestable crew, but as a piece of special pleading for the view that marriage is a one-sided bargain in which the man gives everything for next to nothing, it is highly effective.

In the same year as *The Comrades* was published *Miss Julia*, one of the most challenging, and still the most widely known of all Strindberg's works. It was produced within a year or two, preceded by an introductory lecture at the *Freie Buhne* in Berlin. It is, compared with most plays of Strindberg's middle period, an impersonal work, and belongs very decidedly to the category of what Mr. Shaw was, I think, the first to describe (with no depreciatory intent) as "unpleasant" plays. In the Shavian sense, an "unpleasant" play may be roughly defined as one which is painful to that in us which desires to be cradled in illusions, pleasurable to those higher faculties by which we recognise fundamental verity. The great majority of Strindberg's plays fall within this category: he has little to offer those excellent persons who never tire of saying that they go to the theatre to be "amused" and to *escape* from reality. But *Miss Julia*, a masterpiece all the same in the naturalist *genre*, is "unpleasant" in a degree equalled seldom by its author, and only once by Ibsen. "That my tragedy makes a sad impression on many, is their own fault," said Strindberg. "I find the joy of life in its violent

and cruel struggles, and my pleasure lies in knowing something and learning something."

The story of *Miss Julia*—based, Strindberg says, on an actual occurrence—is that of a Count's daughter who gives herself to her father's valet. There is no question of love between them: what happens is on the woman's side the outcome of mood, propinquity, animalism; on the man's of careless acquiescence. Once the irretrievable has happened, both are confronted by the need of revolutionary changes in their mode of life and readjustments of their personal relations. To go away together must involve sacrifices neither is prepared to make; for the man, of his petty ambitions, for the woman, of her momentarily forgotten class-fastidiousness. To live on where appearances must be maintained so violently opposed to the reality, is equally unthinkable. The situation is thrashed out in all its bearings, various plans being mooted only to be abandoned as impracticable; but every turn of the discussion widens the gulf that yawns between them. The sudden return of the count, whose bell rings, compels a decision of some sort; the girl, overcome by fatigue and self-loathing, appeals to Jean to reinforce her own desire for suicide; he puts his razor into her hand and speeds her to her doom. "It's horrid!" he cries, "but there's no other end to it!—Go!" And she goes.

The play has a double *motif*: the perennial sex-duel of man and woman, exhibited in its harshest and crudest aspect; and the conflict between representatives of an emerging and a vanishing social type. For Jean, the valet, is a man of some ability, and even a smattering of culture. "His son will probably go to a university." Julia is "a remnant of the old military nobility which is now giving way to the new nobility of nerves and brain". She is also something of a degenerate, a "half-woman". Her defeat was inevitable, and Strindberg hints that we ought not to deplore it.

The reference to a "new nobility," just quoted from Strindberg's Preface to *Miss Julia*, naturally suggests the name of Nietzsche. As a matter of fact, there is no doubt that at the time when this and the next two plays I shall mention were written, their author was much intrigued by the ideals of that philosopher. Another author with whose works he made acquaintance at about the same time was E. A. Poe, whose weird tales, and in particular *The Gold Bug*, made a profound and fruitful impression on his imagination. The influence of Poe is evident in the tragi-comedy *Creditors*, in which Strindberg reverts with increased virulence to the theme of *The Comrades*—the vampire wife who depletes her husband spiritually, mentally, and physically. In this play there is also an ex-husband, a sort of superman, who unexpectedly turns up in the wife's absence, mercilessly exposes to his weak successor the methods by which his wife is reducing, nay, *has* reduced him, to a shadow of his former self, and then, on the wife's return, completes his disillusionment by making successful love to her while her present husband listens in concealment. In the end the horrified victim falls dead in an epileptic fit, in obedience to a suggestion made earlier, that he is suffering or will suffer from that malady. This play was highly valued by its author, but in my opinion the *dénouement*, obviously inspired by Poe, is forced and melodramatic. It may be assumed that *Tekla*, the woman who plagiarises her mates, falsely posing as a person of original gifts, is a portrait, not necessarily a true one, of Strindberg's first wife, whom he divorced soon after *Creditors* was written. For, as Edwin Bjorkman points out, Strindberg, though intensely emotional, could only express himself through his reason, and an emotion that would move another man to murder would precipitate him into merciless analysis. In *Pariah*, another of the plays written in or about Strindberg's fortieth year, the twofold influence of Nietzsche and Poe is unmistakable. It depicts a

spiritual duel between an "Aryan" and a "Pariah," between intellect and cunning, the master and the slave types of mentality. Mr. X, an arrogant, hard intellectual, with super-human faculties of observation and deduction, forces the obsequious, crafty ex-forgery, Mr. Y., to reveal and confess his past misdeeds and punishment. Then, with cynical bravado, Mr. X. owns to having himself committed an accidental homicide, whereupon Mr. Y., as X anticipates, insinuates the intention to blackmail him. Mr. X. coolly indicates the reasons why Mr. Y., still "wanted" for one of his crimes, dares not inform against him, and the play ends as follows :

MR. X.: Have you had enough now ?

MR. Y.: May I go ?

MR. X.: Now you *have* to go. And at once. I'll send your things after you!—Get out of here.

Reading *Pariah* in cold blood, one doesn't *quite* believe in it. On the whole, though, it is a psychological masterpiece.

Merely as a specimen of Strindberg's pioneer audacity, I must mention the playlet entitled *The Stronger*, an experiment in the potentialities of monologue and dumb show. Of the two women presented, one does all the talking; the other laughs once or twice, but never speaks a word. Yet this is a real drama, throbbing with vital issues developing to a real climax. "Three life stories are laid bare during the few minutes we are listening to the seemingly aimless, yet so ominous, chatter of Mr. X." And, if anything, Miss Y., the mute character, has the better, certainly she has the more exacting part. What a contrast in its justified originality is this *jeu d'esprit* to the items of that scrap-heap of conventional falsities which form the technical stock-in-trade of the commercial playwright! To conceive so novel a situation would be much: to "get away with it," as our Transatlantic friends would say, was tremendous. The dramatist whose *diversions* are of this quality may be as "unpleasant" as he likes; he will have to be reckoned with.

The influence of E. A. Poe is again manifest in a short play written by Strindberg at about this time, entitled *Simoon*. The catastrophe, death by suggestion, recalls that of *Creditors*, but is much more successfully handled. An Arab girl, to please her lover, to avenge a former suitor, and to gratify her own hatred of the Franks, hypnotises a lieutenant of Zouaves who has taken shelter from a simoon in the shrine of a dead marabout ; and makes him see in a vision the infidelity of his wife, the death of his little son, the defeat by Arabs of his regiment, and his own condemnation as a deserter. Finally, the wretched man, more than half dead from fright and exhaustion, is assured that he is actually a corpse, and shown a skull as the reflection of his face in a mirror. Obedient to the suggestion, he dies ; and one of the weirdest and most powerful little plays ever written ends with Biskra in the arms of her exultant lover.

Charles Whitby

(To be concluded)

YOUR RESPONSIBILITY AND MINE

By ALICE E. ADAIR

OUR leaders, from H. P. Blavatsky onwards, have continuously urged upon us the responsibility attached to us as a Society. This differs from, even while including, the responsibilities of each member to every other, and of each member to the world at large. In other words, there is a Society karma as well as an individual and group karma. It may indeed be that an individual or group karma may so conflict with the Society karma, that the individual or the group whose karma is in conflict with the karma of the greater unit, will be compelled to leave the Society. We have seen this happening in the past, and we may find it happening again and again, for the whole cannot be sacrificed for the part, however valuable that part may appear to be. If we are to keep our footing and our heads in the strenuous days ahead of us, we must realise this truth.

As members of the Theosophical Society, we become trustees of a sublime Code of Ethics, a noble Philosophy of Life, and an Inspiring Plan of Evolution, fragments of the Ancient Wisdom which is the mirror of Eternal Truth. As members of the Theosophical Society, it is our duty to live up to the Code as nearly and as earnestly as we can, to study and teach the Philosophy to the best of our ability, and to work in accordance with the Plan according to our capacity. As Trustees, we have to guard the Treasure committed to our care; as Executors, we have to spend that part of the Treasure which is ours by

right of service in the further service of Humanity, remembering that the share of even the greater among us is only a fragment of a fragment. It is most necessary to remember this in relation to the third aspect of our duty—the carrying out of the Plan. We are all prone to think, in the exuberance of our enthusiasm, that our's is so much the more important part and the other fellow's quite of secondary value. We strive to press others into the same form of service as our own, utterly regardless of their fitness for the work and of their wishes. That is folly, and can only end in friction and failure. It is want of Vision, losing sight of the Whole in the Part. It is betraying our trust.

Some of us are indeed but sorry trustees. We would limit the Treasure committed to us, spurning any addition to the Truth we already hold, fearing any novel application of our Capital to Life, as though Truth ever could be lost or stained. Once again we are found lacking in Vision and that divine Audacity which has its foothold in the Eternal.

What then is the task before us? Two main lines of work have been indicated: one in our duties to the Fifth Root Race, the other to the Sixth. But, in whichever direction our karma leads us as individuals, the nature of the work is the same—Co-operation, Brotherhood. All other studies, all other activities, are but training to this end—the fostering of the ideal of human solidarity. Art, literature, politics, social reform, science, philosophy, must become its ministrants, its trusty liegemen. Part of the work was and still is the spreading of the ideas of Karma and Reincarnation, especially in Christian countries. To quite an appreciable extent this has been done, but the Theosophical “sublime code of ethics” must have a stronger and more abiding grip upon the human heart, a more potent and beneficent influence in human affairs. Brotherhood must be realised, not only as a fact in Nature, but as the most powerful factor in social, political, national and international

life. If this ideal is not made real to the Fifth Race, the fruits of its long evolutionary experience will be lost to the Sixth. Another painful tracing of lost steps, another tedious climb out from barbarism, will await the inhabitants of this world. That this is not inevitable is proved by the fact that an opportunity has been given us to help in avoiding it. In the light of recent events it appears a herculean task, wellnigh impossible. But we are fighting for the life of a race, nay more, the races of humanity—a task which should stir the soul of the most timid to superhuman endeavour.

As assets, we have the knowledge of the power of thought, the inspiration of great leaders, and the confidence born of the certainty that all our efforts in this direction have behind them an incalculable source of power in the blessing of the Guardians of Humanity, and the impetus of the evolutionary urge of the LAW. To these must be added a thorough understanding of the social, political, industrial and economic problems of our day, and knowledge of the opinions of the advanced thinkers of all nations as to the best means of dealing with these problems, and of the remedial measures which experienced men suggest. Having fortified ourselves with such information, we may then apply to it the Theosophical touchstone. How far will any given suggestion or solution or system fulfil the great law of Brotherhood? In what measure must it be modified to meet the operations of karma and reincarnation? After serious consideration of these points, there only remains the immediate practical application of theory to life, and the sacrifice involved in the carrying out of any ideal.

For most of us this original and constructive work may be beyond our capacity. For these the wiser plan is to find some plan or person giving, in their opinion, the best expression of Theosophical thought and having the other essential qualifications, and to work whole-heartedly in that

plan or with that person, allowing to others perfect freedom of action and opinion. If we are so placed that there is no person in the movement in our vicinity who has for us the qualifications of leadership, it is still possible, exercising one's own judgment with regard to humanitarian workers outside the movement, to choose the work and the worker with whom we feel most in sympathy, and add our efforts to his to help the world. It is more than probable that if we choose wisely we shall be able to add to the worker and his work, Theosophical inspiration. Certain direct instructions have been given to some of us by those much wiser than ourselves. These directions, with tact and circumspection, may be communicated to others.

Some very definite things have to be done. Extremes of poverty and wealth must not continue to disgrace our civilisation. The exploitation of the weaker by the stronger must cease. The extremes of overwork and idleness must no longer exist in our advanced social state. These things belong to the perverted individualistic past, and not to the altruistic future. Another valuable hint for extremists is: Reform but no violence. Change there must be, but change in accordance with law, not change by means of anarchy or tyranny. To work for reform within the law is a slow process and often a severe trial to passionate natures, but evolution is an orderly progression, not a series of acrobatic marvels. The Theosophist works with evolution. Relying on karma, there can be nothing of the old Hebrew doctrine of "an eye for an eye" for him in dealing either with a fallen enemy or a bitter opponent. Understanding reincarnation, in theory at least, he knows that, with nations as well as individuals, of what is sown in deeds now they will reap due reward or punishment in the future.

International barriers must be levelled. As a Theosophist from one part of the globe finds friends in every other where there exists a Lodge of the Society, so must the ordinary man

of every country learn that in every other country he shall find a home when he recognises all men as brothers. He must learn to think as a citizen of the world ; and the world must appeal to him, not as a monotone created by the dominance of any one nation, but as a splendid symphony created by the various notes and chords which are the faiths, thoughts, customs, manners, institutions and aspirations of many nations. This is not the work of one life but of many ; but Theosophists *know* it must be done and that they must begin to do it *now*. In all international relations they must take a very strong attitude againt exploitation of the weaker races. There can be no parleying with conscience in this matter. We are not blind as some of our brothers in the outer world undoubtedly are. We must fight to the death all abuse of power, whether that power take the form of an army, or a navy, or the almighty dollar.

Extremes of poverty and wealth, of idleness and overwork, must cease. The slums must go. These abnormal breeding-grounds of abnormal creatures, neither truly human nor truly animal in type, must be wiped off the face of the globe, if a fairer race of humanity is to inhabit the earth. No self-respecting person could desire that they should remain. The unawakened man puts up with these things because he believes that they have to be. The awakened man knows that conditions that have been created by man can also be changed by man. The duty of the Theosophist is to awaken the unawakened. Wealth used to create more wealth at the cost of suffering to others is a sin against humanity, the unforgivable sin, when deliberate. When a nation thus uses power for its own selfish ends it sounds its own death knell. Greed of wealth is perhaps even more degrading in its consequences than greed of power ; for in the pursuit of the one the man or the nation risks life itself, in pursuit of the other the whole brunt of the suffering falls on the unfortunate victim.

The solution of all these problems lies in the realisation that they are caused by the infringement of moral law. All social, political and national evils are rooted in ignorance of the supreme law for human evolution—Altruism. We cannot repeat this often enough. Only that reform is true reform which is based on morality. All others are, at best, but palliatives or tinkerings with superficial differences or technical systems. For these the Theosophist can have but a passing interest.

Theosophy has to fight intolerance, prejudice, ignorance and selfishness, hidden under the mantle of hypocrisy. It has to throw all the light it can from the torch of Truth, with which its servants are entrusted. It must do this without fear or hesitation, dreading neither reproof nor condemnation. Theosophy, through its mouthpiece the Society, has to tell the *Truth* to the very face of *Lie*; to beard the tiger in its den, without fear or thought of evil consequences, and to set at defiance calumny and threats.—H. P. BLAVATSKY.

Alice E. Adair

NICHOLAS ROERICH, F.T.S.

By FRANCES ADNEY

OUR famous Russian brother has many official designations other than the simple title indicated by the above suffix. It is as a true Theosophist, however, a harmoniser and a unifier, that he has been able to hold such seemingly conflicting offices as Honoured Member Academician of the Imperial Academy of Fine Arts, Petrograd; Director of the School for the Encouragement of Fine Arts, Moscow; Professor in the Imperial Petrograd Archæological Institute; President of perhaps a dozen highly conservative and academic institutions; and yet simultaneously that of First President of that rebellious group of innovators *Mir Iscussitva*—The World of Art. Before he exiled himself from Russia, rather than accept a post offered him by the Bolsheviki, he was President of the Council of the Red Cross Art Workshops for Disabled Soldiers, Petrograd, and President of the Council of Courses of Architecture for Women in the same city. Since leaving Russia, he has identified himself with the Finnish Artists' Society, of Helsingfors, and the Anglo-Russian Literary Society of London. Member of the British T. S. during his London residence, he has been transferred to the American Section, to which he is a valued acquisition. Since the beginning of his artistic career he has been a leader in the struggle for self-expression and free attitudes in art; yet never as an iconoclast or disrupting force has he worked. He has won the love and respect of various,

sometimes diametrically opposed, schools and movements in his native land. Since reaching America he has formed an international Society, "*Cor Ardens*" (Chicago, April, 1921), and a "Master School of United Arts" in New York City.

Born in Petrograd, September 27th, 1874, son of a distinguished barrister, he was destined for the Bar by his father, who sent him to the University for the requisite law courses. He was destined by his genius, and his own unalterable will, for Art. In the blue uniform of a university student he presented himself at the Academy of Art. In about three years he won his University degree and at the same time gained a diploma from the Art Academy by his first painting, "The Messenger". This picture was purchased at once by the Moscow Museum. Parental opposition vanished, and the young man was sent to Paris to complete his studies. He remained utterly himself—virile, straightforward, with a noble individualism which could not be contaminated. While a student in Paris, he painted one of his strong canvases of Pagan Russia. The exclamation of his instructor, Cormon, at the sight of it, freely translated was: "We should learn from you! We are too dandified."

A direct descendant from Rurik, the Viking, our artist, as a youth, had a passionate love for Nature. His daily wanderings about the parental estate of perhaps ten thousand acres led him to muse upon and finally to explore secretly immense burial mounds of elder days. Such excavations at that time were unlawful; and to the joy of finding rich archæological relics was added the thrill of a dangerous occupation. Archæology has been one of the many interests of his versatile mind, and the collection which he lost, because he would not join forces with the Bolsheviks, numbered about 75,000 objects, illustrating the Stone Age. There was also among his forfeited possessions a large number of old paintings, of which he had been an ardent collector.

A prolific artist, Roerich has more than seven hundred canvases to his credit; and he seems not yet to have reached the zenith of his power. In addition to easel pictures, he has done many remarkable large murals. One of America's foremost architects, Alfred C. Bossom, hails him as a co-worker for the new architectural ideals of this country :

Of all the great artists of to-day, probably Professor Nicholas K. Roerich has the most significant message for American architecture . . . He appreciates the requirements of architecture as few artists do, owing to the natural bent which led him into archæological studies . . . He is a past master in colour harmonies, yet he is so severe with himself that he rejects the temptation of a colour play when the subject or surroundings do not demand it.

His work has had a very remarkable influence on the lay mind in Russia. During the war he received numerous letters from men at the front who wrote that they had seen his flames, his conflagrations, his darkness, his clouds and rocks; he literally had opened a new window to the souls of simple characters. One feels that he has a story to translate for minds of lesser insight, that he is an idealist to whom the great realities are but a suggestion of what is beyond, and that endless observation of a work of his will not lessen its interest. It carries "a thought for all time," so necessary in any work of art such as a mural decoration that is to be in a permanent location . . . His work is not too realistic, yet is sufficiently so to excite contemplation again and again . . . It has a scale and a depth which does not introduce a false perspective . . . He is cosmopolitan in understanding; the Slavic traditions of the North brought him vigour; the East, intense colour; the South, mysticism; and the West, realism . . . Professor Roerich's work has a distinct message because, like that of the Renaissance masters, it is a radical, modern expression of contemporary life, yet is sure, serene and permanent.

All Russian museums or art-galleries of consequence own some of Roerich's canvases and designs for decorative art, and many of his works have been seen throughout Europe. Rome, Paris, Vienna, Prague, Venice, Milan, Brussels, Stockholm, Copenhagen, Chicago, and San Francisco, all have some of his paintings. He a master of the composition of theatrical scenery, having been first inspired to compose settings for Wagner's Valkyries—"not to order, but for himself". He harmonises his creations with the music of operas and the spirit of dramas. Among his stage decorations

are the Tzar-Sultan series, the Prince Igor, the Sadko, the Snegourochka; Maeterlinck's Princes Maleine and Sister Beatrice; and many a *motif* from popular Russian folk-tales. Other types of expression are his designs for mosaic stained glass and book illustrations.

Scholar and archæologist, Nicholas Roerich is essayist and poet as well as artist. He has written impressions of his travels, discussions of archæology, analyses of ancient ikons. His book of poems, *Moria's Flowers*, has now been published in Europe, and awaits an English translation. All of the proceeds from the sale of this book have been and will be given to the starving children of Europe.

An inspiring series of his essays is now running in *The Herald of the Star*; there is also a long, majestic poem by this versatile genius. Like all truly great souls, a sweet humility breathes forth from his creations. It is the little people that strut and boast. Roerich, who has achieved so much, says:

. . . When I get knowledge, I think there is some one who
knows better.
When I can, I think there may be some
Whose power strikes firmer and deeper—
And behold! I know not, and I cannot.
Thou, who comest in the dead of night,
Tell me, in the silent way
What have I willed and what accomplished in my life.
Put Thy hand upon my head
And then I shall regain my will and my power.
And what I willed in my dreams at night
Will be remembered in the hours of morning.

The reception of the Roerich exhibition (numbering nearly two hundred paintings), now on tour in U.S.A., speaks eloquently of the heart-hunger of the masses for something real and at the same time ideally suggestive in Art. Everywhere the people are enthusiastic; and reports come in of its remarkable power to stimulate the imaginations of school children. Occultists, mystics, children and highly sensitive women are probably his best appreciators and interpreters.

He has been called the Walt Whitman of painting. A student may find many parallelisms. Like Whitman, he trusts profoundly the intuition of women.

An example of the interpretive power of a sensitive woman—the more interesting because it was a wholly unconscious bit of psychism—was given to me. After describing the wonderful colour, and the wild and “viking” strangeness of some of the pictures, she said: “I did not understand them all. One, for instance, was named ‘Sons of Heaven’. I saw no connection whatever between title and painting. There were four women in various attitudes beside a mass of rock; and out of the sky came four rays of golden light, each ray touching one of the women.” She was astonished when I opened the illustrated catalogue, which showed, in a majestic cloud formation, mistily outlined, gigantic, masculine figures. She had not seen the clouds, nor any suggestion of a figure.

Since it seemed possible that the rays of light which she reported might be in the painting, although not reproduced, I gave that picture particular attention when I visited the exhibition. Not one ray of light was painted; and the billowy masses of cloud were all in soft rose and violet tones. There was no other canvas in the exhibition with which she could have confused it. What she saw was the *interpretation*, for it was painted to illustrate *Genesis*, vi, in one of its most spiritual aspects.

Some of Whitman's pages carry a taint. There were times when his deep immersion in matter clouded his spiritual vision, and he wrote down some of the coarse, gross aspects of *Māyā*. If, as his friends asserted, and as is probable, he touched Cosmic Consciousness at intervals, it still left a part of his nature unregenerate. In Roerich's work is many a gleam suggesting the cosmic; but evidence of his profound purification is always present. To a commonplace, weak-headed

realist, his creations may at times appear fantastic ; but there is no taint ; they are never erotic, sensual or unwholesome. His compositions suggest a soul in which the purity of northern snows combines with the golden warmth of fire and sunlight. His is the flashing vision which has pierced rock and sod, cloud and the heart of man, and has come forth from all contacts uncontaminated. Whitman, loving Nature, was not content to enjoy her solitary pageants. Humanity must be near ; and he would have huddled down in the mire with it, rather than turn aside from it to Nature, as Thoreau so gladly did. Roerich has many notes, and his representations of some phases of Nature suggest the Yogin who through love has become one with her ; yet perhaps his most insistent note is human, Man's place in the universe being in his estimation the most important of all phenomena. His effort, however, is ever verging upward. He would interpret humanity, but at the same time he would uplift it. He would never make his love for mankind an excuse for imitating the vices of mankind, not even the most ingratiating ones.

Many of the paintings in this exhibition invite description and comment. One of those which a Theosophist can least afford to omit is the large canvas, "The Treasure of the Angels". Although this is relatively sombre in colouring, lacking the sparkle and glow of some of his later productions, it attests actual contact with the deva kingdom. Many figures enrich the scene, but the central deva holds the attention. Very capable, exceedingly determined, he positively will do the work appointed, the guarding of the treasure. He is as far as possible from conventional angels that simper and lounge about dreamily. And his eyes, turned to the left from whence danger may be expected, are the strange orbs of one who has never belonged to the human evolution—deep, fathomless eyes from which a weak human being might instinctively shrink. The guarded treasure is an enigmatic, spheroidal body,

covered with symbols and hieroglyphics, done in deep yet bright blue.

One who is not clairvoyant may not state that devas attend his exhibition; yet any sensitive person may feel an influence there which transcends the ordinary human. It is only by stilling the lower manas and reaching the meditative mood that his creations can be truly enjoyed, and that enjoyment is scarcely analysable. It is like coming into touch with higher realms. The impulse is to raise the hands in thanksgiving to the Master who has aided His disciple to do a noble work, and to give fleeting hints of the real but ever invisible spaces where the spirit is clothed in garments of light.

With a mission to take Art to the People, and a message for the masses, Nicholas Roerich has also a vital message for artists. Some of the best of them, haunted by the unreality underlying their realism, recognise this. One whose paintings command very high prices said: "I am heartsick with all this commercialism and objectivity. Roerich is subjective. He has something for me." Many artists, dissatisfied with the mediocrity and monotony of their transcripts of the physical plane, have been reaching out and beyond. As many of their productions unhappily testify, however, they have not understood that they must stretch upward as well as outward. Without steadily polarising above, their passive waiting for inspiration tends to become grossly mediumistic, leading to vulgar, purgatorial midways, or various scorchings at terrestrial fires. Dissatisfaction with the old, and a clumsy fumbling for the new, has produced chaotic confusion in Art. Many pictures on public exhibition suggest the fell determination to do something different, even if it has to be something violent. Above all laws of technique towers that law of polarisation, the absolute necessity for reaching *upward* for inspiration. As the Puritans

seemed afraid of Beauty, identifying religion with bareness and ugliness, so many artists now seem afraid of religion. They have turned cheap copyists of realistic but relatively meaningless scraps of beauty. But just as Beauty basically underlies religion, so must true religion walk hand in hand with beauty, if ever cosmic truth is to be suggested by Art. Beauty and devotion are of the Spirit, the Reality. Deeply devotional and truly spiritual, Nicholas Roerich has a mystic message somewhat akin to those "breathings of a higher life, a deva-life," which appeared in THE THEOSOPHIST under the title "Inspirations" in October, 1914. There the Angel said :

In ancient times there were no "artists," but only priests and priestesses. When religious ceremonial was no longer performed by *these* artists, it lost its power. They wandered into the world; but what could they do, divorced from religion? . . .

We (*viz.*, the great devas) mean something more by "artist" than you mean. There are forms on all planes. The Master-Artist works on, and with causal forms as well as with lesser. He prepares these, helps them to form themselves into great, basic ideas—in sound, in "form," in picture. The true artist who worships the Master simply endeavours to bring his works, *already there in inner worlds*, out into the physical . . . The reason that true art is always "before its time," is because the forms which the Master makes are for the instruction and uplifting of humanity.

And again the Angel said :

The real life of the Brotherhood of Arts must be centred in a veritable temple-service as of old. No need of much external formula—just this: all conditions which subserve the gaining of *inspiration*—and a *constant access to the source of inspiration* . . . *quiet, purity, harmony, dedication.*

Nicholas Roerich would have freedom, not license, prevail in the World of Art. He believes that each true, strong artist should evolve his own technique. In these days when, to use his own words, the struggle between mechanical civilisation and the culture of the Spirit is reaching a decisive point, the recognition of Spiritual Unity as a basis for all creative work is a necessity. A sense of reality can only be conveyed by a harmony of form and colour with the spiritual,

inmost verity. Art, says he, is not a luxury, but an indispensable element of human existence. He dreams of great and beautiful temples which may be the permanent homes of noble works of Art, and the international meeting-places of artists and peoples. With the earnestness and directness of an ardent disciple, he has already formed the nuclei of such temples, in the two organisations above mentioned. May he have the support of all workers for the Masters, for the opposing currents are and will be formidable.

Against an unbearable accuracy of realism, which is as much out of place in a painting as an inventory would be in a poem, all who love pure art should set their faces. And with slovenly half-measures, where the artist daubs on blotches of colour, trusting to God and his palette knife, but chiefly to the latter, there should be little compromise. Poetic, true, inspirational painting, unfettered by clogs of scholastic rules, will be a vast, uplifting force in the preparation for the New Era. It is such an international language that our brother speaks, and would help others to speak and to understand.

Frances Adney

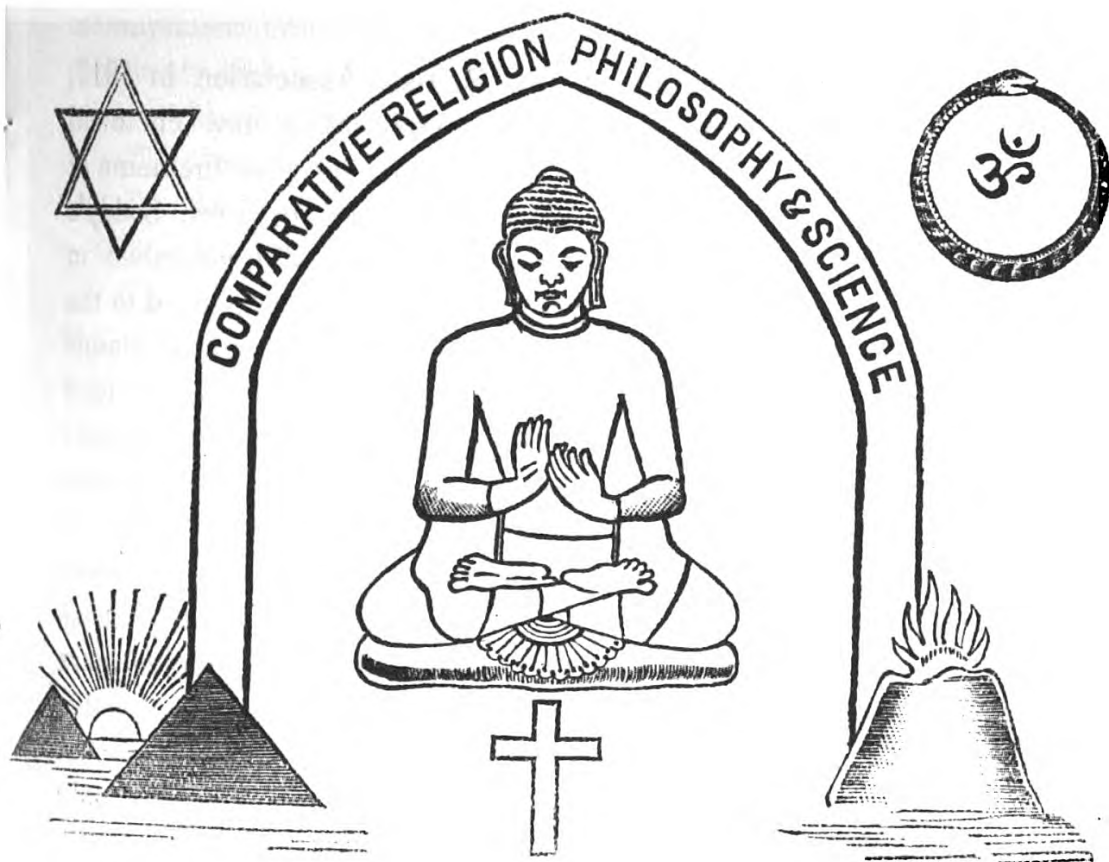
A TRIO OF TRIOLETS

THE love that I feel
 Is a love that remaineth ;
In woe or in weal
The love that I feel
Is a love true as steel
 And my heart it sustaineth.
The love that I feel
 Is a love that remaineth.

The one that I love
 Has a heart true as steel,
For pure as the dove
Is the one that I love.
The angels above
 Of a surety do feel
That the one that I love
 Has a heart true as steel.

Yet nothing have I
 To bring to my love ;
The rills have run dry
And nothing have I.
Yet, love, pass not by !
 My sorrow remove,
Though nothing have I
 To bring to my love.

ETHELWYN M. AMERY



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

I

ALTHOUGH the results of occult investigation into the nature of the chemical elements have been before the world for more than a dozen years, the work of linking these up with those of Western science has made but little progress,

and one of the objects of these studies is to effect this purpose. It will be well in the first place to note a few of the links already made.

1. At the meeting of the British Association in 1913, F. W. Aston announced the discovery of a new chemical element of atomic weight 22, to which he gave the name of Meta-neon, an account of which is given in Prof. Soddy's *Chemistry of the Radio-Elements* (Part II, p. 35), published in 1914. On June 3rd, 1920, Prof. Rutherford announced to the Royal Society the discovery of another new element of atomic weight 3, an account of which will be found in *Nature* of June 17th, 1920 (p. 501). In the first edition of *Occult Chemistry* (p. 4), published in 1908, both the above elements are marked with an asterisk, as being elements which had been discovered by our occult investigators, but which were unknown to Western science. It is thus seen that Western physicists confirm these discoveries, in the one case five, and in the other, twelve years later. The above constitutes perhaps the clearest proof so far published of the reliability of occult methods of research, but we hope to show in the course of these studies that it is only one out of many proofs that are now available.

2. One of the obstacles in the way of merging the results of occult research with those of ordinary science is the use of different units of mass. Western science has now adopted two such units, the proton and the electron (*Nature*, Vol. 108, p. 53, September 8th, 1921), which carry equal but opposite charges of electricity; the charge of the proton being positive, and that of the electron negative.

But though the charges are numerically equal, the masses differ greatly; the mass of the proton is more than 1,800 times greater than that of the electron, and is taken to be identical with the mass of the element hydrogen. Both these masses

differ greatly from the unit of mass of *Occult Chemistry*, which is one eighteenth of the mass of hydrogen.¹

I give below the masses of these three units, the unit of measurement employed being a gramme divided by 10^{28} , or the twenty-eighth power of ten.

Mass in grammes multiplied by	10^{28}
The Proton	16620·0
The Atom of <i>Occult Chemistry</i>	923·34
The Electron	9·01

The above figures are said to contain errors of less than half per cent. They are taken from the 1920 edition of *Smithsonian Physical Tables* (p. 408), and are based on Prof. Millikan's most recent researches.²

3. An inspection of the above series of masses shows no apparent connection between the unit of mass of *Occult Chemistry* and the units of Western science, but after a few preliminary studies we shall be able to trace out a connection. One of the ways of doing this is through the molecular energy of gases.

The mean temperature of the atmosphere at the earth's surface, averaged from equator to pole, throughout the year, is about 15°C .³ If we take a depth of atmosphere of four kilometres, or a height measured from the earth's surface of $2\frac{1}{2}$ miles, the mean temperature throughout this volume is about $6\frac{1}{2}^{\circ}\text{Centigrade}$, or $44^{\circ}\text{Fahrenheit}$.⁴ Since the molecular energy of translation of all gases at equal temperature is the same, whatever the mass of the molecule,⁵ the molecular energy of air at the above temperature, $6\frac{1}{2}^{\circ}\text{Centigrade}$, or $279\cdot6^{\circ}\text{K}$., as measured from the absolute zero, is a constant peculiar

¹ *Occult Chemistry*, 2nd ed., p. 19.

² *Philosophical Magazine*, Vol. 34, p. 16, July, 1917.

³ *Handbook of Climatology*, Hann, p. 201.

⁴ *Smithsonian Physical Tables*, p. 421.

⁵ *Laws of Physical Science*, E. F. Northrup, p. 76.

to the earth's surface. Its value in ergs, the energy unit of the C. G. S. system, is

$$5.7543/10^{14} \text{ ergs} \quad (1)$$

or 5.7543, divided by the fourteenth power of ten. We will take this constant of molecular energy as a basis for investigating some of the important properties of the atom of *Occult Chemistry*.

4. It is significant, though not surprising perhaps, that in these studies the links between occult and Western science usually emerge from the more recondite portions of Western researches. We have recently shown in the columns of *The Times of India* that a bridge between the two schools has been constructed by the theory of relativity, and that of Einstein. Similarly the link between the atom of Occultism and the physics of the West is effected through the recondite law known as "the equi-partition of energy". For a complete study of this law in connection with radiation and molecular energy, the mathematical reader may be referred to Jeans's *Dynamical Theory of Gases* (2nd ed., p. 80), Campbell's *Modern Electrical Theory* (p. 229), and especially to Jeans's Report to the Physical Society of London on "Radiation and the Quantum Theory," in 1914. It will suffice for our purpose to point out that it necessarily follows from the law of the equi-partition of energy that if molecules of air are composed of atoms as given in *Occult Chemistry*, then, when the air has arrived at a state of equilibrium at the temperature of 6.5° Centigrade, so that the air molecules, on the average, have the energy given by (1), then each of the atoms composing the molecules must also possess the same energy. For instance, there are 290 atoms in the element oxygen, or $2 \times 290 = 580$ atoms in the molecule;¹

¹ *Occult Chemistry*, p. 20.

hence each of these 580 atoms must have energy equal to that of the molecule as a whole, so that the atomic energy of oxygen in a state of equilibrium must be 580 times as great as the molecular energy, and similarly for nitrogen and the other constituents of the atmosphere. Such is the law of the equipartition of energy.

5. The energy of a body is its mass multiplied by half the square of its velocity; and since we know the mass of our atom, and also its energy, as given by (1), we obtain for its velocity by a simple calculation the value

1,111,400 centimetres per second (2)

or 11·164 kilometres=6·94 miles. This velocity, at first sight, may not appear to be very remarkable; but to the astronomer or the physicist, its significance will be at once apparent, for it is identical with what is technically termed the earth's parabolic velocity, and half the square of this velocity is what is termed the earth's gravitational potential. This potential is equal to the earth's radius, 637,000,000 centimetres, multiplied by the acceleration of gravity at the earth's surface, 982, and is a well known terrestrial constant.¹

We took as our basis the mean molecular energy of a surface stratum of the earth's atmosphere, $2\frac{1}{2}$ miles in height, and we have now found that this important energy-constant is the product of the mass of the atom of *Occult Chemistry* and the earth's gravitational potential; or, what amounts to the same thing, it is the product of the mass of the atom, the earth's radius, and the earth's surface gravity. Thus the atom of Occultism indissolubly binds together the earth's surface temperature and the force of gravitation—two phenomena which physicists regard as independent.

¹ Young's *General Astronomy*, p. 285.

6. When a body is let fall on the earth's surface from different heights, it reaches the earth with different velocities; and, in general, the greater the height, the greater the velocity. But as the height is increased, the velocity tends towards a maximum beyond which it cannot increase, however great the height from which it falls. This maximum velocity is known as the velocity from infinity, or the parabolic velocity at the earth's surface. Each heavenly body has a parabolic velocity peculiar to itself, which is the square root of the product of its diameter and the acceleration of gravity at its surface.

For the Sun this velocity is 383 miles per second, for Mercury it is 2.9 miles, for Venus 6.36, for Mars 3.34, and for Jupiter 40.1 miles. This velocity from infinity is therefore an invariable constant of the body, and in a sense defines its most essential physical characteristic. When, therefore, we find that the atoms which compose the molecules of the atmosphere near the earth's surface all move on the average with this characteristic velocity, we have linked our occult atom with the most fundamental property of our terrestrial planet.

7. We have illustrated the principal feature of this unique velocity by the falling of bodies from different heights, and may study it also with advantage from the opposite point of view. If a body is projected vertically from the earth's surface with different velocities, it ascends to different heights, and again falls from these heights so as to reach the earth with the original velocity of projection. In general, the greater the velocity of projection, the greater the height. If the velocity is not too great, the attractive force of the earth will always bring the body back; but, should the velocity be so great as 6.94 miles per second, or the parabolic velocity of the earth, the body would ascend to an infinite height, and so would never return.

One property, therefore, of the atoms, that follows from their possessing the parabolic velocity, will be that they are free to move out into space beyond the range of the earth's attraction.

Hence, if space contains matter in the atomic form, or in the state of the highest sub-plane of the physical, as described in *Occult Chemistry* (p. 21), this matter will be attracted to the earth, and will arrive at its surface with the parabolic velocity, which will enable it to leave the earth again, and wander away into space.

8. If we magnify the air molecules to the size of a ten-inch football, their average distance apart will be about three yards: whilst, on the same scale, the size of the occult atom will be that of a grain of sand, one fiftieth of an inch in diameter. We may therefore picture our atmosphere as a vast collection of footballs, poised in space at an average distance of three yards, and the atoms as clouds of fine sand, blowing through and amongst the footballs. From the relative sizes, it will be evident that the sand can easily penetrate the interspaces between the footballs, or the molecules of the atmosphere. But although the molecules are so much greater than the atoms, the law of the equi-partition of energy ensures that the average energy of the atoms shall be equal to the average energy of the molecules, so that what the atom lacks in mass it makes up in velocity. The mean velocity of the molecules is about three-tenths of a mile per second, whilst the atomic velocity, as shown by (2), is about seven miles per second. In each case the mass multiplied by half the square of the velocity is equal to the mean molecular energy as given by (1).

9. Thus the atom as a unit, and the molecule as a unit, each possess the same energy. But we have to consider the

molecule, not only as a unit, but as a group of several hundreds of atoms. The molecule of nitrogen contains 522 atoms, and the molecule of oxygen 580 atoms. These atoms constituting the molecules must not be confused with the clouds of atoms blowing through the widely spaced molecules. The atoms in the molecule revolve around different centres in groups of two to seven or more, as shown in *Occult Chemistry* (p. 37 *et seq.*, new ed.), but the law of equi-partition ensures that the groups, as well as the individual atoms, shall, as units, possess the same energy. In other words, a group of three atoms in the molecule will have a group-energy equal to the energy of the molecule, whilst the three atoms composing it, regarded as separate units, will each have this same energy.

10. By means of this important law of the equi-partition of energy, and the unit of molecular energy given by (1), we are able to link together, in a relation of equality, five different elements of our atmosphere: (a) the atomic energy of the clouds of atoms from outer space, moving between the molecules with the parabolic velocity; (b) the energy of the molecules regarded as units; (c) the energy of the separate groups of atoms within the molecule; (d) the energy of the individual atoms within the groups; and (e) the mean temperature of the atmosphere. If, therefore, there is any combination of factors which determines any one of the above five elements, it will determine the whole five. But we have seen that the energy of the cloud of atoms, blowing through the molecules, is determined by the mass of the atom and the parabolic velocity of the earth, both of which are invariable constants of the earth. These two constants, therefore, determine the whole of the five elements.

11. It should be observed that it is only the mean or average value of the atmospheric temperature that is constant.

As we know, the temperature of the atmosphere varies in different places and times, owing to the seasons, the days and nights, etc.; such variations being in general due to the sun.

When the temperature is higher than the mean temperature, 44° F., the molecular energy is greater than given by (1), and the law of the equi-partition of energy causes the excess to pass to the streams of atoms which convey this excess away into space. When the temperature is below the average, the defect is supplied to the molecules from the atomic streams which arrive at the earth's surface with the parabolic velocity and constant energy above explained. Thus these atomic streams act the part of a temperature adjuster, removing the excess and supplying the defect. These atomic streams are thus a missing link in the problems of cosmic physics.

12. The facts on which the above results are based are derived almost entirely from Western science, with the exception of the atom of *Occult Chemistry* and the existence of these atomic streams. If there are 18 atoms in hydrogen, then the mass of this atom is as given above (para. 2), and its energy, when reaching the earth from outer space, will be the mean molecular energy as given in (1). But the atomic streams play such an important part in the solution of modern physical problems, that it is desirable here to collect the evidence for their existence.

13. The atom of *Occult Chemistry* (p. 21, new ed.) is what is called the atomic sub-plane of the physical plane, and it is the first or highest of these sub-planes. But the highest sub-plane of the terrestrial physical plane is the lowest sub-plane of the cosmic physical plane, which exists for the most part in the cosmic space between the stars of solar systems.¹

¹ *First Principles of Theosophy*, by C. Jinarājādāsa, pp. 95—244; and *The Secret Doctrine*, Vol. I, p. 309.

This proposition will be found supported by the following quotations from *The Secret Doctrine* :

The Initial Existence, in the Twilight of the Mahamanvantara, is a CONSCIOUS SPIRITUAL QUALITY. In the manifested . . . Solar Systems, it is . . . like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from Laya throughout Infinity as a colourless spiritual fluid. It is on the seventh plane, and in its seventh state, in our Planetary World. . . .

It exists everywhere and forms the first . . . Foundation on which our . . . Solar System is built. Outside the latter, it is to be found in its pristine purity only between the . . . Stars of the Universe. . . . There is not a finger's breadth of void space in the whole boundless Universe. . . .

It is the guiding force in the cosmic and terrestrial elements. . . . It whirls in the breeze, blows with the hurricane, and sets the air in motion, which element participates in one of its principles also. (Vol. 1, p. 309—11.)

The waves and undulations of science are all produced by atoms propelling their molecules into activity *from within*.

Atoms fill the immensity of space, and by their continuous vibration *are* that motion which keep the wheels of life perpetually going. It is that inner work which produces the natural phenomena called the correlation of forces. . . .

As described by Seers—those who can see the motion of the interstellar shoals, and follow them clairvoyantly in their evolution—they are dazzling, like specks of virgin snow in radiant sunlight. . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinities around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. (Vol. I, p. 694.)

14. The above facts, attested by Western science and occult investigation conjointly, may be taken as the scaffolding upon which may be built a more advanced system of chemistry and physics. The phenomena with which these sciences deal are to a great extent due to the interaction of the seven planes of our planetary system with what is termed the cosmic physical plane. Each of our seven planes is divided into seven sub-planes, the highest sub-plane in each case consisting of individual atoms, free and uncombined. These free and uncombined atoms blow through and interpenetrate the molecular

combinations of all the planes, and extend outwards into the cosmic spaces between the stars and solar systems; and as such they constitute the seven sub-planes of the cosmic physical plane. By means of the well established law of the equi-partition of energy, this cosmic physical plane governs the energy-content of space, and the mean temperature or molecular energy of planetary systems.

CONCLUSIONS AND SUMMARY

15. It has been shown that the mean molecular energy of the atmosphere is the product of the mass of the atom of *Occult Chemistry* and the gravitational potential of the earth.

The intermolecular spaces are occupied by shoals of atoms forming the highest sub-plane of the physical, which, possessing the parabolic velocity, are able to circulate freely between the earth and cosmic space. They constitute in their totality, when extended throughout the cosmos, the lowest sub-plane of the cosmic physical plane; whilst, as viewed locally as a terrestrial phenomenon, they are the highest sub-plane of the physical.

The mean atomic energy of these shoals is a constant determined by the earth's gravity. It fixes the energy-content of space near the earth's surface, and, by the law of the equi-partition of energy, governs the mean surface temperature of our planet.

G. E. Sutcliffe

(To be continued)

ÆSTHETICS AS PRACTICAL PHILOSOPHY

By E. CLARE SOPER

IN the everyday use of the word *æsthete* it has come to mean one who appreciates the Beautiful, but the original Greek word *æsthetes* means one who perceives. There is no limitation implied in the word itself as to the nature of the perception.

While dealing with æsthetics in the narrow sense as a perception of the Beautiful, I do not wish to exclude its use in the wider sense. From the various paths by which the outer world reveals itself, I have chosen to discuss the path of the perception of the beautiful, but an æsthetic appreciation of a thing would be a deep and rich insight into the laws of its being and its purpose, and not only, or necessarily, its beauty. Behind beauty there is law, and the true æsthete would perceive that law.

The reason I choose this title is because I want to find out how far this principle of Beauty enters into our lives, and how far it can, in the present stage of our capacity to appreciate, take the place of, or supplement, philosophy or religion as such. I want to see if it can, with its warm, close touch of the things that are here and now, take the place of much that, in the philosophies and religions, we accept on faith and speculation, or on what is even more limited—reason.

Philosophy is a question of temperament. The personality attracts that which is akin to itself from various systems of thought. The need most of us find for a philosophy lies in the urge to discover an attitude to life which will keep at bay the forces of disillusionment, of weariness and despair.

In *The Voice of the Silence* we are told that there are five hindrances to the Path. Two of these are—"knowledge of misery" and "the truth about human frailty". One of these two is nearly always at the root of our despondency when at times we realise that life is not so fine as we had imagined it to be. We need to provide some sort of defence against the inroads that life makes upon our preconceived ideals of it; we have to find an attitude to life which meets this.

In the long vision, our Theosophical philosophy assists us; but I want to attempt a closer analysis and define the particular parts of the Theosophical philosophy which can become more personal. We need a short view as well as a long view; we need something definite and tangible for everyday contact.

Two ideas stand out in that shorter view; and one is the idea of Beauty. We all know that the perception of the beauty of any experience greatly enriches the experience, and also that we see in every experience that which we have prepared ourselves to see. We would therefore greatly enhance our lives if we definitely and consciously sought out the beauty in things, and trained ourselves to see that particular side of an experience very prominently.

We know that life is a blend of the beautiful and the not-beautiful, but if we continually select the beautiful at every opportunity, it is all that we can do at the moment. If the most insignificant actions are done with an effort to make them full of grace, one will become more keenly susceptible in all directions. This is a form of self-discipline applied to the things around us, to our speech, to our moods, to all the intricate ways of our daily intercourse with others. It is in this way that we gradually render perfect the *form* through which *life* can manifest to the full.

I do not pretend that we can attain to very great heights in this perception of the Beautiful. The age of humanity and

the consequent state of our civilisation are such that distress and misery prevail. The life of the imagination can never be cut off entirely from the life around it, and can therefore never reach its highest while these conditions remain. The best of our dreams can never be realised while one class still sucks the life-blood from another. There have been many who have urgently worshipped Beauty, and they have gone out and tried to alter the social system. Beauty for them was stained because of the world's suffering.

As we are creatures of mind and emotion as well as of the senses, the value of an experience depends upon its appeal to all these. It is the perception of the significance, the meaning, the inner content of any thing or experience, in addition to its beauty, that is so augmented by our Theosophical studies, so that things in themselves are interesting apart from any purpose or use. A sense of the beauty and significance of one's moments, as they are lived, gives one a weapon against the unhappiness that follows failure to achieve any special results. We, as it were, receive our reward in the living moment; as we run the race we do not consider the prize, the goal, to be the chief reward, but the running itself. If the day, as a whole, has seemed to have been a failure, we should, at least, be able to feel that we have appreciated the hours fully as they passed, happy or tragic as they may have been. Richard Wagner has said :

A true artist finds pleasure, not only in the aim of his creation, but also in the very process of creation, in the treatment and moulding of his material; the very art of production is to him delightful and satisfying, it is not toil.

To quote again *The Voice of the Silence*: "Thou canst not tread the Path until thou hast become that Path." We cannot gain the Future until we find it in the Present. If we can attain to the exquisite enjoyment of the moment for its own sake, we are really doing all that life wants us to do.

With the mind we can just grasp that the moment contains the Past and the Future, but we find it difficult to apply this knowledge. Needless to say, this joy in the moment, if it is to last, must have a very real foundation. It must be keen and fine, and with the stream of the world's needs; otherwise we are no further upon the way, and will inevitably meet our disillusionment. Here again, Theosophy gives us the power of testing our direction. We can, to some extent, learn from it the right and wrong ways of using the senses, the emotions and the mind. By right ways I mean simply the ways that are in harmony with evolution and not against it.

Some ascetic natures turn from the things of the senses in the hope of thus adding to the security of the soul. . But when we realise, through our Theosophical philosophy, how intimately Spirit and Matter are interblended, how the one never exists without the other, then this dissociation of the soul and the senses is no longer possible. Plato acknowledged this in his significant phrase—"the whole soul warmed through sense". Through our senses all things speak to us of their souls, if we know how to listen. We have to train our senses to the Beautiful, so that we may unerringly select the finest in all our environment and bring it to heighten the quality of each hour. This is one of the modes of treating life, and I do not think there are many natures that can express it without some kind of conscious effort akin to discipline.

The second mode of approach is so intimately connected with Beauty that I have already touched upon it—the attitude of seeking Eternity through the Moment, and realising all the dynamic forces of future expression which lie in each seemingly trivial life-pulse. *Light on the Path* tells us to live "not in the Past nor in the Future, but in the Eternal". Why is the Present left out? Is it because the Present *is* the Eternal? The Moment is the only handle by which we can turn the Wheel of Destiny. It is no use placing our Paradise in the

future, unless we so conceive the moment, here and now, as to be able to force from it a little of our will, a little of the perfection for which we long. "All culture is an attempt to find in the fleeting . . . that which is eternal."

I sometimes rather suspect that the injunction given in the *Bhavadgāḍ-Gītā* to renounce the fruits of action is perhaps an injunction to find the fruits of action in the action itself. Also, by the way, this is the most certain method of securing success in action, for those who fulfil works for their own sake will surely achieve a more perfect result than those who look upon acts as simply an inevitable process towards some end beyond. "If we are to renounce the fruits of action, then must experience itself be the prize." Are we not continually enjoined as to Desirelessness? And may not one of the interpretations be that through seeking the full joy of the moment, through perceiving "all that the moment holds for us as we stand so briefly in its presence," we may find the secret of the ceasing of Desire in the knowledge that all life impinges on the moment, and that our task is to increase our capacity to seize and understand, to increase our capacity so that life is not closed to us anywhere?

It has been said that a man of culture is one who always falls upon his feet, one who can react in an interested manner to very varied environments. This premises a certain standard of culture; but what is culture but the realisation of the powers latent within us, and necessarily any experience is widened and deepened by that which we ourselves bring to it. And if we want to observe fully the essence of any moment, we must have a prepared nature—a nature upon which labour and care have been expended.

It is quaint to notice in this connection how most of us, when first coming into the Theosophical Society (and many of us for the rest of our days), interpret "the powers latent in man" in the sense of abnormal development of superphysical

and occult powers, and do not notice that the finer natures in the ordinary ways of the world are realising, through the accepted avenues of the culture of the age, much more power than we are. The man of culture is a maker of Beauty, or rather, he provides the forms through which Beauty can manifest. Beauty may be a thing in itself—a living entity which incarnates whenever two things are perfectly related. By sensing new relationships, man refines and renders more complex and subtle the stuff of life; he reveals significance.

The force behind what we call evolution ordains that life shall progress. Sometimes we humans are literally beaten forward and tortured towards the next step in the Plan of Life. At other times we are led so gently that we “grow as the flower grows”. Beauty is one of the great influences of growth, of expansion. Nietzsche says: “Art is the great stimulus of life.” It is a great lever in the general elevation of a people. Through Beauty, evolution could be a spontaneous, joyous leaping forward, a dance rather than a march of slaves. Beauty is a magnet that inevitably pulls us forward. Art educates life, it draws out the divine that sleeps within.

There is no satisfactory definition of Beauty. It is clearly a question of the relationship between the perceiver and the perceived. It is the relationship between ourselves and something else which lights a glow of power and aspiration in our hearts. It fills the world with blossom. Being souls of different ages, along different paths of development, it follows that the stimuli that produce this effect on individuals will vary widely. There is no standard of Beauty in a world in which no man is the same as his brother.

One of the great functions of Art, of Beauty, is “so to arrange the details of modern life, so to reflect it, that it may satisfy the Spirit”. The new psychology—especially Emile Coué’s work in connection with auto-suggestion¹—

¹ *Suggestion, and Auto-Suggestion*, by C. Baudoiu (Allen and Unwin, London).

has shown us how very open to suggestion we are, and how we allow ourselves to be moulded unconsciously by forces from outside. A really beautiful physical life for all would demand unconsciously and suggestively such an exuberant and happy mental nature that a great many of our moral problems would be solved automatically. Plato has well said: "There is no gain attaching to any Art as such, save the single reward of drawing nearer to the goal of excellence."

No man would injure his brother if a myriad avenues of rich life were open to him. It is because we have so few approaches to life at its best that, when one of these is threatened, our natures cry out in selfishness and revenge. We should never cease from efforts to deepen and increase the avenues through which life flows to us. We have to maintain "that sustained impressibility towards the mysterious conditions of modern life". If, again, evolution is the spiritualisation of matter, is it not a great service that we render when we evoke the spiritual forces that lie within matter? When we use matter, moulded to high ends, and place it so that its highest beauty and utility are revealed, do we not serve the great Life-Spirit? The careless, the indifferent, the dull-sensed—how can they attract the sleeping life to leap forth and communicate its message? "The beautiful is essentially the Spiritual making itself known sensuously, and the artist's vision is the perception of the truth underlying the beautiful."

We have to pass through the Venusburg of Matter, and not skirt gingerly round its edge—reading about it and studying its phenomena, as we say. Walter Pater has said: "The proposition that the Deity is everywhere, awoke a constant, inextinguishable appetite for every form of experience." George Eliot says: "The only passionate life is in form and colour." We cannot gain this kind of experience by proxy. It is born rich and anew for every human heart. If we allow our coloured things to become dim, through neglect, if we leave

a jewel packed away in the dark, or a thing of beauty to lie unseen in an attic, we are losing an opportunity of releasing some of Beauty's power. We have a duty towards *things*, as well as towards what we call sentient life.

This awareness of the significance of the physical, the desire to extract from it all that it possesses of beauty, of import, does not prevent due attention to the ordinary routine of the day. As Pater says: "It would teach us, where possible, to throw around these some glamour of beauty or significance, or, at any rate, not to let them interfere with our serenity more than we can avoid . . . the furniture of our houses, and of dress, of life itself, of gesture and speech and the details of daily intercourse—these also, for the wise, being susceptible of a suavity and charm, caught from the way in which they are done, which gives them a worth in themselves." Again, in a recent issue of *The Beacon*, we find a modern echo of Pater's thought:

If we have lost, should we not try to recapture that profound and reasonable spirit of design which delights itself in the application of beautiful material and skilful handwork to domestic adornment, to the creation of refinement and loveliness in the entire outward aspect of life?

Treading this path, we do not avoid the old paradox of being at the same time the centre and the circumference of our circle. We have to go out to an experience and extract from it all that it holds and yet remain unshaken in our central attitude to life. We have to absorb the experience and become for ever a different being, but the experience must never gain the power that will lead us to depreciate it or drink less eagerly at the stream of life. "Bestride the Bird of Life, if thou wouldst know," says *The Voice of the Silence*. In order to realise this we have to learn "to be present always at the focus where the greatest number of vital forces unite in their purest energy. To burn always with this hard, gem-like flame, to maintain this ecstasy, is success in life."

It is the perception of the Spirit in matter that we want to refine. We want our souls to glow in the presence of colour and form, and the mind to become magnanimous. We have to reclaim matter from the degradation it has suffered at our hands. The refining and educating of the senses prepares the avenues of response through which the intuition can work, "till one's whole nature becomes a complex medium of reception towards the vision of our actual experience in the world". There is a link between the senses and the intuition, and by the cultivation of the one we invoke the other. I am inclined to think that we are not sufficiently conscious of this link, which makes it true to say that the deeper we penetrate into matter, the nearer we approach the Spirit.

In our search for Reality, in our study as students of Theosophy of the latent powers in man, Art is one of the great highways. "Art is the unity of a thing with itself, the outward rendered expressive of the inward, the soul incarnate, the body instinct with Spirit." "The perfect Art arises when the moment of poise is reached, when matter and meaning, or soul and body, are in due proportion—the one informing the other." Again: "True Art represents objects in such a way that they deliver up what lies behind them." If "form is crystallised force," it is by appreciation, by permeating oneself with the beautiful characteristics of an object, that one contacts that force which is the foundation of its being. "The higher and more austere function of Art is to interpret that aspect of divinity which expresses itself as beauty, and awakes in us at the same time more of that wonder which is the source of all true philosophy and the mother of new ideals."

Constant deepening of appreciation, constant receptivity to beauty, will so widen our understanding that we shall be able to say with Whitman: "I accept you, whoever you are." There will be a value for us in every phase of thought, every type of beauty; and all varieties of temperament in our

fellows will find us ready. This is a basis of Brotherhood—the Brotherhood that rejoices in the significance of others and knows their magic.

Mr. Jinarājādāsa has said :

If you understand Art, cultivate it, and make it a part of yourself; you have first a knowledge of types, and you begin thereby to know more of humanity, and see more in humanity, and you begin next to anticipate experiences. You so link men to you through Art that their suffering teaches you lessons, and their joys give you enthusiasm and strength.

What I want to insist upon is the need to acknowledge the Beautiful, to accept it fully, to let it come to full blossom in any experience that is ours. Do not let us be coarse-grained in eyes and hands and ears, so that the subtle presence of beauty escapes us as we attend to the other factors in life, for "it is only through the dawn of Beauty that we can reach the land of Truth". It is through the full beauty of Form that we shall glimpse the laws that lie behind it, and so reach the Heart of Life itself.

Many of us, though Theosophists, come to many moments when we are adrift, when the purposes of life seem obscure to us, if not positively malignant. There are times when no distant goal seems to urge us forward through the dim hours. It is then that, if we have learned the art of a full æsthetic appreciation, we can fall back upon the exquisite gift of a moment and let it be for us as a hostage, a promise of the future. If the "here and now" is filled and pulsating, then it is sufficient; a moment may justify a manvanṭara—it is the foundation upon which we can build; it is our guarantee.

E. Clare Soper

MONADIC EVOLUTION AND MODERN TENDENCIES

By M. R. ST. JOHN

THE suggestions and explanations put forward from time to time as to the why and wherefore of the scheme to which human evolution is a contributory factor, and by no means the least important, would appear to be more in the nature of conjecture and theory than fact; because these deductions, arrived at by seers as the result of careful observation and experiment, can only be judged by the ordinary intelligent individual from the standpoint of reason and inference.

It seems obvious that "evolution," organic and spiritual (one cannot imagine one without the other), is part of the Divine Ideation (let us avoid "according to plan"), although there are still scientific men who postulate that morality and ethics are solely derived from modifications of the cellular tissue of the brain, an assumption which is paradoxical if "the survival of the fittest" is a natural law; while, again, the Weismann theory of hereditary transmission is unsatisfactory when it is found necessary to leap over a generation or two in order to explain certain idiosyncracies which are not purely and solely physical.

What we can cull from the teachings of Theosophy on this very abstruse subject can be expressed briefly as follows: These Divine sparks from the Parent Flame, Sons of God, veil themselves in the matter of the denser planes in order

that the consciousness, by being outward-turned, can gain experience, and, by so doing, acquire the necessary knowledge and power to enable the Monad to become a conscious, integral part of the system to which it belongs ; such knowledge and power, which was inherently potential, becoming dynamic.

But the main essential for the accomplishment of this task by the Monad or Jīva is the acquisition of the consciousness of "separateness," which can only be achieved by means of vehicles fashioned for its use out of the differentiated matter of the lower planes ; the Monad, descending ever deeper and deeper into matter, becomes more and more separated off from its fellows ; and man to-day, as a result of æons of this slow evolutionary process is, because individualised, the most separative of all sentient beings.

Now it is in regard to this separateness that so much misunderstanding has arisen and so many grievous mistakes made ; for, while there undoubtedly are the "Way to Unity" and the Separate Path, it is in the endeavour to avoid the latter that the idea of Unity has become twisted. The path of Separateness can only be entered upon by one who has reached that stage in evolution when the conscious apprehension of the Divinity of the Ego is a known fact instead of a supposition, and it is then that the choice is made between "*Nivṛtti*" and an independent existence, that is to say, the choice of the latter is in a direction away from the parent scheme. It must always be borne in mind that there is only one Self ; all is God, the Monads are part of Him, differentiated fragments of Divinity ; they are to all intents and purposes divided into seven groups, even before the great pilgrimage is entered upon.

Yet one is so apt to forget that the matter of which the lower planes are composed, and out of which the vehicles for expression and function are fashioned, is ever tending towards densification, to become more and more material, to respond to

coarser and coarser vibrations. We have therefore to try and realise that it is by means of this that the Divinity, through His children, is endeavouring to express in Himself this Unity in diversity, or diversity in Unity, whichever terminology we may choose to adopt; and, on further consideration, it is apparent that this "separateness" in the lower planes, by means of different vehicles of expression, is an absolute necessity, because, as far as our limited intelligence can judge, if it were otherwise, there would be no object gained by the field it affords for the consciousness of the Monad.

We also learn from Theosophy that monadic evolution is sequential, not synchronous; or it would be more correct to say that the "birth" of Monads is periodic, and therefore, apart from the diversity of the matter in which they are veiled, all spiritual beings, Sons of God, are at different stages in their evolution, of all ages, some older, some younger; and it follows that "universal equality," as generally understood, can have no place either in spiritual or in organic evolution.

This must not be taken as meaning that the term has no application, for there are many sentient who are approximately equal and at the same stage in their evolution. There is also, in some human vehicles, organic attraction (corresponding to chemical affinity) as well as emotional reciprocity and levels of mentality, all of which are appreciable if they happen to be manifestations of reincarnating Egos belonging to the same Ray.

Now it is precisely with regard to this separative matter, these separate vehicles of the lower planes, that human beings err so lamentably; for the worship of Demos, the democratic faith which figures so largely in the world to-day, is neither more nor less than an endeavour to unify what, in its essence, is incapable of unification.

A universal spiritual brotherhood is a fact in Nature, it is that great brotherhood of Monads, Monads old and young,

Monads of seven different temperaments, Monads differing in every conceivable way, yet withal forming one great brotherhood under the Fatherhood of God; but brotherhood, as understood by the less intelligent, is taken to imply equality, and the fallacious saying "all men are born equal" is still a fetish of innumerable human beings. It is therefore well to recall the way in which C. W. Leadbeater puts the matter :

It seems that the spark, as such, cannot in its entirety veil itself beyond a certain extent; it cannot descend beyond what we call the second plane, and yet retain its unity.

Let us view what is happening in what are termed civilised countries where the democratic idea has a strong hold. First you find offshoots or accretions under a number of heads: Socialism, Communism, Collectivism, Syndicalism, Bolshevism—all more or less claiming inspiration from that absurd revolutionary formula, "*Liberté, Égalité, Fraternité*," which possesses a great attraction for the immature mind.

In the first place it is quite impossible to conceive of complete liberty (the term being understood as meaning "able to do everything that one likes") so long as the great mass of the people on the *Pravṛtti Mārga* are under the sway of their emotional vehicles; and secondly, as regards equality, any comment on the following quotations from Bulwer Lytton would be superfluous :

The first law of nature is inequality.

If the whole world conspired to enforce the falsehood (universal equality), they could not make it law.

A nation that aspires to equality is unfit for freedom.

Universal equality of intelligence, of mind, of genius, of virtue; no teacher left to the world, no men wiser, better than others—were it not an impossible condition, what a hopeless prospect for humanity.

The wiser the few in one generation, the wiser will be the multitude the next.

The few in every age improve the many; the many now may be as wise as the few were; but improvement is at a standstill if you tell me that the many now are as wise as the few are.

Level all conditions to-day, and you only smooth away all obstacles to tyranny to-morrow.

Let us hope that the disparities of the physical life can be removed. But disparities of the intellectual and the moral never!

But when we come to Fraternity, we touch a great truth, understood by Masons, but not comprehended by the great majority; for, while the universal brotherhood of Monads is a fact in Nature, the endeavour to apply it to the forms is an error stupendous enough to make the angels weep.

To proceed, what is actually taking place in the various brotherhood movements, movements which have entirely to do with the unifying and equalising of form and capacity, can best be understood by a study of the rules and regulations peculiar to some Trades Unions which, although originally founded with the object of protecting the workers from the rapacity of the employer section, have degenerated into machines for fostering ideas incompatible with the true meaning of brotherhood. It is not suggested that the motives for these rules, though founded on ignorance, was consciously bad; but the effect of them has been to destroy incentive, imagination and the creative faculty, and at the same time to stultify capacity by confining it within certain fixed limits in respect to time and quantity. "To every man according to his need, from every man according to his capacity" is incompatible with the Trades Union ideal, which limits the output of the best in order to conform to a fixed standard, generally that of a mediocre worker.

As capacity is indicative of the age of the Ego, and as the creative instinct is inherent in all humans, any stultification or restriction of these is a direct "brake" on the evolution of the Monad through its vehicles. Nothing more hampering to evolution can possibly be imagined than a forcible prevention of natural expansion. You are in fact intensifying the restrictions which already exist in the very nature of the matter,

through which and by means of which the spiritual being is endeavouring to express itself.

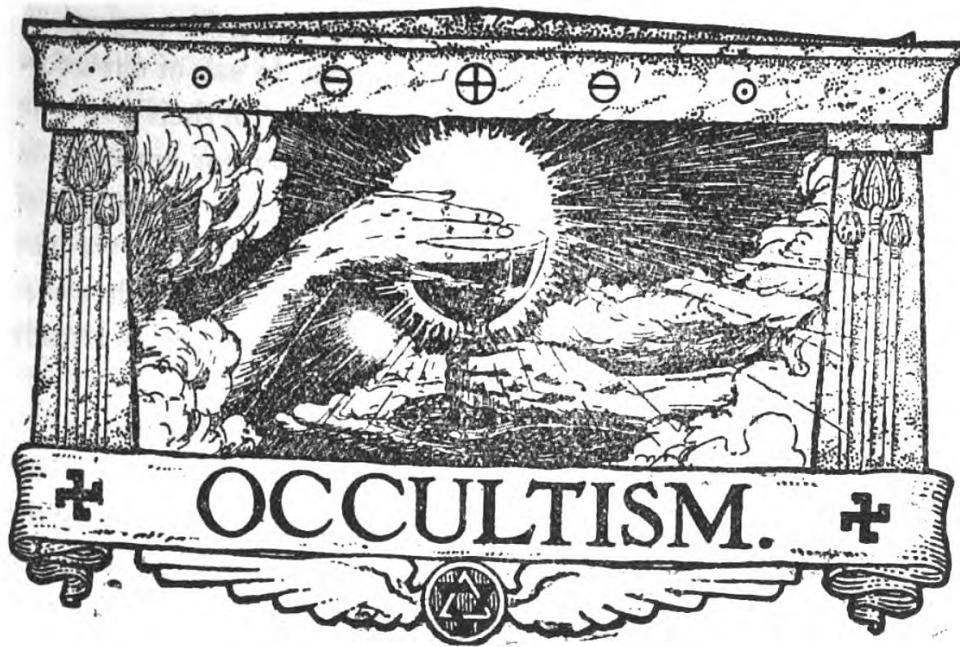
This modern phase is also exemplified in another way by the very general practice of grouping people into committees, sub-committees, councils, boards, etc., by means of which individual responsibility is weakened; and, although the principle of collective opinion and points of view is admirable and certainly progressive, the method of its application, as usually adopted, is the reverse. It is as true to-day as it was yesterday that "in a multitude of councillors there is wisdom," but history proves that every great achievement in the world has invariably been accredited to an individual, never to a collection of men or women. All great inventions, great conquests, the wonderful discoveries in science, chemistry and engineering, have always been, and ever will be, associated with personalities, never with a group of people. Many modern associations are doing splendid work, but on closer investigation into the mechanism of such, there will invariably be found a directing hand or supreme authority behind. Surely the last war has taught us the weakness of a divided directorship, not only in politics but also in military operations; and could the conduct of a war by the Staff minus a Commander-in-Chief be for a moment seriously considered? It is common knowledge among psychologists that the *morale* of a crowd is always lower than that of any of the individuals composing it; and the accusations as often made, that boards and councils are devoid of soul, is not unmerited.

It will naturally be asked: Do you propose to do away with groups of people formed for the purpose of discussing various problems and for presenting their opinions and points of view in relation to such? Certainly not, for the usefulness of collective opinion is unquestionable and, as previously stated, progressive. But it is in respect of the application, the decision, the judgment, that committees, by overstepping their province,

are so fallible, because it has been found, over and over again, that the decisions arrived at, and judgments determined upon, are so frequently based on a compromise of the collective evidence or points of view, when, as is so often the case, it is only one of the many points of view which is applicable to the particular case or question involved. Here it is that the directing hand, the supreme authority, after sifting the evidence, should step in. That he does not do so on every occasion is a misfortune. Unless the present tendency is righted, we may, before long, expect magisterial duties and criminal judgments to be relegated to committees composed of legal authorities, and then the human element, which is always present in our judicial system, will disappear altogether.

Surely Monadic evolution has for its base the perfecting of individuals; and a reversion to the group-soul system, that we have left behind us in the animal kingdom, can hardly be contemplated; but, as our Globe is only in its Fourth Round, it is possible that this incipient stage in the search for unity may after all be a herald of the faint glimmerings of the dawn of a perfected human hierarchy, for the axiom "As above, so below" must in the end prevail, and it is between the pair of opposites, Autocracy and Democracy, that we are struggling to reach the Goal set for us.

M. R. St. John



THE MYSTERY OF INDIVIDUALISATION

By E. A. WODEHOUSE, M.A.

THE mechanical language in which much of our Theosophical teachings has necessarily to be clothed, in order to tell us anything at all about matters which we have not seen and experienced for ourselves, is bound to be little more than a set of algebraical formulæ for most of us, so far as the inner life or reality of the things thus expressed is concerned. Technical Theosophy, as presented to us by those who have developed a high order of superphysical consciousness, gives us really only one thing that we can grasp intellectually, and that is an abstract scheme, or framework, in which the *relations* of facts are shown in their co-ordination—the facts themselves, the meeting-points or knots in this web of relations, remaining necessarily, in a large measure, outside our comprehension.

It is well, in many ways, that we should realise this as frankly as possible, and should realise it, not merely as a condition of most of our Theosophical knowledge, but as a necessary condition. For if we do this, we shall cease to ask of our informants that they should give us what it is not in their power to give. It may also induce us to seek ways for ourselves in which, by a little ingenuity in the application of methods of interpretation more suited to our stage of unfolding, we may read into these abstract statements some meaning, however imperfect, which corresponds with ideas and concepts already within our reach.

One of the topics which, it has sometimes struck the writer of the article, could be thus judiciously handled, is that of individualisation. On the external or mechanical side, the process, as it is described in the textbooks, is fairly easy to follow, up to a certain point. The fissure, or subdivision, of the group-soul into smaller and smaller units is, when considered purely as a formal process, within the region of things comprehensible, for it differs in no way from a process which we can all of us imitate in practice with a sheet of paper. Nor is it any more difficult to imagine a point at which further subdivision ceases to be possible—when, in other words, we reach an “individuality” in the root-sense of something indivisible. But on the life or consciousness side, I do not think that any of us, who are unable to perform the practical occult feat of identifying our consciousness with that which is undergoing the process, can have the least idea of what this gradual subdivision “feels like”. To begin with, it is impossible for us, at our present stage, to enter into the consciousness of any order of life lower than our own (*e.g.*, that of the animal kingdom), without importing into it modes of thinking and feeling which are essentially human, and so inappropriate and misleading. Being, as we all of us are, on the hither side of the crucial moment of individualisation, we cannot so divest

ourselves of what is after all the very core and mainspring of our life as conscious entities, as to go back in imagination beyond that moment, and to realise what it feels like to be un-individualised and a member of a group-soul. Nor, even on the mechanical side, have we ever been told exactly how the group-soul works. Is it necessary, for example, that the members of any such collective consciousness should be in more or less close physical proximity to each other? Are they moved simultaneously, and in similar ways, by any impulse coming from that overshadowing life? Would two creatures, belonging to the same group-soul, feel an instinctive mutual affinity (I am alluding here, of course, to the more evolved member of the animal kingdom), and would these feelings of kinship, if any, be more pronounced in cases where the group-soul had already been considerably narrowed down? Is there, finally, any "group-consciousness" at all, at such levels, in the sense of a reference of all conscious experience, by the single creature experiencing it, to something other than himself, to which he feels himself vaguely to "belong"?

As to these and a number of other matters, we are quite ignorant. Consequently we have no means of entering into the consciousness of any creature at the moment of individualisation and finding out what this enormously important, nay, this revolutionary change means to him. All we can do, I think, is to examine our own individualised consciousness and endeavour (if we can) to extract from it that essential factor in which we feel its transcendent importance to consist, and to reflect how the presence or absence of the factor can be conceived as making that enormous difference which we gather from our Theosophical literature that it must make.

For, that it does make an incalculable difference, everything that we have been taught goes to show. To borrow from the technical formulæ, which are alone at our disposal on this matter, we learn : (1) that at the moment of individualisation

the Monad, for the first time, definitely links up with the Personality; (2) that this linking-up has the effect of creating an entirely new, though at first inchoate, vehicle on the upper levels of the mental plane; (3) that this vehicle thenceforth remains in perpetual existence up to some very high point in evolution when it can be dispensed with—although even then it can always be instantaneously re-created at will; (4) that this vehicle on the higher mental, or causal, plane, is not the only one that there comes into existence, but that it brings with it, though in a still more inchoate form, two other vehicles of a yet higher order; for the Ego, thus for the first time formed, is a triple, not a single, manifestation, consisting not merely of Manas, but of Buḍḍhi and Ātmā as well.

But far more striking even than this remarkable array of new beginnings is the fact that we are told that, at the moment of individualisation, an entirely new Life-Wave of the Logos Himself is called into play; nay more, that it is actually a new aspect of the Logos which then becomes operative; an aspect which has taken no previous part in the business of manifestation, except to perform precisely this special task for other evolving entities in a like case. The outstanding feature about this aspect, therefore—which Theosophy identifies with the First Person of the Trinity, the First Logos—is that, instead of working through the manifested worlds in regular pulsations, in obedience to certain great cosmic rhythms, it is, as it were, called into activity at odd moments—whenever, that is, any such creature anywhere may happen to be ready for individualisation. It would seem therefore, to our limited power of conception, to act less as a wave (the term “wave” connoting, to our minds, the idea of a moment in a rhythmical sequence) than as a kind of sudden flash—as though something, breaking through the extreme outer crust of manifestation into the void, met at the moment of emergence a downward flash from something dwelling far in

the hidden heart of that void ; as though like, in some mysterious fashion, called down Like ; or, perhaps more exactly, as though negative and positive leapt together as they do in an electrical contact—the phenomenon being thus one of polarisation.

Whatever may be the exact nature of the process covered by the technical terminology of “First Logos” and “Third Life Wave,” the simple fact that this tremendous agency is then for the first time employed in the field of manifestation is a sufficient indication of the incalculable importance of what happens at the moment of individualisation. Here, it is evident, is a crisis of supreme significance ; something, in itself, worthy of the intervention of a Divine Force coequal with that which, in the case of the other two aspects and the other two Life-Waves of Divinity, spreads itself over the whole area of manifestation. To put it in its most striking form—here we have a mere animal, at the point of its breaking free from the group-soul, calling down upon its humble life an expression of the Divine Power which would normally demand a whole world-system and incalculable æons of time for its operation. The resultant effect of such an intervention must, we imagine, be commensurate with the grandeur of the intervening agency. That which is bestowed upon the entity, at this supreme moment, must be assuredly cosmic—possibly absolute—in its import.

Now, if we turn to any purely mechanical description of the process, we do not find any specific indication as to the nature of this factor of unmeasured importance. It is true that the linking up of the Monad with the Personality must mean much—ininitely more, indeed, than we, to whom the word “Monad” is hardly more than a label, can understand. But even so, the special evocation of a hitherto latent aspect of Divinity Itself would seem to imply something even more transcendent than this. One thing, however, the forma

description does make very clear, and that is that the concentration of the group-soul into its final point of subdivision (one "soul-unit" to one creature) plays only a subordinate part in this profound transformation. For, even when this ultimate reduction has been reached, the fragment of group-soul, thus isolated, is only on the lower division of the mental plane. *Indivisibility, in other words, does not in itself constitute Individuality.* It merely denotes, in terms of vehicles (for the group-soul after all is, on its material side, only a vehicle) that the way is prepared for individualisation. The significant thing is what happens next—the upward reach, the downward Flash, and the creation of an eternal "I" which, in a moment, carries the creature, thus transformed, into a totally different order of being.

It is to the consciousness side, I think, that we must rather look, if we would get some idea as to the true significance of individualisation, for the subject would seem to be one of those where common experience can, in some ways, tell us more than merely objective superphysical research. Perhaps this is because the transformation involved is so fundamental that it is, like so many fundamental things, essentially simple. Life, for example, is the greatest of all mysteries; yet we all have our immediate experience of it which tells us more about it than any definition. Similarly this mysterious factor in individualisation, which gives to it its enormous significance, may be something of which, as a matter of felt experience, we are conscious at every moment of our existence as individualised beings—although, in order to realise all that it means, we must, when we have discovered it, transfer ourselves once more to the form-side and consider it from without.

What, then, is the fundamental fact of our human consciousness, as distinguished from that of any order of being

lower than human? Is it not that the perceiving, reflecting and knowing subject can, so to speak, turn inward upon itself and regard itself as an object? In logical terms, it can predicate itself. This is the essential feature which distinguishes "self-consciousness" from simple consciousness. The fact that I am conscious of myself, that I can think about myself, speak about myself, make myself an object of reflection, foresight and memory, is as familiar to me as breathing, and yet, properly considered, it is one of the ultimate mysteries of life. For the moment that we ask ourselves: What is this "I" which can thus, as it were, hold at arm's length and survey this "Me"? we plunge into the very depth and abysm of the Unknowable. To obtain even a far-off glimpse of the truth, we have to step outside our own subjectivity and seek for some explanation in an external or formal view of the Universe. Let us, therefore, attempt this, for there is some reason to expect that it will throw light on what is, from all that we can see, the central mystery of Individualisation. Here, if anywhere, we shall find the factor which was of so supreme a significance that a special manifestation of God Himself was necessary to bring it into being.

One of the most illuminating distinctions, which Theosophy, with its admirable preciseness, has drawn for us, is that between the Transcendent and the Immanent modes of Divine Being. The distinction is tersely and simply expressed in an ancient Hindū text, which is always quoted in this connection: *Having permeated this whole universe with one fragment of Myself, I remain.* Applied to any Logos, or Ruler of a World System, this may be interpreted as meaning that a small portion only of His Divine Life has been put down by Him into His System, to act as its creative, energising and sustaining Force, while a far greater portion of that Life remains altogether over and above that System—in a state, so

far as the System in concerned, of non-manifestation. To the first portion we give the name of God Immanent; to the latter, that of God Transcendent. The distinction, in its purely formal terms, is self-explanatory, so that it need not be further elaborated here.

Now, if we transfer the dualism to a far higher level—to that, namely, of the Logos of a Universe, or aggregate of Systems—we must think of it as still holding good, and must conceive that only one portion of the Life of that greater Logos will have gone to the creation and sustaining of such a Universe, while a far greater portion will remain over and above it, Transcendent and Unmanifest. And if there be such an even mightier Being as the Logos of a Universe of Universes, the same dualism will be applicable even at that unthinkable level. We may thus conceive of it as a formula covering the totality of all possible manifestation—having, as its highest application, the ultimate dualism of the One Transcendent and Unmanifest, Parabrahman, and that Immanent and Manifested portion of the One which is the energising and ensouling Life of the whole infinity of created universes and worlds.

We shall perceive, also, that each such level is related in a certain way to the level next above it. That portion of the Divine Life of the Logos of a Solar System, for example, which is spoken of as Transcendent in relation to His own System, is at the same time part of the Immanent Divine Life of the greater Logos of the Universe to which that Solar System belongs. Similarly the Life Transcendent of the Logos of a Universe is Itself a portion of the Life Immanent of the Ruler of a Universe of Universes. Thus at every level we find the Transcendent, in relation to what is below, seen as the Immanent in relation to what is above. There is thus no absolute Transcendence except that of Parabrahman, just as there is no absolute

Immanence, except below a certain level which will be mentioned in a moment. The terms are always relative. How then shall we define their relativity? A simple definition is impossible. The nearest to it is as follows: namely, that any consciousness, at any level, may be regarded as "transcendent" to that area of its own self-manifestation which it can contemplate as an object and thus as, essentially, other than itself. Conversely, it must be regarded as "immanent" in relation to any wider and more inclusive consciousness which sees it, in its turn, as part of its own higher self-manifestation and yet, in a similar way, as external. There will thus be no level (above the point alluded to a moment ago, where absolute "immanence" begins) at which we shall not find some kind of "transcendence," even though, from a higher point of view, this may be swallowed up and become part of the "immanence" of some greater consciousness. Finally, we must admit the important factor of age-long growth and postulate that the term "transcendence" is thus a constantly moving one. It must be conceived as rising to a higher level with every extension of self-manifestation which it is able to regard as objective and external. At every stage we must conceive of the unfolding consciousness as gathering in to itself, and yet repudiating as not-itself, a greater area of manifestation, and as rising, with each such in-gathering and rejection, above the area in question—thus becoming "transcendent" to it. And the process must go on for ever. Viewed as a relation between the consciousness and its own self-manifestation, "transcendence" is thus a permanent factor in the unfolding of life. We shall find it at every level, until, at the infinite height of heights, it becomes that Supreme Transcendence of the Absolute, to which the whole of Manifestation is Itself and yet "Not-I".

Now, the question is—where does this great dualism of Transcendent and Immanent begin? *It begins at the very*

moment when, for the first time in its history, consciousness is able to turn inward upon itself and regard itself as an object. When it can say: "All this active, feeling and thinking self is Me; yet I, the spectator of it, remain over and above it, recognising it as myself, yet at the same time regarding it as an object, and therefore, in some way, as not myself." When it can say this, the dualism has already begun; and the capacity to say this is precisely what emerges, when simple consciousness ceases to be simple and becomes self-consciousness. And this change from simple consciousness to self-consciousness comes, we are taught, at the moment of individualisation. The phenomenon of individualisation, therefore, on its consciousness side, is the starting-point of the great dualism of Transcendent and Immanent, which remains thenceforth a permanent factor in the vast scheme of unfolding Divine Life, and loses itself finally in that ultimate duality of the Absolute and Its first great all-inclusive Manifestation—the Ishvara of the totality of manifestation. We begin to see, therefore, something of the cosmic importance of the change, which needed the intervention of an entirely new aspect of Divinity in order to bring it about.

The fact is that, below the point of individualisation, we are in the region of what may be called "absolute Immanence". The life which energises the lower kingdoms of Nature is entirely an "immanent" life, because it has not yet developed the capacity of turning inward upon itself and regarding itself as an object. Put into other words, up to the highest point of the animal kingdom, we are dealing purely with a Nature Consciousness. This Consciousness, as it unfolds through the three lower kingdoms, gradually defines itself by a process of subdivision, operating through a greater and greater number of vehicle-units, each such unit being smaller in area and more specialised than the preceding, and being produced from it by fissure or cleavage. To such

vehicle-units Theosophy gives the name of "group-souls". The process of subdivision finally reaches, at the highest levels of the animal kingdom, a point of specialisation when we find the vehicle-unit appropriated to a single unfolding life—and then comes the possibility of "individualisation". The tremendous machinery, of which the technical terminology of Occultism gives us a faint hint, then comes swiftly into activity; in some mysterious fashion the unfolding unit of life "breaks through"; and suddenly, in one supreme moment, it has passed out of the confines of the absolute Immanent, and Transcendence begins. Nature-consciousness has become self-consciousness. Henceforth and for ever, one part of that life, the perceiving subject, will be able to stand aloof from the other part of it, and regard it objectively in the relation of Transcendent to Immanent. And, in virtue of this faculty of Transcendence, the life becomes linked on, in promise and potency, with the supreme transcendence of the Absolute Itself. It has set up a relation within itself which, while limited in its area of operation, is yet *the same in kind and in essence as that between Parabrahman and the mightiest of all Ishvaras. At the moment of Individualisation, the Microcosm, the living reflection of the Macrocosm, comes into being. To become Man is to enter upon an eternal Order which culminates in Divinity, for only at the moment of individualisation is something born, out of which the future God can be made.*

We see, therefore, how vast a superstructure rests upon the apparently slender basis of this simple relation set up within the unfolding life by the dawn of self-consciousness. As soon as we have an "I" and a "Me"—as soon, that is, as the conscious self can regard itself as an object—we open up those infinite vistas of Transcendence and Immanence which stretch right up to the very summits of Being. Let us see,

very briefly, if we can trace how the dualism works within the experience of man as we know him.

First of all, let us get quite clear as to what we mean by "transcendence" at this lower level. The philosopher, Kant, formulated the significance of the term in his doctrine of the Transcendental Unity of Apperception. He saw that in all our conscious experience there is a perceiving subject, to which all that experience is consciously related, but which remains apart and aloof, untouched by it all. I may think a million thoughts, but I am not thereby denuded. My perceiving self has entered into them all, *but it remains*. It is active, but it is eternally separate from its activities. In a word, it is "transcendent".

Now, what is "immanence"? I turn my thought upon myself, and in it I see a thinking, feeling, active being which I recognise as Me—as the expression of my life. But in the very act of recognising it as Me, I (who thus recognise) implicitly dissociate myself from my own Me. That Me is my "immanence". It is that portion of my being in which my life is immanent, and which, as such, I know as myself and yet, from my view-point of transcendence, know also as not *my whole self*. It is *mamamsha*, "my fragment". I, the perceiving subject, stand over it, regarding it externally, as the object perceived.

The relation between the I and the Me, in the simplest operation of self-consciousness, is thus precisely the same, although at a lower level and in miniature, as that between the Transcendent Divine Life and the Immanent Divine Life in the case of the Logos of a world-system.

Now that our terms are clear, it becomes, I think, possible to apply the formula, thus placed at our disposal, to a consideration of that part of our Theosophical teachings which is of the most immediate interest to us—namely, to that which deals

with the unfolding of the spiritual life and with, at least, the earliest stages of the Occult Path. Since the dualism of Transcendent and Immanent belongs to the man no less than to the God, it should be possible to translate into terms of that dualism the æonian process by which the man becomes the God. Since, however, there comes a point, comparatively not very far in advance of us, at which the process passes out of our ken, we must necessarily restrict our application of the formula to that part of it which, at least in theory, we already know something about. And this will enable the consideration to be brief.

Taking the ordinary man as we find him to-day, we shall, I think, perceive that his self-conscious life contains *three* terms. There is the perceiving I; the Me which this I contemplates when it is turned inward upon itself; and outside these there is the whole external world. In other words, in every act of self-consciousness I am conscious of myself, and I am at the same time conscious of a whole vast environment which I regard as separate, even from my Me. My self-conscious life is thus made up of (1) Transcendence, (2) Immanence (myself regarded as an object), and (3) Externality, which I regard as being outside both the other two terms. In order to secure brevity of nomenclature, let us think of these three terms as I, Me, and It.

Now it is the mark of the unevolved man that his Me is shelled round, as it were, so as to include practically nothing of the It. The I plots and strives for the Me, and for no one and nothing else. But if, by any chance and for any period, he happens to love any other human being or creature unselfishly, he may be conceived as taking that fragment of the It, for the time being, within the circle of his Me. The stage of unfoldment of any man may thus be determined, in formal terms, by the amount of the It which the I has appropriated to the Me. In other words, growth consists in the enlargement

of the Me. The I, as subject, remains over and above even the growth of his own Me; for this aloofness is of the very essence of transcendence. All that grows is his immanence. That is to say, every step in growth is the inclusion by the I of a wider area of life which it can regard as his own and as thus incorporated with his Me.

Two things strike us with regard to this typically "human" stage of development: (1) The complete incorporation of any fragment of the It with the Me is very rare. The external seldom wholly passes into the immanent. (2) The whole idea of externality is a false idea. In Nature there are really but two terms, if we think of Nature as it is seen from the standpoint of Divinity. Consequently, any growth in the direction of Divinity must, *ex hypothesi*, consist in the gradual abolition of the third of the three terms through the absorption of the It into the Me, until at last there is no It left. But this process, we learn from our Theosophical teachings, requires a new faculty; and this faculty, in turn, necessitates a new vehicle. The absence of this faculty and this vehicle in the ordinary man accounts for the fact, just mentioned, that any complete and lasting absorption into the Me, even of a small fragment of the It, is exceedingly rare in human life as we know it.

It is significant, therefore, that the first definite stage on the recognised Path which leads from the human to the Divine is, we are taught, marked by the awakening into conscious activity of just such a faculty as I have mentioned, together with the creation of a vehicle for its expression. At the First great Initiation, we are told, the candidate for the first time is taught to use his Buddhic consciousness, and has formed for him, for the first time, a workable Buddhic vehicle. What does this mean in terms of our formula?

It means that, at this great turning-point in his existence, he definitely passes out of the world as envisaged by man, and enters the world as it is seen by God. For in that new world

into which he passes, there is no longer any It. What he had previously seen as It, is then, in the light of the new vision that he has won, seen as incorporate with his Me. The man who has awakened the consciousness of the buddhic plane sees, we are told, all other men as parts of himself. They have become parts of his "immanent life"—that which the transcendent I, looking down upon himself, recognises as belonging to his Me. The Initiate has definitely left the world of three terms—I, Me, and It—and has entered the world of two terms—I, and Me. That is why, once having entered that world, he cannot return. For within him has awakened the faculty, and within him has been built the vehicle, for which there is no third term—no It. However much, therefore, his outer vision may be darkened, however much he may apparently, in his outward manifestation, sink back again into the world of three terms, in his inmost nature he has ceased to be a denizen of that world. His task is merely to impress upon his lower vehicles the sense of that new nationality into which he has been adopted—the citizenship of that world from which the It has disappeared, and in which there are only Transcendence and Immanence. And now at this point emerges what I feel to be an idea of the deepest interest, and beautifully illustrative of the character of the dualism which we are discussing.

Every great Initiation is said to be a test, calling upon the latent strength and courage of the candidate in the highest degree. Is it not possible to obtain some idea, even though expressed in purely formal terms, of the nature of the test in the case of this first great Ordeal? The candidate comes, as we have seen, from a world in which there are three terms—I, Me, and It—and he is asked to take the plunge into a new world in which these are only two terms—I, and Me. What is his natural fear? One can imagine that it is lest, in letting go of the It, he should lose the I. That innermost part of his

being, the transcendent I, seems at that moment to be at stake. And we are told that, at the first moment of leaping, this I appears actually to have been lost. There is a great darkness, a sense of the utter negation of being. But eventually the candidate emerges—to find that what seemed the dissolution of the I has been only the enlargement of the Me. The I remains, transcendent as ever. Only now, looking down upon his Me, he sees it as his own immanent life, indefinitely enlarged by the taking up of the It into that immanence. The second and third terms have become fused into one, but the first remains. Still unimpaired, aloof, untouched, abides that which Kant called the Transcendental Unity of Apperception. The great process has been achieved which, at an infinitely higher level, enables God Himself to say: "Having permeated this whole universe with one fragment of myself, I remain."

It is the common testimony of those who have attained to the higher reaches of consciousness, that even the completest self-identification with the world of other lives abates no jot of the sense of "I-ness". The man is still himself, an individual—nay, is more keenly aware of his individuality than ever. This has seemed a dark saying to many. Our formula, I think, enables us a little to understand it. *The secret is that this self-identification with others is an identification of them with the Me and not with the I.* Even when it has been achieved in the highest degree, the perceiving I is still able to look down upon this extension of his being and to regard it as an object. It is only before the plunge is taken—when the extension of the Me thus foreshadowed seems such as to negate the possibility of any subsequent retention of the sense of selfhood—that the very I of the man appears to be in jeopardy. The plunge into a wider Immanence must always seem, beforehand, to involve the total submergence of the Transcendent itself. There will be no "I" left, we think,

if we make this desperate leap. And yet, once the leap has been made, there is the I, unshaken, undisturbed, shining like a star in the clear sky. The only change has been that it now shines upon a greater, a more all-embracing, a more glorified Me. And we can imagine this process repeating itself, at every great stage of the spiritual life, until the consciousness of the child of this world-system, taking its last unthinkable plunge, emerges to find that its Me has become one with the totality of God Immanent, while its "I" dwells over and above even that, in the free æther of God transcendent. And still further on can we carry our imagination into regions yet more ineffable. But, however high we reach, we shall always find the same great dualism—a vaster Me; an I still free. Only in the Immanent is there growth. The Transcendent remains above even growth itself. For the well-known saying: "The Universe grows I," we must substitute, in the light of our formula: "The Universe grows Me." The I remains, transcendent to the Universe itself, for the Universe is then seen only as the totality of its own Immanent Life. "Having permeated the whole Universe with one fragment of Myself, I remain."

* * * * *

The above remarks will, I think, be found to have elicited an even deeper truth about the transcendent I than we had set out to find, and that is, that there is in transcendence itself a certain *absolute* quality, which belongs to it from the very first moment of its emergence and is quite apart from any question of growth. For we have seen that, at every level, the transcendent I remains absolutely unaffected by any extension (hence, in terms of growth, "raising") of the Me. It may appear to be submerged for the time in the process of such extension. But the moment the extension is established, there it is again—free, untouched as ever. It is thus something completely outside and aloof from the whole great process of

growth. Only its manifestation (or, as we have termed it, its "immanence") grows. *It* remains eternally the same. In a word, it is—it must be—that Absolute Self, of which all the Mystics and Occultists have spoken. To realise itself completely, it has not to grow into anything greater than itself. It has only to include within itself (in our terms, within its Me) the totality of Manifestation; and, in the very act of such inclusion, it must, as Subject, dissociate this Manifested All from its own transcendent being, looking down upon it, as it were, as an Object and thus an external. When, in other words, you or I shall have realised what is called our "unity with the Self," we shall have done so by absorbing the All into what is, and will then be known to us as, our own Individualised Consciousness. It will all have become part of our Me. The I of each of us—the Transcendent perceiving Self—will still remain. There may be no way of comprehending this last and greatest of all mysteries by any faculty which we yet possess. But formally the conclusion is inevitable. *I*, the Transcendent Subject, shall not be absorbed in That. That will be absorbed into Me. And I shall look out upon that infinite Totality of my own Being with a vision that transcends it. Above its Immanence my transcendence will tower, as free, as absolute, as ever.

If this be true, then it is equally true of the first moment at which this great dualism appears. When the single unit of the group-soul breaks through out of the region of absolute Immanence and, in the act of individualising, first touches the Transcendent, it is touching something greater even than the life of the ensouling Logos of the world-system to which it belongs. It is touching the Absolute, Parabrahman Itself. That great Life-Wave of the Logos, which, flashing down from on high, kindles it into Individuality, is but the Bearer of a loftier Message. Deep has called unto Deep. The Absolute has leapt to meet Its own.

That is the great Mystery. In every act of self-consciousness, the transcendent I, even of the newly individualised life, is the Absolute Itself. No philosophic web that we can spin can ever chain It. At every level It eludes us. It is *the* Self. And the very fact that it is operative in us, here and now—that it is a part of our common, everyday consciousness—enforces the profound truth of the ancient saying, which is not: “I shall be That,” but: “I *am* That.” We are separated from the full realisation of our Divinity, not by the imperfection of the I, but solely by the limitations of the Me. If our formula has done nothing else than to make this one point clear, it will have served an admirable purpose.

Such, very roughly and imperfectly expressed, seems to the writer to be the Mystery of Individualisation, about which such significant hints are given, on the formal side, in our Theosophical literature.

E. A. Wodehouse

ON TRUST IN THE HIERARCHY OF INITIATES

By FRITZ KUNZ

IT is exceedingly difficult, and perhaps idle, to conceive of the world as it would be, had there never been a Lodge founded on this planet. In the last six million years, since the physical work began, the Hierarchy has made so deep an impress upon human evolution (as different from natural evolution) that we, who are part of that deeply impressed kingdom, can no longer see where the Hand of Him who Rules has worked, and where, unaided by the stimulus of His powers, the work of the Logos has gone on. In Nature we see the development of life and form less and less impressed with the Sign Manual of the King, as we proceed further and further from the complex man down to the simple lives and forms in the lower scales of evolution. Of dense physical forms the human alone enshrines the spark of the First Aspect of the Logos; therefore man alone, of dense physical creatures, is the index of the full accomplishment of the Hierarchy, which especially treats, sustains and guides in the streams of Logoc Life creatures crowned with the diadem of the Soul, in which is set the jewel of the Monadic Fire. It is true that the lower ranks of the Initiates put their "prentice hands," and even the middle ranks and some of the higher, Their skilled hands, to the physical development and stimulation of lower forms, as the horse was developed from the early pig, and the lion that could be harnessed and collared from the wild beast to which,

now, the culture having stopped mid-way, he has once more reverted. Nature, so to speak, can take care of herself, and receives attention at the hands of the Hierarchy only in so far as special developments are necessary for the helping of men and the prevention of the growth of too wide a gap between human and non-human kingdoms.

When the Hierarchy was founded, it was not the finely graded body it now is, but consisted only of a considerable preponderance of those great Beings from the Venus Chain whom H. P. B. called (in English) Lords of the Flame, and a thinly filled-in ladder of comparatively lesser beings. The Lords of the Flame, however, in the perfection of Their wisdom, brought over for each kingdom of Nature some special models, so to say, for the work ahead—They Themselves presumably becoming the ultimate type for humanity, some Venus animals for earth animals, bees and the like for lesser creatures, and wheat for the vegetables. In addition They specialised on birds. At first the Earth-world lives and forms lay a vast distance below the new types, and in no kingdom was this more obvious than amongst men. Steps were, however, early taken to fill in the missing rungs of the ladder in the human field, until, at last, only twenty-five hundred years ago, the Earth Chain signified its advancement in human evolution by contributing the august Figure of the Tathāgata to the highest official station in His line.

Thus six million years have passed since the work of the Hierarchy began, and only recently it has come to pass that our Humanity has been represented among the Solar Lords. The reasons for this slowness in development are partly found in the fact that matter itself is not evolved enough to make the higher stages of evolution possible without great and special effort. Matter, such as is required for bodies so fine as those of a Buddha, has to be specialised for the purpose—as it were, by special arrangement.

It is for this reason that such vehicles (except the physical) are sometimes kept on for use after their Creator has no more need of them. They represent a special arrangement of matter which will only become available to men in the normal course of evolution millions and millions of years hence. Such bodies bear a value in terms of other bodies remotely comparable to the value of the finest chronometer in a community consisting of some millions of savages, with only two or three skilled clock-makers and their assistants, and a few hundreds to whom the use of such an instrument is indispensable.

But the chief cause of the slowness of the work of the Hierarchy amongst men is the reaction of the savages, so to say! That is, in addition to the labour involved in advancing a section of Humanity rapidly, there is the added difficulty that the work is periodically destroyed in part and must be begun anew. The comparatively small and scattered forces of selfishness and dark ignorance would be impotent to accomplish this destruction, did they not find many men fanatical, superstitious and egotistical. It is as if a band of pirates (in our chronometer instance), wanting chronometers, might rouse the superstitious fears of savages and get them to descend upon the small force of makers and owners of these instruments. That the instruments are destroyed in the *mélée* the poor ignorant savages care not, and the pirates, in their greed, care almost as little; but for the makers and those who know their value, the loss means beginning again.

At some likelihood of being misapprehended, let me insist upon this point. Men are like ignorant, primitive people in their treatment of the Initiates. They have been so from ancient times, and they are to-day. Whether it be Sowan, Sakridagamin, Anagamin, or Arhat (for these must still live physically among men, whereas Asekhas need not), we receive them with ignorance, suspicion, superstition and fear, and

lend ourselves—unknowingly, often—to the incitement of those who would destroy them. Remote and recent history proves it, and the future will add more instances.

The cause lies not only in the exceeding ignorance of men, but also in the very laws of the Hierarchy. It is the duty of every Brother to sacrifice himself in the times of danger before any other course, and at all costs to preserve inviolate the secrets of his Order. If in his work some Brother is betrayed into a dangerous position, he must not extricate himself at the cost of others. He must shield from the consequences of their rash folly all whom he can, up to the moment that the work itself is dangerously threatened. Then, with sorrowing heart, and still with as little cost to others as is possible, he must guard the Order and its work. When Apollonius of Tyana endangered the Mysteries still extant in Egypt, by remaining in Egypt, he did not secretly flee, lest the Roman Emperor should destroy in Egypt what he could not destroy in the person of Apollonius. Not so. He faced the Imperial forces in Rome itself, secure in the knowledge that at worst his body would be killed, if indeed the Emperor's rashness did not bring down destruction upon the Emperor. This is one of many familiar cases, from which we seem never to learn. We do not apply our knowledge to our own times. In excited periods we forget values. We fail to keep the chief factors well in view. We do not allow for the limited degree in which the Initiate is free to justify himself at the cost of others—how he must knowingly, in silence, often endure betrayal. It is of the very nature of the work of the Hierarchy that it should need to make itself known at times, else how is it to spread its influence? On such occasion it must run some risks, often great. Trust must be given to the unworthy with the worthy sometimes; knowledge must be put in the hands of the ambitious, the idle, the ungenerous, as well as the selfless, the earnest, the trusty.

These times of crisis, when the work of the Lodge stands in danger, would have less the character of ground-fire conflagrations, if those who have been brought within the sphere of the influence of the Lodge would make up their minds, once for all, to which party it is they wish to ally themselves, in this incarnation at least. There is always a large group of drifters, who suffer and cause suffering by their indecision. They cannot, of course, fully understand the Hierarchy, but if they wish to work with it they must at least trust it. There can be no divided allegiance. But what do we see? Large groups of people profess acceptance of the Hierarchy for years, going along steadily if times are easy. But when stress comes, the hypothesis (if it be nothing more) upon which they have been acting is thrown aside. This is an unreality. If trust can be given at one time for years, and suddenly flung aside just when it may be of some use, it argues a lack of definiteness, of clarity of vision.

At such times the pull of Nature against the Spirit is strong. I do not mean merely that interested, selfish parties fasten upon a half-virtue in some person useful to them, and gradually more and more rouse unworthy feelings and untrue thoughts, but that sentiment weakens the will. The disciple thinks in terms of Nature, not in terms of Spirit. In the cyclones of feeling the spark burns low. Quite naturally so, for these times of difficulty and danger are always times when old conditions are changed. Personal sentiments cling round the old, and under a thousand specious forms of reason the Hierarchy is rejected and the personal clung to. That is natural; it is, as things are now, human; but it is not Divine. In Nature, creatures do not know their own minds. Nor do the mass of men know enough of the Hierarchy to appreciate its position and their own. But more, far more, is due from those who know something of the Hierarchy, and who owe much to it. Let there be no mistake: understanding is one

thing and trust is another. We may for many reasons be without materials for final judgment, let alone full understanding. But on broad issues we should know our own minds. We must decide where we put our trust, and in times that try men's souls—in such times above all—stand by the trust, even when, in the rush of personal feelings, judgment momentarily forsakes us.

Fritz Kunz

THE SLEEPING GOD

DEEP, deep he sleeps in the prison-house of clay,
Covered by a pattern-quilt of forms ;
Dreaming of ancient days
In the Eternal Now,
When the sparks blissfully danced
Within the Flame . . .
He slumbers but for a day,
And already fitfully stirs ;
But when he awakens, and the mists
Of sleep dissolve,
All beings in bliss shall hear
My outpoured song !

IVAN TLASANEFF

LETTERS FROM THE MASTERS OF THE WISDOM

In the book I published under the above title in 1919, there occurs a Letter, No. XVI. Much to my amazement, I have found that the Letter as there published is only exactly half of the full Letter. I copied the Letter for publication from the original Letter, which was put on a piece of cardboard and held together by the corners. The Letter so mounted was kept in the cabinet where some of the other Letters and T.S. mementoes were kept. When copying the Letter, I did not remove it from the cardboard, and it never occurred to me that there was anything on the back of the page. The Letter then was put away, and no more attention was paid to it. Just lately, when exhibiting to some members certain of the Letters of the Masters, I found that the beginning of the Letter was on the reverse side, and the part that was published as Letter XVI was only the latter half of it. I publish below the complete Letter. For the information of those who have not the book for reference, let me mention that the Letter was received by the Colonel at Lahore. In 1883 the Master K. H. was travelling in India at this time, and by special arrangement saw Colonel Olcott, as described in *Old Diary Leaves*, Vol. III, pp. 36—7. After the conversation, as the Master held the Colonel's hands, this letter was found by the Colonel in his hand when the Master left. At the end of this hitherto unpublished section of the Letter begins, on the other side of it, the part already published beginning—"I come to you not alone of my own accord and wish . . ."

C. J.

LETTER XVI

SINCE the commencement of your probationary term in America, you have had much to do with me, tho' your imperfect development has often made you mistake me for Atrya, and often to fancy your own mind at work when it was mine trying to influence and to talk with yours. Of course, by your canons of evidence you have not until now been a thoroughly qualified witness, since we have never previously—to your knowledge—met in the flesh. But at last you are,

and one object in view in my making my journey from the Ashrum to Lahore was to give you this last substantial proof. You have not only seen and conversed with, but touched me, my hand has pressed yours, and the K. H. of fancy becomes the K. Δ of fact. Your skeptical action, often running into a supreme conservatism—perhaps the very last trait that the careless would suspect you of—seriously and constantly impeded your inner unfolding. It has made you suspicious—sometimes cruelly so—of Upasika, of Borg, of Djual-K., even of Damodar and D. Nath, whom you love as sons. This meeting of ours should radically change the state of your mind. Should it not, so much the worse for your future: truth never comes, burglar-like, thro' barred windows and iron-sheathed doors. I come to you not alone of my own accord and wish, but also by order of the Maha Chohan, to whose insight the future lies like an open page. At New York you demanded of M. an objective proof that his visit to you was not a maya—and he gave it; unasked, I give you the present one: tho' I pass out of your sight this note will be to you the reminder of our conferences. I now go to young Mr. Brown to try his intuitiveness. To-morrow night when the camp is quiet and the worst of the emanations from your audience have passed away, I shall visit you again for a longer conversation, as you must be forewarned against certain things in the future. Fear not and doubt not as you have feared and doubted at supper last night: the first month of the coming year of your era will have hardly dawned when two more of the "enemies" will have passed away. Ever be vigilant, zealous and judicious; for remember that the usefulness of the Theosophical Society largely depends upon your exertions, and that our blessings follow its suffering "Founders" and all who help on their work.

K. H.

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARAJADASA)

II

The following letter to Colonel Olcott is a unique document. The envelope is addressed as follows :

Colonel H. S. Olcott,

au No. 7, Beekman Street, New York,

États Unis d'Amérique.

aux bons soins de Madame H. Blavatsky, F.T.S.

The envelope is of black glazed paper and the inscription on it is in gold ink, which is now somewhat faded. It bears a red seal, but the seal is not decipherable. The letter is written in gold ink on thick green paper. The letter is now in four pieces, and it is evident that a few fragments of paper, where the letter is folded and crumpled, have disappeared. Hence the difficulty of deciphering two words which are put in brackets.

From the BROTHERHOOD OF LUXOR,¹ Section the Vth to Henry S. Olcott.

¹ The Brotherhood of Luxor which was behind H.P.B. and H.S.O. must be distinguished from "The Hermetic Brotherhood of Luxor". This was a spurious organisation started somewhere about 1883. The papers about it in the Adyar Records show that its principal agent in U. S. A. was a certain "M. Theon, Grand Master *pro tem.* of the Exterior Circle". This person's real name was Peter Davidson, who, in the secret instructions issued, signs himself "Provincial Grand Master of the Northern Section". The originator of this "H.B. of L." seems to have been an Indian, Hurrychund Chintamon—at least one of the records says so. Whether this was the Hurrychund Chintamon of Bombay, who was in correspondence with the Founders in 1875, and who quarrelled with them and with the Arya Samaj over funds sent by the T.S. to the Arya Samaj, I have no means of ascertaining. He seems to have had as

Brother Neophyte,

We greet thee. He who seeks Us finds Us. TRY. Rest thy mind—banish all f[. . .]¹ doubt. We keep watch over our faithful soldiers. Sister Helen is a valiant, trustworthy servant. Open thy spirit to conviction, have faith and she will lead thee to the Golden Gate of truth. She neither fears sword nor fire but her soul is sensitive to dishonour and she hath reason to mistrust the future. Our good brother "John" hath verily acted rashly, but he meant well. Son of the World, if thou dost hear them both, then TRY.

It is our wish to effect an opprobrious punishment on the man Child² and through thy means, brother. TRY. David is honest and his heart is pure and innocent as the mind of a babe, but he is not ready physically. Thou hast many good mediums around thee, a [. . .] nt³ give up thy club. TRY. Brother "John" hath brought three of our Masters to look at thee after the séances, thy noble exertions on behalf of our cause now give us the right of letting thee know who they were:

SERAPIS BEY (Ellora Section)

POLYDORUS ISURENUS (Section of Solomon)

ROBERT MORE (Section of Zoroaster)

fellow-workers, Davidson and a certain D' Alton, *alias* T. H. Burgoyne. Burgoyne seems to have passed under several *aliases* and was sentenced in 1883 to prison for swindling under the name of Thomas Henry Dalton. Peter Davidson, who was at the time in England, seems to have returned to America. It is not easy to understand how Thos. M. Johnson, the well-known writer and publisher of *The Platonist*, of Osceola, Mo. U.S.A., was brought into this quack organisation. But in 1886 Mr. Johnson, in a letter now among the records concerning "H.B. of L.," adds to his signature an inscription showing him to be the President of the American Central Committee of the "H.B. of L." In 1875 when H.P.B. tried to found the Theosophical Movement, she had a definite seal, symbolical of the Brotherhood of Luxor, printed on her notepaper. This seal of hers was imitated with modifications by Peter Davidson of the "H. B. of L." From some of the secret instructions, now among the records, of this organisation, which Colonel Olcott rightly calls a "gudgeon-trap," it is evident that its "occult" teaching was distinctly allied to the questionable practices of the darker Tantric cult of India.

¹ This word appears where the folding in the letter has broken away a part of the letter.

² Dr. Child referred to in the note, on page 611 of the March, 1922, number of THE THEOSOPHIST. In the Scrap Book, H.P.B. writes: "Ordered to expose Dr. Child. I did so. Dr. is a hypocrite, a liar and a fraud."

³ Word broken at the folding of the letter.

Sister Helen will explain thee the meaning of the Star and colors.

Activity and Silence as to the present.

By Order of the Grand .:

TUITIT BEY

Observatory of Luxor,

Tuesday Morning,

Day of Mars.

III

The following "Important Note" is in H.P.B.'s handwriting and carefully pasted by her in her Scrap Book No. I, opposite various cuttings which deal with the exposure of mediums. Mr. and Mrs. Holmes were mediums who were exposed by their promoter, Dr. Child.¹ H.P.B. mentions with regard to Mrs. Holmes: "She swore to me in Philadelphia that if I only saved her that once, she would *never* resort to cheating and trickery again. I *saved* her, but upon receiving her solemn oath. And now she went, out of greed for money, to produce her *bogus* manifestations again! M.: forbids me to help her. Let her receive her *fate*—the vile fraudulent liar! H.P.B."

This letter is quoted in *Old Diary Leaves*, I, p. 13. Colonel Olcott, however, does not there quote the last paragraph.

IMPORTANT NOTE

Yes, I am sorry to say but I *had* to identify myself during that shameful exposure of the *Mediums* Holmes with the

¹ Dr. Child referred to in the note on page 611 of the March, 1922, number of THE THEOSOPHIST.

Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America, to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of “Spirits”. But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received *orders* to the contrary, and yet I had to keep alive the reality, the genuineness and *possibility* of such phenomena in the hearts of those who from *materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums, fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and, helped by M. ∴ and *his powers*, brought out the form of John King and Katie King in the astral light, produced the phenomena of materialization and—allowed the Spiritualists at large to believe it was done through the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences; let them assure themselves first of all that there are beings in an invisible world, whether “Spirits” of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone, people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to *Truth* while living and—will keep my word.

Let them abuse and revile me. Let some call me a *medium* and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh! poor, foolish, credulous wicked *world*!

M. ∴ brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

DR. BESANT AND MR. GANDHI

[The following has been sent to me for publication in THE THEOSOPHIST, and I print it with my reply. I see it is also sent to the daily press, and I shall be obliged to my readers if they will send me a cutting from any paper in which it appears, so that I may forward this reply.—A.B.]

To Members of the Theosophical Society

THE wonderfully inspired paragraph, quoted below, from the facile pen of my esteemed friend and world-renowned orator, Dr. Annie Besant—so pregnant with truth—has filled my whole being with such intense joy that I cannot help taking a momentary peep out of my retirement, and drawing the attention of my dear brothers and sisters in Theosophy to the profound significance of the fiery words spontaneously flashed forth from the depth of that gifted lady's heart, in the illumination of her first contact with that resplendent figure whose innate glory has dazzled our globe.

Among us, as I write, is dwelling for brief space one whose presence is a benediction, and whose feet sanctify every house into which he enters—Gandhi, our Martyr and Saint. He too by strange ways was led into circumstances in which alone could flower all that he brought with him of patient, unwearying courage that nought might daunt, unselfishness that found its joy in sacrifice, endurance so sweetly gentle that its power was not readily understood. As I stood for a moment facing him, hand clasped in hand, I saw in him that deathless spirit which redeems by suffering, and in death wins life for others, one of those marked out for the high service of becoming Saviours and Helpers of Humanity. I, who tread the path of the Warrior, not that of the Saint, who battle against enthroned Injustice by assault, not by meekness, I recognise in this man, so frail and yet so mighty, one of those whose names live in history among those of whom it is said: "He saved others: himself he could not save." (Mrs. Besant, in *New India*.)

Mighty words these—marvellous alike in their insight and beauty, and prophetic withal! And to me they bear on their very face evident marks of instinctive recognition by the great Theosophical teacher's *inner Self* of the sweet majesty of a kindred Spirit. We need not adopt or even approve of the ways and methods of Mahâtma Gandhi. But lest we hurt our own souls by cherishing wrongful sentiments against an apostle of divine law and order, let us ponder well and long on these soulful words of our leader-elect ere we pass our final verdict on him.

To avoid any unnecessary misconception I deem it right frankly to declare here that I belong to no political party, that my all too poor and brief political game was played out as early as 1895. It goes without saying, therefore, that I am no "non-coöperator"; and with Universal Brotherhood as my creed, regard that phrase as a very unhappy choice—though it pains me to utter any expression which may savour of criticism, as it were, of one whom I revere as immeasurably superior to me in every respect.

What, however, puzzles me is the logic and philosophy of those who, while denying Epicurean doctrines and even advocating altruistic ideals, uphold the recent European War with its blood-curdling horrors and ruthless massacres, barely on the ground of its having been a "war to end war," and yet fail to perceive any justification for, nay, condemn in the strongest terms, a purely benevolent campaign ensouled by love, with only moral force for weapon, and borne by heroic self-sacrifice and acute voluntary suffering—a campaign which, whatever doubt may be cast upon its practical wisdom or psychological soundness, has undoubtedly for its sole aim and end nothing more nor less than the inauguration on earth of the Kingdom of God by the extinction from the mind of man of all hate and violence, and the establishment, on a higher plane, of true peace and harmony among all mankind, and thus the *uplift* of humanity as a whole.

Let me conclude with a fervent prayer that the dulcet note so solemnly sounded by the hoary seeress guiding the largest spiritual movement of the age, in an hour of calm lucidity, untroubled by conflict and unclouded by bias, may ring melodiously in every heart, and in the ripeness of time bring about the blessed redemption contemplated therein.

UPENDRANATH BASU,

Late General Secretary, Indian Section, T.S.

I do not like to refuse a communication that comes from my dear Brother Upendranath Basu, so I print the above. I am grieved to do so, because it forces me to say that which I would rather not have said publicly—that which is, to me, the terrible tragedy of a human life. I have nothing to unsay of the words quoted above; at the time at which they were written, they describe, I believe truly, Mr. Gandhi *as he then was*. But every Occultist knows that no man is safe from a spiritual fall until Liberation is attained, and that every man who has reached the point described in the quotation is a special mark for the arrows of the great enemies of evolution. Two Powers ever battle for the mastery of our world, as every Hindü knows; we, Theosophists, call them the Sons of the Fire and Their servants, and the Lords of the Dark Face with their hosts.

The present time is one of those crises in the evolution of mankind, when such a battle is raging, and each side in the mighty conflict utilises to the utmost human agents for the spiritualising or the materialising of the future. Those whose influence is great over the hearts of men are the human prizes, whom the mighty Agents of the Great Law strive to utilise for the forwarding or the setting-back of evolution.

In the early days of the War I spoke on this very point, and said that no Occultist could be neutral in the struggle. Autocracy over an Empire based on military force had to be destroyed. After long struggle, the Sons of the Fire drove back their immemorial antagonists; They were delayed in Their triumph, because Great Britain was not true in India to the principles for which she fought in Europe, and by which she won the passionate and enthusiastic support of India. It may be remembered that I pointed out, at the time, that victory was delayed by this inconsistent action. Mr. Gandhi and myself saw eye to eye at that time (1918); I called Indians "To Arms"; he personally recruited for Britain. In the Rowlatt Act agitation (1919) we parted company; he advocated the breach of laws hitherto obeyed—the particular law he chose for breaking was a useful one, though over-severe in its penalties. I refused to break a law which my conscience approved at the bidding of a Committee—the Committee being practically Mr. Gandhi.

So far, there is no challenge as to facts. Now both Mr. Gandhi and myself believe in the Divine Government of the world. At this point let me say that each must judge for himself, which of us has been overtaken by a great catastrophe. This is a statement I would never have made publicly, were it not that words of mine, true at the time, are used now to show my opinion of one who, I believe and have said, is leading India to a precipice over which, if she follows him, she must fall into anarchy, and lose her place among the Nations of the world. It is a cruel position to force me into, but I have no choice save to speak openly, lest my words, spoken truly in the past, should now mislead any to India's ruin. Anyone has a right to say that the fall is mine, not his. For that, I care not.

Since I parted company with Mr. Gandhi, seeing, with that which I believe to be true insight, that that first, in itself trivial, breach of law was the little hole in the guardian embankment of Law, that would admit an ever-rising tide of lawlessness to flood the country, I have steadfastly and unwaveringly opposed him. I believe that Mr. Gandhi has been misled by a vision of the far, far-off future when men shall be as Gods walking on our earth, in obedience to the Inner Ruler Immortal within them, when "no man shall say another, 'Know the Lord,' for all shall know me from the least to the greatest". That is the kernel of truth in his teaching. He has climbed too far to be lured by evil, and he saw a dazzling mirage of

. . . far-off Divine event,
To which the whole creation moves.

But to put it into practice in an undeveloped world, among men and women in whom the Inner Ruler is still unable to make His voice heard, is to place Society at the mercy of the criminal classes, and to overwhelm it in ruin. Hence the non-violence incessantly proclaimed; hence the shocks to him when his preaching against the Government stirred up the passions of the young and the ignorant, and spread lawlessness everywhere. Are the race-hatred, the massacres, the intimidation, the vile punishments inflicted on men and women who do not follow the orders of the "volunteers," the flogging of women, the hunting of a woman naked through a village, the outrages on the dying and the dead, the dragging of a corpse out of its grave and the battering in of its dead piteous face, the horrors of the Khilafat Rāj in Malabar, the riots in many parts of the country—are these the fruits of the Spirit, these the outcome of the teachings of a "Mahātmā," of an "Avatāra"? Mr. Gandhi himself has spoken of the warnings of "God," disregarded by him; this the secret of his spasms of belief that the masses were unfit to practise his doctrine of non-violence, his swayings backwards and forwards, his repentance at Bardoli, his revival of "civil disobedience" at Delhi, because, as he confessed, so much pressure was brought to bear on him, his final declaration—which astonished even myself, who regard him as the tool of the Great Enemy—that non-violence was only a policy, and a policy might be changed. What is this but a last desperate bid for the support of the Khilafatists, whose religion allows violence?

I say now that the above is the key of my policy since I parted company with Mr. Gandhi, a policy of unswerving antagonism, persistent and unbroken. I have claimed no authority in this, save my own conscience. But as my alleged seership is used against all that to me is most sacred, I speak what I believe to be true, that both Mr. Gandhi's work and mine are channels of higher forces. History will give the final verdict. Meanwhile, let men see our fruits, and judge as they will.

ANNIE BESANT

CORRESPONDENCE

AN ADVENTURE OF THE SOUL

My wife and I left Peking, China, on April 15th last, with no purpose other than to share the advantages of worship in the Liberal Catholic Church, and to give it in return whatever might be within our power. That morning *The Peking Leader* published a three-column article entitled "The Liberal Catholic Church: Its History, Its Teachings Its Purpose". In an editorial introduction the paper said: "The purpose and teachings of the Liberal Catholics have aroused considerable discussion, and Mr. Medhurst's proposal to cast in his lot with this organisation has given a special point to these discussions here in the Far East. Accordingly, the *Leader* asked Mr. Medhurst to write a statement on the history, teachings, and purpose of this Church. In spite of the fact that this request reached him the day before he was to leave for Shanghai, he took the time to comply, and the following article is the result."

What I then wrote has but a remote interest for the Church in Sydney, but it has occurred to me that a useful purpose might be served if I were to record my first impressions before time has dulled the vividness of their outlines. Vespers and Benediction of the Most Holy Sacrament, on St. Alban's day, was my first Service. Occupying a front seat, I watched the proceedings with reverent curiosity. The splendour of the altar, with its massed flowers, its bright polished brasses, its brilliant candle illumination, surpassed anything to which I had been accustomed. Roman Catholic priests, in order to guard against slovenly or inaccurate movements, perform a Mass once a year, without the Prayer of Consecration, while their Bishop watches and, if necessary, corrects and instructs. With this in mind and knowing the prime importance in any ritual of close attention to minutiae, I carefully observed all that went on. The correctness of the attire and the easy precision of every action of each of the participants in the Service, from the Right Reverend Bishop who officiated at the altar, to the humblest acolyte within the chancel, made a profound impression, especially as the laity appeared to be as well trained as the clerics. No perfunctoriness was discernible anywhere and only when the final "Amen" had been sung did I realise with something of a start that it had been the most complete and finished Service I had attended.

The congregational singing of the various Psalms of Praise and hymns at Vespers reminded me of an American Song Service, only that the Liberal Catholic Vespers were more dignified; the subdual of the spirit at Benediction, in direct contrast to the solemn exaltation of the Holy Eucharist, may be compared to what one might suppose are the sensations of a wheat-stalk as the wind sweeps over the field of ripening grain, with the difference that the overwhelming sense of spiritual power felt at the Service is penetrating and cleansing, and continues for a considerable period after one has left the Church. There was nothing new to me in these experiences, for, despite my abhorrence of Roman Catholic mediæval theology and priestly grasp of the keys of the Kingdom of Heaven, I had formed the habit in Peking of frequenting Roman Catholic Services. The presence of the Host, the music, the inaudible Celebration at the altar, furnished an æsthetic environment for meditation. There are a variety of English Services in Peking, but, as in many other places, most church-goers attend Divine Service because it has become a part of their routine. No one there has the Liberal Catholic conception that every worshipping congregation should make the uplifting of the neighbourhood their goal, and the nature of the religious Services brought small personal satisfaction to the devout. One friend (he is typical of others), a Wesleyan, had not to my knowledge been inside a Church for twelve months. He said he found a home study of Dean Inge's essays more profitable.

My readers will have observed that I came to St. Alban's prejudiced in favour of what is known as a "full Service," and some may discount my testimony on this account. I have referred to the spiritual dryness of Peking, but are the conditions in that ancient city of the Emperors so very different, after all, from what may be found in almost any city in any country? A great multitude habitually absent themselves from the churches, not so much from disbelief as to their value, as from distaste of the ecclesiastical menu. The religious climate is changing. The old is evaporating. The new is crystallising. The controversies which divided us at the time I was pursuing my collegiate theological studies, some thirty-five years ago, are still unsettled, but the final word concerning them will probably never be uttered, for they have slipped out of sight, not by consent but by default. Servile religious self-abasement, extemporaneous prayer in which God is somewhat irreverently addressed as almost an equal, or slanderously approached as though he were a harsh tyrant, are to-day unfitting to the public need. There is a demand for a new order of worship; and the Liberal Catholic Church, with its joyous optimism and its undiluted catholicity, promises to go a long way towards satisfying that demand. The congregational character of the Services meets the objections of those who have hitherto thought they disliked elaborate rituals, and the divorce of the craft of the priest from any taint of priestcraft—a word which now unfortunately bears only a sinister significance—removes any ground for reasonable fear of a revival of past historic evils. The Liberal Catholic Church, while affirming the *helpfulness* of all the Sacraments

and the necessity of the Episcopal Succession for their effective administration, denies that any one of them is *essential* to salvation or advancement. If any desire them, the ministry of the ordained priest is indispensable, but at no time and under no circumstances is man's approach to God dependent on priestly ministrations. The Liberal Catholic Church, by its very constitution, is a protest against the doctrine that the priest is ever in any sense the intermediary by whom alone man may approach the All-Father. This superstition has poisoned the very heart of Christianity, and caused many to shrink from the power of the priest as from an evil thing. Much harm has resulted. But a Church whose priests administer the Sacraments for the benefit of all comers, asking no questions and having no authority to refuse any, and which encourages the fullest and freest scientific and philosophic investigation among its members, bids fair in time to become the touchstone of religious experience. Having these views, my wife and I esteem it no small privilege to have been permitted to enter its fold by the Sacrament of Confirmation.

C. SPURGEON MEDHURST

THE L. C. C.

[The following letter was sent from America to an English Theosophist, and is worthy of careful reading.]

REPLY to your enquiry about the Liberal Catholic Church, in the matter of Cardiff Lodge's opening their quarters to them, has been delayed owing to the fact that I have been more than usually busy these last two weeks, and have not had the time to sit down and think out the careful reply that your letter warrants. Let us both understand that I am giving you only my personal opinion and that I have made known to no one your letter in advance of mailing this reply; in short, I represent only myself in the following.

The question presents itself to me first on this basis: If a Church, other than the L.C.C., say the Wesleyans or Quakers, were to ask to meet in the rooms of Cardiff Lodge, what would be the answer? Mine would be dependent upon the nature of the Lodge's accommodation. If the Lodge owned a commodious hall, which was used only for public rallies and lectures, by all means rent it. If it owns only a small room, as is the case of most Lodges, and has no private members' room where a "centre" can be held, impervious to all other influences, then to allow another body, with good though differing thought-forms, to sleep in the same nest, so to speak, with you—then such association would be liable to thwart the efforts of members to keep full and illumined the "Lodge bubble" which many of us believe the Great Ones maintain for every Lodge. Speaking more

materially, the foreign influence would be too close to your heart ; you would not be able to maintain so dominant a T.S. atmosphere in the Lodge room.

But in the case of the L.C.C., are the considerations the same ? To me they are not. There is still another reason why the Lodge should go slow about public association with this body to the extent of joint quarters—at least to my mind—and I am both an F.T.S. and an ardent and earnest member of the L.C.C. here, in Chicago.

The Liberal Catholic Church, while in form a separate organisation, must be admitted by impartial investigators to be teaching a Theosophical interpretation of Christianity, if the utterances and publications of its leaders may be taken as a fair basis for judgment. More than this, world-famous members of the Theosophical Society have entered its ranks as priests and bishops. In my mind it must be admitted to standing as working to create the same thought-forms for the helping of the world that the minds of non-Church F.T.S. are bent upon. These considerations, however, are no argument which can support a claim for joint quarters ; rather, they are a strong argument for separation. There are members of the T.S. who care nothing for Church forms, and who, while glad to own association with the Theosophical Movement, should not be asked to include, against their will, in this association an affiliation, though only circumstantial in nature, with a Church body teaching largely that which a stranger may see as identical with Theosophy, and as having the countenance—public countenance if you please—of residence in the Lodge rooms of Theosophists.

As a member of the Church, I see a further reason for separate quarters. There are religious people who, while liberal in thought—at least to a degree that they might desire to affiliate with a Christian Church as liberal with its members' private beliefs as the L.C.C.—still would hold back if the Church were identified publicly with iconoclastic (to their view) Theosophists. The Church has its work, and the T.S. has its work. Those of us in the T.S. who are interested to work in the Church are no different from other members in India who still retain affiliation with their religious organisations outside of the T.S., or those in England who work in other Churches there. We American members are glad to know that in our ranks (T.S. ranks) are ministers of the gospel of more than one so-called Nonconformist Church. The more the merrier. But if, for example, the Unitarian Church in America became dominantly Theosophical in its viewpoint, should it begin to join quarters with T.S. Lodges ? No !

We carry this spirit of separation, here in Chicago, to the extent that, in our Church lectures, Theosophical nomenclature is avoided. We centre our interest in bringing people into the light of the Christian Gnosis, and we try not to use the terms of the Ancient Wisdom to do this. The difficulties of the past, as between the Church and the T.S., so far as I have seen them, have been much exaggerated. Some members have used Mrs. Besant's tolerant

attitude toward the Church movement as a vehicle for attack on her, and much distortion of relations, necessarily incidental to prominent Theosophists being also active L.C. Churchmen, has followed, used apparently as a smudge to prevent clear vision of their own unique mental processes. We went through a rather uncomfortable nightmare here in America in the T.S., and it is to be hoped it will not come to life again. The issue is not the Church—it goes deeper; and the Judge secession and its results must be clearly understood before this present and past barrage of distrust and prejudice now centring on Mrs. Besant can be interpreted aright. To light a cigarette to-day is safe. To do so at the front in 1916 was to get killed. The present "touchy" attitude of recalcitrant members, and others who mean better but think no clearer, on the matter of the L.C.C., should serve as a guide to Lodges.

A T.S. Lodge is autonomous. It can do as it pleases in this matter, but there is a solidarity, as in reference to public opinion, which makes each Lodge a trustee of the well-being of the parent body. As a member of the T.S. holding no office, and as a layman of the Liberal Catholic Church, my opinion can be taken only by the inherent weight of logic in my statements, if there is any. If you like it, you're welcome to it.

Mr. Ernest Wood, of England and Adyar, has been here for a two weeks' stay, and his work among us has been a rare treat. Book him as much as you can. Be sure you give him plenty of members' meetings—he does most excellent public work, but his members' question meetings are even better. His brain is not a collection of what others have said, but his whole being seems a channel for living truths, impersonal and put in a modest way. I was much interested to learn, fragment by fragment—for he talks little about himself—that Mr. Wood makes no money out of his books. It all goes, I believe, to Mrs. Besant through the T. P. H. Further, in his thirteen years' service, he has taken no salary, and the total money received by sundry contributions does not cover 25 per cent of his travelling expenses in all these years of work for the T.S., and for the educational work in India in which he has played so useful a part. Would that the T.S. had more like him.

Mrs. Wood should not be overlooked by the Lodges. She talks under protest, but her intimate glimpses of Adyar life, housekeeping, etc., are replete with humour and jolly fellowship that kept Brotherhood Lodge almost paralysed with laughter all the time she was talking. They make a great team and a modest one, and we learned to love them during their short stay.

REVIEWS

A History of the Indian Nationalist Movement, by Sir H. Verney Lovett, K.C.S.I. (John Murray, London. Price 12s.)

This book is one of the many that have been written in recent years to satisfy the curiosity of Englishmen, and in this particular case it is by one of the large class of retired Anglo-Indian Civilians, who by long years of breathing a particular atmosphere become infected for life, beyond any hope of cure. To this class, India has never seen such good times as it is enjoying at present, thanks to the unselfish labours of the author and his like; to them, the aspirations after nationhood, if not prefixed and suffixed by loud laudations of the inestimable blessings of British Rule, are insane extremism; to their frenzied imagination, revolution is lurking behind every chance crime of any dacoit. The author very kindly gives us a clue as to what to expect, by telling us that he was a member of the Rowlatt Commission.

The first three chapters deal with a resumé of political conditions in India up to the outbreak of the war. Frequently attempts are made to buttress the remarks with quotations from Indian politicians, torn from their context. One instance of a glaring inaccuracy might be given. On page 36 he contrasts a quotation from Mr. Subrahmanya Iyer of Madras, descanting on the blessings of British Rule, and in the foot-note quotes from the letter of Dr. Subrahmanya Iyer to President Wilson of America, purporting to bring into evidence inconsistency. Unfortunately for the author, the first Subrahmanya Iyer quoted from is the late G. Subrahmanya Iyer, Editor of *The Hindu*, a person quite different from Dr. Subrahmanya Iyer of the letter to President Wilson fame.

The succeeding four chapters deal with politics up to 1920, the chief events noticed being the Congress at Lucknow in 1916, the internment of Mrs. Besant in 1917, the Reform Proposals, and the Sedition Bills. Here again the author at every stage strives to put side by side so-called popular excesses with governmental concessions. As an example, after speaking of the internment agitation as partly unreal, he goes on to show forth the great honour done to India by the

appointment of Indian delegates to the War Conference. Here is a charming description of what the internment was :

What had been the limitations imposed on her ? She had been asked to take her choice of several healthy places of residence, to desist from political activities, and to submit to restrictions on her correspondence. It is difficult to see how she was wronged by the action of the Madras Government.

Indeed, if the Madras Government had given the same opportunities to Sir Verney Lovett, he would have been grateful for life ! Not satisfied with minimising the enormous stir in national life that reached its climax in the internment days—a growth of national consciousness which was described by no less an authority than Sir Sankaran Nair as a phenomenal advance—this author adds insult to injury when he fails to see any wrong in the action of the Madras Government in interning Mrs. Besant—constituting, as it did, the most audacious affront offered by any Government to the right of constitutional agitation.

The final chapter, aiming at a summary of existing conditions, marshals out the usual shibboleths of a Civilian's reading of India ; piously and in unflinching sequence are led out the miserable condition of India before British supremacy, the inevitability of the British protection, the great part played by the Civil Service, the deficiencies of India, disqualifying it for democratic Government ; the stock arguments of caste-divisions, etc., not being forgotten. One cannot resist the feeling that it sounds all so familiar and reads so stale.

The book gives one an insight into the methods by which the average Britisher is fed by a one-sided view of things ; and it is no wonder that the author claims thirty years' service in India as a title to be heard, for he is sure of his clientele.

D. G.

The Wicked Foremen, by Maurice Colbourne. (C. W. Daniel, Ltd., London. Price 7s. 6d.)

Our feelings registered a growing enthusiasm, and our mind a growing admiration, as we read this book. Maurice Colbourne has had the honesty, the ability and the frankness to put into words exactly that which so many are feeling and thinking about the Church. To the majority of Theosophists the point of view is familiar, but the expression and the power of expression are fresh and infinitely welcome. The work is no "soft meat for babes". To some it will appear abhorrently strong. But no one can say that it is insincere, unchristian or vague. One's recognition jumps to the whole-hearted

ere is intensity, love and goodwill that has evidently governed its production.

In a few words, the book may be summed up as being a fierce, constructively critical attack upon the formal side of the Christian Church. It is marked by a wealth of metaphor that some literary purists may hold to be slightly forced, but which we found illuminating in this particular case; by an incisiveness, a causticness and a frankness all exceptional, and supported by an intensity of earnest meaning rarely met with. The book is not marred by that cynical spiritual coldness which destroys the value of so many books by critical writers. Its very intensity of spiritual warmth renders welcome many things that would be intolerable from the cynic. The sick man will welcome the probing knife of the surgeon, however much he may dislike it, when the pin-prick of an enemy would but rouse to anger. Here lies the hope which the book brings. If there are sufficient people of like mind, who care so desperately for the essentials of Christ's gospel, the future civilisation of the West is not in doubt. A very little leaven of this nature will go far to leaven the whole.

That the author's insight is unflinching, we by no means claim; that the book is always restrained, is by no means the case. On the contrary, the author "hits out" with a determination and energy that is no respecter of persons, and his blows are apt to fall upon the just and the unjust.

Those who place value upon ceremonies will find many hard sayings, but let them not turn away from this book for that reason. Colbourne has grasped something beyond ceremonies, and one kindles at the simplicity and power of the ideal which seems to be glimpsed, now here, now there, as our worthy knight lays about him and beats down for the moment the wrappings and the dust and the accumulated trappings of formalism.

We are conscious of the unrestrained use of superlatives in this review, and sincerely wish that we could more often apply them with such goodwill, but it is a somewhat rare experience to meet a modern book which so clearly exalts the power and simplicity of Christianity, and which rouses once more the faint hope that the Church may yet slough its skin of unessentials and prove the rallying power for the forces of Love and goodwill in the West.

R. L. C.

Visions and Beliefs in the West of Ireland, collected and arranged by Lady Gregory, with Two Essays and Notes by W. B. Yeats. (G. P. Putnam's Sons, New York and London. Price 22s. 6d.)

This collection of Irish fancy, belief, and folk-lore, gathered from the lips of the people with immense care and sympathy, should have particular interest for those interested in such matters. Lady Gregory has made an exhaustive study of the subject, and the manner and language in which the innumerable and fantastic little stories are presented to the reader is highly suggestive of the psychic sensitiveness of those who gave them to her. One cannot, however, help regretting that the price should be so prohibitive; certainly the paper and print are both excellent, but such a high figure is bound to place it beyond the reach of many possible readers.

Mr. Yeats, in his Essay on "Witches and Wizards and Irish Folk-lore," remarks: "The visions and speculations of Ireland differ much from those of England and France, for in Ireland, as in Highland Scotland, we are never far from the old Celtic mythology"; and, turning page after page of accounts of weird little faery and ghostly happenings, it is borne in upon one how slight is the veil between the Seen and the Unseen, in the Emerald Isle, where every village has its experiences of "them".

Sometimes it may be by an "overlooking"—although they can only take a child or a horse or such things through the eye of a sinner. If his eye falls on it, and he speaks to praise it and doesn't say "God bless it," they can bring it away then. But if you say it yourself in your heart, it will do as well.

Sometimes it is by one of them being "away," as it is called. Here is an account given by an old Army man to the writer:

There was a man I know, that was my comrade often, used to be taken away for nights, and he'd speak of the journeys he had with them. And he got severe treatment, and didn't want to go, but they'd bring him by force. He recovered after, and joined the army, and I was never so surprised in my life as I was the day he walked in when I was in India.

And yet again—especially if it be a village near the sea—it is by the appearance of strange faery denizens of the deep, who will appear to its inhabitants. "There is no doubt at all about the sea-horses," said the Man watching the Weed-gatherers:

There was a man out the other side of the island, and he saw one standing on the rocks, and he threw a stone at it, and it went off into the sea. He said it was grand to see it swimming, and the mane and tail floating on the top of the water.

One could go on quoting indefinitely, for this is quite a fascinating volume, not the least attractive part of it being the Essays by Mr. Yeats, together with the voluminous Notes which bring the book to a close.

G. L. K.

The Sisters of the Spinning Wheel, by Puran Singh. (J. M. Dent & Sons, Ltd., London. Price 6s.)

The path of will or endeavour, the path of knowledge, the path of devotion—these are the three main paths by which men climb to divinity. The path of the author of the poems, *Daughters of the Spinning Wheel*, is the path of devotion. The poems are the spontaneous outpourings of the devotee. Very lofty they are in sentiment, deep in feeling, clear in vision; and through them all runs the quality of beauty, the indispensable quality in poetry, and upon them is the stamp of individuality. It may be that Puran Singh does not say much that other poets have not said; it may be that other Indian poets—and it is impossible to think of modern Indian poetry without thinking of Rabindranath Tagore—have brought to the expression of thought and emotion as rich a dower of symbolism, of imaginative illustration, of quaint conceit; yet the author of these poems has his own particular way of saying things, and has certain things which seem peculiarly his own to say.

The poems are Eastern in attitude, but universal in human feeling. The story of Sohni Mâhiwâl, the "maiden of wondrous beauty," who, separated from the lover whom fate had hurled from the state of a prince into slavery, swam nightly the river that ran between his dwelling-place and hers, and who, through the treachery of her sister-in-law, was drowned on a dark and stormy night, is a story that appeals to people of all nations. And above, wider than, nationality is the loneliness expressed in the poem which begins: "I am the child lost in the world-fair."

Nothing answers. Stars sweep on and answer not,
though I looked at them for hundreds of nights,
the streams run on, the hills stand calm,
the trees grow and winds blow, heeding me not,
The sky replies not, nor doth the moon talk to me . . .

But the note that is most often struck is the note of spiritual enthusiasm, the desire most fervently and frequently expressed is the longing after union with the divine, and the joyousness which pervades the poems springs from the realisation that the Divine is in everything and everywhere.

The poems in their English rendering, unrhymed and with no definite metre, have a rhythm of their own, flowing and dignified, and the vocabulary, very simple, is singularly apt.

G. C.

Hunger, by Knut Hamsun. (Duckworth & Co., London. Price 8s. 6d.)

This is Knut Hamsun's first novel, a limited edition of which, translated from the Norwegian, was issued some ten years ago. Hamsun is now famous, and "good wine needs no bush". As a guide to readers, however, it may be said that *Hunger* is an ultra-realistic description of the experiences of an author valiantly and successfully trying to remain independent, self-respecting and honest, though completely impoverished, and when assailed by the long-continued effects of malnutrition and finally almost complete starvation. Many passages in the book are extremely able, amounting almost to genius; there are others, however, into which a discordant note seems to have crept. Anyway it seems so to us. Realism, for its own sake, especially when sordid, is not enough, and the book would have been better for the exclusion of a few incidents. But the whole effect of indomitable endurance on the part of the impoverished author is inspiring.

R. L. C.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Meeting of Extremes in Contemporary Philosophy, by Bernard Bosanquet (Macmillan); *A Dictionary of Indian Biography*, by C. E. Buckland (Swan, Sonnenschein); *Aspects of Indian Polity*, by Narendra Nath Law (Clarendon Press); *A Resurrection of Relics*, by H. D. A. Major (O. B. Blackwell); *Islam in India*, by G. A. Herklots (Oxford University Press); *Thirty-fifth Annual Report of the Bureau of American Ethnology, 1913—1914, and Bureau of Education Bulletin, 1920, No. 39* (Smithsonian Institution, Washington); *A Philosophic View on Land Questions*, by Henry Fox (The Kingsley Press); *The Truth about the Mormons*, by C. Sheridan Jones (Rider & Co.); *Studies of English Mystics*, by W. R. Inge, D. D. (John Murray); *A Mid-Victorian Hindū*, by S. Haldar (Bharat Mihir Press, Calcutta); *The Life Beyond the Veil* (III and IV): *The Highlands of Heaven, and Spirit Messages*, by Rev. G. Vale Owen (T. Butterworth); *The Case Against Spirit Photographs*, by C. Vincent Patrick and W. Whately Smith; *The Psychology of Thought and Feeling*, by Charles Platt, Ph.D., M.D.; *Psychical Research for the Plain Man*, by S. M. Kingsford; *Practical Views on Psychic Phenomena*, by G. E. Wright (Kegan Paul, Trench, Trübner); *The Low Inevitable*, by L. Couperus (T. Butterworth).

THE THEOSOPHIST



SOME of our Sections have been holding their Annual Conventions during this last month, and have sent messages of love and trust in their President. Thus DENMARK sends to "their beloved President loyal greetings". The DUTCH INDIES Convention "sends love". EGYPT sends "loyal greetings". FRANCE "sends you their loving greetings". SOUTH AFRICA "sends heartiest greetings", AUSTRALIA "sends loving greetings," and, also, by 86 votes to 15, the following :

Australian Convention resolved to put on record our deep gratitude for the labours on behalf of Theosophy of Dr. Annie Besant, President of the Theosophical Society, and the Rt. Rev. C. W. Leadbeater; and take this opportunity to express our confidence in

the two chief teachers of the present day. We desire to testify that those two pupils of our great Founder and Teacher, H. P. Blavatsky, have expanded and illustrated her teachings by their researches and contributions, and as a result of their services the message of Theosophy is now realised by the world with a fullness and richness which could not have been achieved but for their great work. We pledge ourselves to pass on to succeeding generations the magnificent contributions of our leaders to Theosophy, and to uphold the wide and tolerant spirit of Brotherhood shown by them in their lives.

Very heartily do I thank my brethren for this expression of loving confidence, inspired by the circumstances of the time. I hope to greet many of them next month in their own land. And to each of the above-named National Societies I send my grateful thanks for their loving trust, and I will do all in my power to serve them, and to fit myself more and more to be a channel for the great forces which pour down so richly on our beloved Society.

* * *

Messages come to me also from two Conferences held here in India, and to the senders of these I also offer my grateful thanks :

Resolved in Kathiawad and Gujerat Theosophical Federation that we have complete faith in the policy and work of Dr. Besant, and believe that the future of the Society is quite safe in her hands. We have complete faith in the work of Brother Leadbeater, and we censure the allegations passed against the leaders of the Society in Australia and America.

The South Indian Federation, meeting in Adyar, sent me the following :

That the South Indian Conference conveys its loyal and affectionate greetings to our Revered President, Dr. Besant, our beloved Vice-President, Mr. C. Jinarājadāsa, and our Revered Teacher, the Rt. Rev. Bishop C. W. Leadbeater.

It would be very stupid of me, if I were troubled about any hostile individuals in face of so many expressions of generous confidence. The senders will not misunderstand me if I add that, deeply grateful as I am for the expressions of their love, those who know in whom they have believed cannot be troubled or anxious under any storm; for we lift our eyes and see shining above us HIS STAR. None the less, the

trust and love of the brethren are dear to us. Many Lodges have sent similar telegrams and letters, and to them also I send my grateful thought.

* * *

I am writing on April 20th, and leave Adyar with Mr. Warrington for Colombo on the 22nd. Arriving at Colombo on the 24th, we leave that same evening on board the Orient Line steamer, S.S. *Orsova*, and should reach Fremantle on May 4th, Adelaide on May 8th, and leaving Adelaide the same day, should reach Sydney on May 10th. I hope to remain in Sydney till June 1st or 2nd; to stop for a day at Melbourne and at Adelaide, leaving the latter place on June 5th, reaching Fremantle on the 9th, and Colombo on the 18th. If any necessity arises, which is not likely, I can leave Sydney on May 20th and reach Colombo on June 4th. If I reach Ceylon on June 18th, I shall stay there for two or three days. But if I have to hurry home, I shall come straight through, and arrive in Madras on June 6th.

* * *

Adyar had a remarkable visitor some few weeks ago, one of the men, occasionally met with in India, who inherit some secret knowledge, passed down from father to son, as to laws so far undiscovered by modern science. He calls himself Swāmi Siṭārāmji, and says he lived in the forests for twelve years, presumably cultivating his peculiar line of art, which he calls *Sarvabhakṣhatvam*, or Everything-eatingness, or All-devouringness. He certainly lives up to his claim, for among the pleasant provender on which he browses, without any concern, are poisons of sorts, like mercury and nitric acid. As a matter of fact, he chewed and swallowed some flakes of nitric acid prepared in our own chemical laboratory. As the natural first thought is that by some sleight of hand he substitutes innocuous for noxious articles, I append a certificate given to him :

Swāmi Siṭārāmji gave a performance in the Clinical Theatre, Government General Hospital, on 12th September, 1921, before the

Surgeons and Physicians and Medical Students. The following feats were performed by him :

- | | |
|----------------------------|------------------------------|
| 1. Eating glass. | 7. Eating pebbles. |
| 2. Eating iron nails. | 8. Swallowing mercury. |
| 3. Eating cocoanut shell. | 9. Swallowing live charcoal. |
| 4. Eating pieces of wood. | 10. Swallowing molten lead. |
| 5. Eating scorpion. | 11. Eating aconite. |
| 6. Swallowing Nitric Acid. | |

Afterwards an X-Ray Photo was taken, a copy of which has been presented to him.

(Sd.) T. S. TIRUMURTI,

Ag. Third Physician, General Hospital,

Dated 24-9-21.

(Sd.) A. LAKSHMIPATHY, B.A., M.B. & C.M.

* * *

The photo showed globules and other bits of the swallowed matter, and these, he said, later disappeared—were presumably assimilated. He also prepares medicines, based on his knowledge of “the inner constitution of the body,” and has received medals for the cures thus effected. He shows his wonders for money, which is a sign that his “magic” cannot be called “spiritual,” though he says that he “is doing all these things by God’s favour”. He probably uses the word “God” as a translation of “Deva,” and the latter word includes all ranks of superphysical beings, from the Logos of a system—distinguished by the prefix Mahā, great—down to a nature-spirit, or elemental. Some of the latter make very exacting claims in exchange for their help, and are apt to become dangerous if not satisfied. It is a risky trade.

* * *

In connection with the Irish Free State, I place here on record a joyous poem which appealed to me very much when I read it in *The Daily News* (London); and, because it gave me so much pleasure, I want to share it with my readers. Can anyone tell me, as two names are attached, Robert Lynd and Fanny Parnell, which is the author of the verses?

IRELAND A NATION

By ROBERT LYND

Shall mine eyes behold thy glory, O my country?
 Shall mine eyes behold thy glory?
 Or shall the darkness close around them ere the sunblaze
 Break at last upon thy story?

When the Nations ope for thee their queenly circle,
 As sweet new sister hail thee,
 Shall these lips be sealed in callous death and silence,
 That have known but to bewail thee?

Shall the ear be deaf that only loved thy praises,
 When all men their tribute bring thee?
 Shall the mouth be clay that sang thee in thy squalor,
 When all poets' mouths shall sing thee?

Ah! the harpings and the salvoes and the shoutings
 Of thy exiled sons returning,
 I should hear, tho' dead and mouldered, and the grave-dumps
 Should not chill my bosom's burning.

Ah! the tramp of feet victorious! I should hear them
 'Mid the shamrocks and the mosses,
 And my heart should toss within the shroud and quiver
 As a captive dreamer tosses.

I should turn and rend the cere-cloths round me—
 Giant sinews I should borrow—
 Crying: "O my brothers, I have also loved her
 In her loneliness and sorrow!"

"Let me join with you the jubilant procession,
 Let me chant with you her story;
 Then, contented, I shall go back to the shamrocks,
 Now mine eyes have seen her glory!"

FANNY PARNELL

But how grievous it is that the "glory," which shone out
 in all true Irish hearts when the "Irish Free State" was
 announced, has been so blurred and almost hidden by the
 internecine strife which has broken out since that happy day.
 Yet shall Erin win through this last birth-pang, and we cry to
 her across the sea: "Arise, shine, for thy Light is come;
 the glory of the Lord is risen upon thee."

* * *

A good deal of interest seems to have been aroused in England in the training of the child by colour, and a little book, entitled *Colour and the Child*, by Dr. P. S. G. Dubash, of Bombay, is favourably commented on in the *Times Educational Supplement*, *Inquirer*, *Popular Science Siftings*, and *Child*. Dr. Dubash writes acceptably on the *Hygiene of Town Planning and Vegetation*, a little book which is highly praised by the *Glasgow Herald*, *Daily Telegraph*, and many other well-known British journals. It is worth noting that in the instructions given in ancient Indian books on the planning and building of villages, the planting of flowers round the houses, and of flowering trees in the roads and house-yards—a garden for vegetables and trees was a necessary part of the house-plot assigned to each householder—was definitely ordered. From the hygienic standpoint, as well as from that of beauty, this direction was valuable, and it is far more required in towns than in villages, for the carbonic acid breathed out by human beings and animals is food necessary for plants, which eat the gas injurious for the re-breathing of human beings and animals. Moreover, where plants will not grow and flourish, human beings degenerate, and there are quarters in large and crowded town areas where plants die and humans languish.

* * *

Another use of colour, this time in connection with sound, for healing, is being taught by Mr. Bruce Gordon Kingsley in the United States of America. A notice of his work says:

MUSIC—COLOUR—HEALING, his new Interpretative Recital, deals with the wonderful discoveries recently made, many of them being the result of Dr. Kingsley's own research as an investigator. An attractive field has been opened, abounding in possibilities of helpfulness to the human race.

Music, by amazing revelations, is shown to be of far greater power and scope than hitherto supposed; *Colour*, presented from an entirely different standpoint, is seen as one of Nature's finer forces, with extraordinary potentialities and effects of exquisite beauty; and the Healing value of both Music and Colour is found to be one of the achievements of the day.

Colour Music. Dr. Kingsley has devised an exceedingly ingenious method of combining colour and music. During the playing of his concert numbers, a splendid system of coloured lighting, consisting of many different shades and intensities, illuminates the platform. The effect is indescribably beautiful, the various colours being correlated to the different music that is heard, and the blendings of lovely hues suffusing the atmosphere with an iridescent radiance.

It is interesting to note that Dr. Kingsley uses, and claims beneficial results from, "music at different times of the day". Interesting to us, here in India, because Indian music appears always to have recognised the fact that music should be used in harmony with the time of the day at which it is played. The *rāga* for Dawn Music is different from that suitable to the Sunset Music. Nature, in truth, is a complex of vibrations, and the different notes in her harmonious march through the succession of days and nights cannot be ignored without loss of power.

* * *

I "lift" from the April *Bulletin* the following note on the Gauri Shankara Expedition, because all Theosophists will be interested in the account of certain valleys, as given therein. I wrote: The Gauri Shankara (misnamed Mount Everest) Expedition has brought some curious stories back from Tibet. Colonel Howard Bury lectured in Queen's Hall, London, to a joint meeting of the Royal Geographical Society and the Alpine Club, the organisers of the expedition; and parts of his lecture have travelled to the antipodes of London, and have come back to us from the *Adelaide Chronicle*. Here is an account which will interest all Theosophists, but will not surprise any who have heard from other sources something of Tibet's secret places:

SACRED VALLEY

Owing to the amount of juniper which grows in Rongshahr Valley, and which is very aromatic and used as incense, the valley is looked upon as a sacred one, and there were several hermits that lived here in caves among the rocks. The nearest village supplied them with food, and morning and evening clouds of incense used to ascend from the mouths of their caves. After ten years of meditation the anchorite is supposed to acquire great holiness and to be able to

support life on ten grains of barley a day. There was a female anchorite here, they told us, who had lived to 138 years, and was greatly revered. She forbade any animals to be killed, and hence we found the wild sheep everywhere very tame.

The Rongbuk Valley was wild and gloomy, with great cliffs coming down to the muddy glacier stream; but it was a strangely holy valley too, for at a height of 16,500 ft. there was a large monastery, and besides the inhabitants of the monastery, they told us there were between three and four hundred hermits and nuns living in little solitary cells or caves. All the wild animals and birds in this valley were wonderfully tame. With my own eyes I watched the wild sheep coming down in the early morning to the hermits' cells and being fed not 100 yards from our camp, and I walked up openly to within 20 yards of a herd of burkel, and they showed no signs of fear. Rock pigeons and other wild birds fed out of our hands.

From this valley the expedition went on to the Kharta Valley, and Mr. Bullock thinks that there is a practicable way to the summit of Mount Gauri Shankara by this valley. The obstacles are, however, very great. One unusual peculiarity, owing to the rarity of the atmosphere at great heights, is that you may enjoy having your feet frost-bitten, while your head receives a sun-stroke. Also it is thought that "unladen men" may be able to reach a height of 20,000 feet, and, if they are not then exhausted, the remaining 3,000 feet "should not prove so much more tiring". Will anyone reach that yet untrodden peak?

* *

Mlle Bayer, boulevard Carabacel 39, Nice, sends me the following note for publication, as she thinks it may be useful to Theosophists travelling abroad :

Nice (S. France)—Under the auspices of the "Vidyā" Lodge. English meetings are held every Wednesday at 2 p.m. at the house of Mrs. Stannus Jones, 51 rue du Maréchal Joffre. The group is under the direction of Mrs. Greaves Elmsall. All who speak English are cordially invited.

Mlle Bayer is the President of the Nice Lodge, and is known to many English and Indian members. It is pleasant for travelling Theosophists to know where a friendly welcome may be found in a strange land. Such travellers should always have with them a copy of the latest Annual Report.

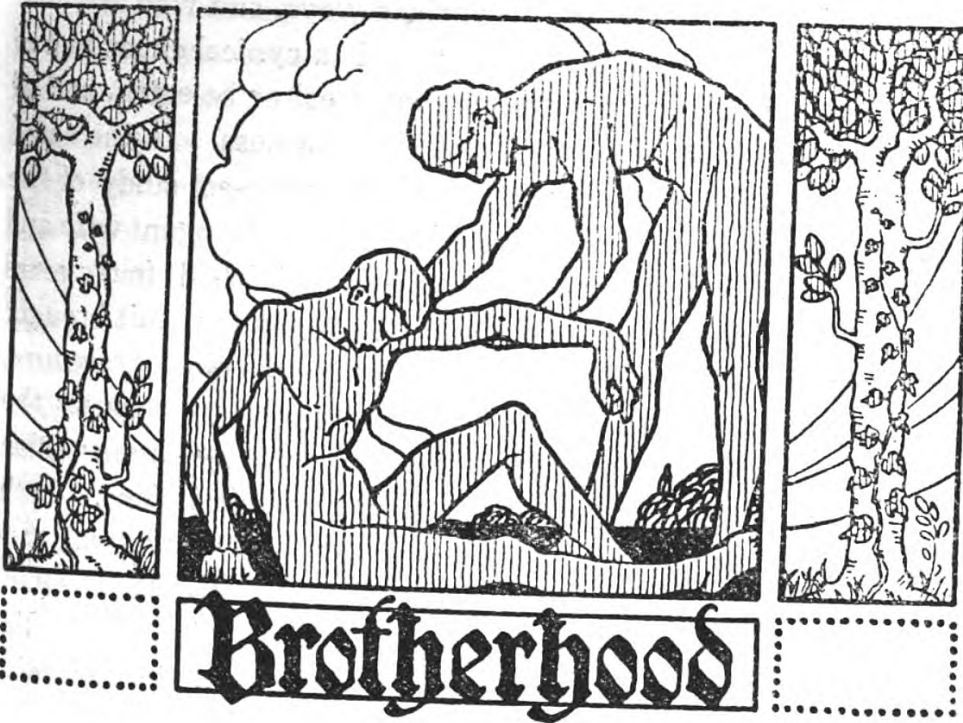
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STRINDBERG

By CHARLES WHITBY

(Concluded from p. 20)

WE must not linger unduly over the plays of the *Sturm und Drang* period, which were born of Strindberg's early disappointments and disillusionments. But before entering upon the discussion of the output of that fruitful decade which followed his recovery from the spiritual crisis of his middle forties, we may note in passing one or two plays of autobiographical interest. *Debit and Credit*, a one-act play published in his forty-fourth year (1893), presents a Doctor of Philosophy returning, after he has attained celebrity in a scientific expedition,

to his native place, where he is interviewed by a series of relatives and former associates, of whom, in order to establish himself, he has made use in various ways, and who are now eager to exploit him in turn. The play is a cynical exposition of the doctrine of Napoleon, that one must eat or be eaten, and of the price and also of the hollowness of success. In the same year was published *Facing Death*, a bitter one-act study of the havoc wrought in a good man's life by an extravagant wife and two frivolous daughters. *The Link*, published four years later, is an ultra-realistic account of a separation suit brought by a baron and baroness before a Court of criminal procedure. One obvious intention of the drama is to expose the flagrant injustice resulting from the clumsy intervention of the law in the complexities of personal relations. Both parties are horrified to realise, too late for withdrawal, that their careful, mutually-agreed arrangement for the welfare of their child is to be ruthlessly set aside. "It is," says the baroness, "as if our clothes had been caught in the mill-wheels, and we had been dragged into the machinery." The deeper purport of *The Link* is the exposition of Strindberg's perennial theme—the misery that dogs the footsteps of desire, and the hatred born of "love," as commonly understood, between man and woman. Here is a scrap of dialogue which is worth quoting:

JUDGE: It is horrible to see two persons who have loved, trying to ruin each other. It is like being in a slaughter-house.

PASTOR: Well, that is love, Judge!

JUDGE: What then is hatred?

PASTOR: It is the lining of the coat.

It should be noted that Strindberg's hostility to the law as an arbitrator of human destiny is general, not particular. In his plays—those at least which are accessible in translation, presumably a representative selection—he is always a moralist, often a philosopher, never a mere reformer. If he has generally

been regarded as a revolutionist, that is because of the audacity with which he confronts fundamental problems. The truth is that Strindberg took life too tragically, was too much a pessimist by conviction as well as by temperament, to have much faith or interest in schemes of amelioration. Such happiness as he came to believe possible took the form of resignation to what he regarded as a salutary discipline imposed on us for our good by higher powers. It was the reward of a proper orientation of the individual will and conscience, and, as such, was independent of social conditions. Strindberg's work is differentiated from that of such dramatists as Brieux and Shaw, also from the early plays of Ibsen and Hauptmann, by the fact that he studies life disinterestedly, not with a view to its betterment, and reveals it not merely as men have made it, but as it is in itself. It is as the direct consequence of this refusal to subordinate his art to any extraneous end, that one breathes in the world of his creation a freer air of intellectual contemplation than in that of any of his rivals. Even in those plays of his latest phase, in which the moralist to some extent gets the upper hand, Strindberg is never declamatory, seldom guilty of special pleading, and maintains with extraordinary tenacity, even in such mystical medleys as *The Dream Play* or *The Spook Sonata*, that fierce grip on actuality which he had learned in the school of naturalism.

Strindberg said of himself—and he never said a truer thing—that he had been sentenced by his nature to be the fault-finder, to see the other side of things. It seems to be the nemesis of a censorious mind that, sooner or later, having outworn the zest of scrutinising and exposing the faults of others, it needs must prey upon its own. This at any rate befell Strindberg; and, once he had set himself to explore the depths of his own being, he recoiled in horror, almost in madness, from what he found. Nevertheless he persisted, conducting his self-analysis with the same ruthlessness as he had brought to bear on the

hearts of others, and in the end emerged from the torture-chamber depicted in his *Inferno* and *Legends*—a changed, but on the whole, probably, a happier man. Over and over again, in these books which record the sufferings of this critical period, Strindberg reveals the belief that he is being punished for his misdeeds and led, or rather driven back, to the path from which he has gone astray. In everything that happens to him he finds a symbolical significance; it is as if he were engaged in a process of continual argument with some stern yet beneficent supervisor. He also claims to have developed clairvoyance and clairaudience, to be able to read the thoughts of strangers in the street; and complains of constant persecution by weird and inexplicable noises and supernormal happenings of various, mostly alarming, kinds. To criticise these assertions would carry us much too far; most people will regard them as mere hallucinations; one here and there, rejecting Anatole France's definition of spirituality as merely "the supreme elegance of an intelligence on the down grade," may entertain the possibility that the emergence of a faculty transcending reason may be heralded by aberrant manifestations precisely such as Strindberg describes.

Among the plays written by Strindberg soon after his recovery, was a five-act drama dealing with the life of Gustavus Vasa, liberator of Sweden from her hampering union with Denmark and Norway, and founder of a dynasty which lasted three hundred years. *Gustavus Vasa*, the production of which in Stockholm, in Strindberg's fiftieth year (1899), assumed the character of a national event, proved the first and greatest of a dozen historical plays. Gustavus typifies the ruler, the fulfilment of whose life-work necessitates many actions which, in the case of a private individual, would rightly be condemned. Strindberg's view seems to be that, granted the genuineness of his vocation, such a man is justified in doing whatever his mission demands,

provided that he regards himself, not as a free agent, but as the instrument of Providence. The play shows the king surrounded by false or wavering friends, his kingdom beset by dangers of revolt and invasion. Again and again, he is reluctantly forced to take stern action against men he has trusted, even loved, only to find them in league with his enemies. At last, when flight seems the only course left to him, he is saved by the un hoped-for loyalty of a previously refractory province. The play ends with his exclamation of gratitude: "Thou hast punished me, O Lord, and I thank Thee."

The historic events recorded in *Gustavus Vasa* are supposed to fall within a couple of years; in actuality they were spread over a score of years, and in by no means the same order. This compression is highly characteristic; it might well be called a Strindbergian convention. In *The Dream Play* there is a stage direction to the effect that "*the light goes out and flares up again, repeating this rythmically as the rays of a lighthouse come and go*". One of the characters, enquiring what this means, is told that Providence has quickened the flight of time, and the days are flying in hot pursuit of the nights. Rightly to appreciate Strindberg's work, something of this kind should often be mentally interpolated, for even in his so-called naturalist plays he sometimes compresses within a few hours events which in reality would be spread over months, if not years. Only so would it have been possible for him to preserve in so many of his plays the unities of place and time.

In his fifty-second year Strindberg published two plays—*The Dance of Death*, Part I, and a sequel, Part II—which demand more than a cursory mention. The two, taken, as they belong, together, are by some critics regarded as the dramatist's masterpiece. They seem to me specially interesting as marking a point in his development when the two opposed tendencies of his art were so equal that, while his naturalism remained

formally impeccable, it was transfused by an unearthly glow lending to every incident a symbolic significance. In the plays which followed, the mystical tendency gained the upper hand, manifesting itself by a free use of the bizarre, fantastic and supernatural in regard to incident, the treatment of character remaining to the end predominantly realistic. The three characters of Part I are the Captain and his wife, Alice, a couple twenty-five years married, and the wife's cousin and former sweetheart, Curt. Note the symbolism of the *mise en scène*; the Captain and his wife are quartered in a round fort of granite looking on the sea. This fort, which was formerly a prison, typifying the world (like the round room in *The Spook Sonata*), strikes at the outset the note of universality. "What is going on in this house?" cries Curt, oppressed by some sinister influence. "There are dead bodies beneath the flooring, and the place is so filled with hatred that one can hardly breathe." Studying impartially the relations of the Captain and his wife, Curt finds each capable of the most outrageous cruelty, yet is completely perplexed as to which, if to either, the blame should be assigned. The *motif*—as tragic in its way as that of *King Lear*—seems to be the inseparability, almost identity, of hate and love. "It is called love-hatred," Curt exclaims, "and it hails from the pit!" Hence the helplessness with which men and women, not much better or worse than their neighbours, merely by being what they are and must be, torment and lacerate each other, and the alternation in the same individual of devilish malice and sublime forbearance. In Part II the same fundamental theme persists, complicated by new characters and new *motifs* of love and hatred. The scene in which the Captain, almost with his last breath, spits in the face of the woman he both loves and loathes, has hardly been surpassed in horror.

Very different is the atmosphere of *Easter*, one of the most immediately popular of Strindberg's plays, which

appeared in the same year as *The Dance of Death*. The principal character, Eleanora, a girl of sixteen, just released from an asylum after an attack of insanity, is made the mouth-piece of Strindberg's final philosophy, a wisdom that owes little to the intellect, much to the heart. She claims to be clairvoyant and clairaudient, to see the stars at midday, to understand the language of the birds and flowers, to be moved by the joys and sorrows of all dear to her, however far away. "Sane or not," says her mother, "she has found wisdom. She knows how to carry life's burdens better than I do, better than all of us." By this wisdom Eleanora effects the regeneration of her disgraced and wretched family, and the play ends on Easter Eve in an atmosphere of peace and hope befitting the season.

Symbolism is in great measure superseded by allegory in *The Dream Play* (1902), described as "an attempt to imitate the disconnected but seemingly logical form of the dream, where on an insignificant background of reality the imagination designs and embroiders novel patterns. . . . The characters split, double, multiply, vanish, solidify, blur, clarify," while the one consciousness of the dreamer reigns above all. This consciousness is represented by a daughter of the god Indra, who comes to earth at her father's request in order to learn why mortals complain of their lot. She finds them on the whole more to be pitied than blamed. What irks her most on earth is to feel her vision weakened by an eye, her hearing blunted by an ear, and her thought clogged within the roundabout and sneaking meshes of a brain.

Two other plays are too noteworthy to be ignored, but must be very briefly dealt with. Of these *The Bridal Crown* comes first; it was published the same year as *The Dream Play*, and is perhaps the most poetical of all its author's dramas. The theme is a woman's infanticide, repentance and expiation, based on a legend almost as old as the hills, lakes

and forests of Dalecarlia in which it is set. The pathetic story of Kersti's unhappy love is presented with marvellous force, and the picturesque effect of the play is enhanced by the skill with which local superstitions are utilised to provide a supernatural element, and by the ancient folk-tunes and songs which are interwoven with its structure. In *The Spook Sonata*, published in his fifty-eighth year (1907), Strindberg again attacks the problem of subduing to dramatic ends the phantasmagoria of dream-consciousness, verging sometimes on nightmare. It is in my opinion a better, at any rate a stronger play than its predecessor; as eerie and wild, but less chaotic; as mystical, but more compelling.

This brief sketch of Strindberg's dramatic output, although necessarily inadequate, may suffice to indicate the scope of his imagination, the fertility of his invention, and the audacity of his method. He was, before all, a pioneer, an experimentalist, never settling down to one routine of work, either in regard to subject or treatment. His outstanding quality, the very foundation of his greatness, is an almost fanatical sincerity. His faith in the possibility of happiness must have been short-lived: in the majority of his plays the question is hardly raised; it is to *understand* life, to discover some justification of its wretchedness, that he struggles with unwearied ardour. This great quality of sincerity, manifested in a criticism, not of any transient social conditions, but of the fundamentals of human existence, guarantees the permanent value of Strindberg's best work. So long as men and women suffer without understanding why, their appeal cannot utterly fail. It is perhaps the price he pays for this unique sincerity that there is no laughter in Strindberg, not even the grim smile of irony, such as sometimes relaxes the sternness of Ibsen. This absence of humour will by many be accounted a fatal defect; but it is to be remembered that Strindberg is essentially a tragedian, and that in excluding our much-vaunted "comic

relief" he is faithful to that classic tradition from which we were deflected by Shakespeare's great yet heretical example.

Except in a few of the plays belonging either to his early romantic or his latest Swedenborgian period, the atmosphere pervading Strindberg's dramas is one of almost unmixed gloom. And yet, for those at least who, seeking something more than mere amusement, regard play-writing as one of the fine arts, it is, I think, undeniable that Strindberg's plays, even those of his middle period—harsh, acrid, aggressively unsentimental—will prove anything but depressing.

Miss Storm Jameson, in her recent study of *The Modern Drama*, explains this by the suggestion that Strindberg, although, like Ibsen, upon the whole justly labelled a "naturalist," was, like him, in certain respects superior to that or any formula. The naturalism of their camp followers displays, she says, human puppets passively succumbing to the malign power of circumstance. The sufferings of such weaklings are merely depressing, since—to quote Gilbert Cannan—"there is no tragedy without inward nobility". Tragedy does not depress, being a manifestation of power heroically exerted, albeit in defeat. The question is, however, whether the chief characters of Strindberg's plays—those on which his claim to greatness depends—fulfil the requirements of tragedy, so defined. Miss Jameson claims that they do, being exceptional people in conflict with exceptional circumstances; and that, even if some of them are weak, they have compensating qualities of intellect and imagination which invest their disasters with tragic dignity. There is much to be said for this contention; but, for myself, I find many of Strindberg's characters objectionable, and many contemptible. To my thinking, the undoubted appeal of his best work rests mainly on its intellectual value as a profound criticism of life and a searching investigation of its principal ethical problems.

As I have more than once observed, the drama of Strindberg is a criticism of life, not of its mere temporalities, and, as such, the more certain to endure. There is, however, one factor of life which evoked in a predominant degree his intellectual curiosity—the relations of men with women. In the so-called sex-problem Strindberg made himself a specialist, ruthlessly availing himself of the material provided by his own matrimonial and other experiments. It is, however, only fair to add—and the qualification is æsthetically of the first significance—that in Strindberg's plays the *sex-motif*, pervasive as it is, is handled with the coolest intellectuality. However personal its origin, a subject, once adopted, is treated with a detachment which a scientist might envy. Of that deliberate exploitation, for base commercial ends, of the sensual and sentimental appeal of eroticism which disgraces the contemporary stage, you will find not a trace in his plays. Indeed one might go further and claim that of all great dramatists Strindberg stands alone in the hauteur of his detachment from prudential consideration, the completeness of his absorption in his art. Far from troubling himself, as we know, for example, that Shakespeare often did, as to "what the public wants," he betrays no consciousness of writing to please any audience but himself. This is an attitude more characteristic of the great composers than of dramatists in general, and in the long run cannot but add unique lustre to his fame. But that is in the far future; hitherto and for a long time to come, this great quality of spiritual independence, disinterested concentration on his ideal, has been and will be a hindrance to the full recognition of Strindberg's genius. It may even prove a permanent barrier to his popularity; some critics predict that he will always be a dramatist of the few. But posterity has falsified many such forecasts.

Before leaving the subject of sex, from which I have been led into this digression, I must record my suspicion that

Strindberg's investigations of what he termed "love" were limited to its inferior manifestations. It is Venus Pandemos, not Venus Urania, whose votaries alternate between desire and hatred. Of the authentic, truly irreversible decrees of Eros, Strindberg, like the rest of us, had his dreams; but he lacked the rare qualities of heart and will essential to their realisation. Hence the undue pessimism of his conclusion: "*Misery, always misery, wherever love gets in its work!*" And so, disillusioned or at least disheartened, he reverted, as did Wagner in his *Parsifal*, to the creed of his childhood. Whether we prefer the work done before or after this conversion will depend in a measure on whether we consider it an apostasy, as Nietzsche called Wagner's, or a step out of darkness into light—in a measure; not wholly, since one does not necessarily become a greater artist in becoming a better or wiser man.

Several critics have paid Strindberg the doubtful compliment of praising the masterly "construction" of his plays. The word suggests a machine rather than a work of art. Appropriate enough to plays like those of Sardou, it is ill applied to Strindberg's, which are before all things vital and spontaneous. His whole output is, among other things, an emphatic protest against the convention of the "well constructed" play, with its artificial symmetry, intrigue, stereotyped situations and faked *dénouement*. The dramatist's ideal to-day is the supersession of construction by development, of ingenuity by imagination—an advance due above all to the pioneer achievements of Strindberg.

Charles Whitby

THE MESSAGE OF THE LIBERAL CATHOLIC CHURCH¹

IN order that we may rightly estimate the message of our Church to modern Christianity, the note which it has to sound in the great Church of the Christian Religion, it will be well for us briefly to consider the religious needs of the period in which we live. We stand to-day in an age of great intellectual development; for year by year the bounds of scientific knowledge are being widened, and it is certainly true to state that the man of the twentieth century knows far more about the facts of life than was known in the outer world during the Middle Ages. The method of Western science is to work with minute precision and care, tabulating facts and inducing from those facts the laws under which they appear to manifest; it is confined naturally and exclusively to what may be perceived on the physical plane, either by the naked eye, or by the delicate instruments of the present day, and to what may be induced from such observations. Thus, as to facts, we may accept the discoveries of modern science, though as to its hypotheses it may be well to preserve *in some cases* a certain discretion.

The orthodox religion of the day, on the other hand, bases its teachings on deduction from certain revealed truths given to man by God in the scriptures and in the ancient traditions of the Church; and since but few of the leaders of the Churches claim to have any direct knowledge of the truths of religion, faith must therefore be based upon devotion and tradition, rather than upon experience and reason. Thus

¹ The author's name was omitted in the MS. of this article.

between science and religion we find a chasm, seemingly impassable, wherein must lie a hidden tract of knowledge that will reconcile the two methods, and shew them to be but differing aspects of the One Truth.

Not only do we find a chasm dividing science from religion, but the very traditions and documents upon which, as we have seen, religious teaching is largely based, have been investigated by scientists. Researches have been made by ethnologists as to the early life and civilisation of man; the study of geology has revealed the vast age of the earth; astronomy has demonstrated the immeasurable time-periods that lie behind the formation of systems of stars; while the chemist, the botanist and the zoologist have observed the growth and evolution of the mineral, vegetable and animal kingdoms, and their gradual development from more primitive and less highly organised forms. Then, too, there has arisen what is known as the Higher Criticism, studying the history and tradition of the Christian Faith, comparing the historical facts given in the Bible with the accounts of other nations, obtained from monuments and excavations, from mural paintings and from tablets of brick and stone. The textual critic has come forward to demonstrate the unequal age of the various portions of the scriptures, and has revealed mistranslations and interpolations which seriously alter certain doctrines held by the Churches to-day, and based upon palpable mistakes. With all the weight of evidence now available, it is impossible for a thinking man to accept the doctrine of the infallibility of the Bible, or its verbal inspiration by God the Holy Ghost.

Nor is this all, for by the study of Comparative Religion and Mythology we learn that the fundamental doctrines and symbols of the Christian Religion can be paralleled in all their details in other great religions of the world, in religions existing to-day, and in other and earlier Faiths which have

long passed away from the earth. Orthodox Christianity seems to be assaulted at all points, and it is clear that a new approach to religious problems will have to be made, if the Church is to remain a power in the religious and intellectual life of man.

Such a new method of approach—or rather one new to modern Christianity—is offered by the Liberal Catholic Church. She has inherited the ancient traditions, has preserved the Apostolic Succession which draws its authority and its power from the Lord Christ Himself, and is therefore definitely a part of the One Holy Catholic and Apostolic Church throughout the world, maintaining the ancient Sacraments and Creeds in their pristine fullness and beauty; but, as an autonomous unit within that Body, which may be said to consist of all those who look to the Lord Christ for light and blessing, she is intellectually free, unbound by the fetters of mediæval superstition, at liberty to seek and to judge the truth for herself.

Now in older religions, and indeed in the early days of Christianity, as a study of the writings of St. Paul and the early Fathers will show, religious teaching was not based solely upon tradition, but rather upon actual experience which illumined and vivified that tradition, made it glow with vital and hidden meanings, undetected by the unpurified eye of man. Methods have existed from time immemorial, by the practice of which the necessary purification may be gained, so that the inner eye of the seer may be opened to perceive the deep and secret things of God. In the traditions of the Church there may still be found traces of the old Doctrine of Development, known in the East as *Yoga*, the Path of Union with the Divine, whereby a man may come into touch with finer states of matter than can be perceived by the physical senses, or by any instrument known to the scientist, and may learn gradually to blend himself with the very Being of God.

In these invisible worlds lie the Keys to the problems of Life and Death, which perplex both scientist and theologian alike at the present day.

Those ancient methods are known to students in the Liberal Catholic Church, the chief among them being the leading of a controlled, disciplined life, illumined and directed by the practice of certain forms of meditation. By such means it is possible to awaken the inner senses—latent in all men, but thus called into potency—and to learn to verify at first hand the teachings of religion, justifying them at the bar of intelligence, as they are ever justified to the intuition. A body of teaching, therefore, is found in the Liberal Catholic Church, not depending only upon manuscripts, nor upon traditions handed down throughout long ages, but re-verifiable at the present day by all who cultivate the necessary faculties. Such teaching is not given dogmatically to members of the Church—for the Church imposes no intellectual fetters of any kind, and all her members are free to believe as they will—but it is put forward as a theory, just as scientific investigators put forward certain laws as theories, though every man who believes in science does not necessarily possess the technical training requisite if he would demonstrate their truth for himself.

That God is infinite, eternal, transcendent and immanent ; that He is the One Existence from which all other existences are derived ; that " In Him we live and move and have our being " ;¹ that He manifests as Three Persons, Father, Son, and Holy Spirit ; that man is a spirit, a spark of the Divine Fire, made in the image and likeness of God, that he is immortal, and that his future is one whose glory and splendour have no limit ; that the Christ ever lives as a mighty Spiritual Presence in the world, guiding and sustaining His people ; that man is evolving into His likeness by a cyclic pilgrimage through matter, and that by repeatedly expressing himself in matter under an

¹ *Acts*, XVII, 28.

inviolable Law of Cause and Effect, he gradually unfolds the divine powers latent within him; that mankind is a mighty Brotherhood of the Sons of God, and that man therefore owes a duty to his brothers of service and loving-kindness; that Death is but the discarding of the physical body, and that the consciousness withdraws to subtler planes of being, there to work out the causes initiated during earth life, to be purified of the evil and to assimilate the good, until a "new day dawn," and the man return to earth once more to learn other lessons; that the ancient path of Deification¹ still exists, whereby a man may escape from the wheel of birth and death—such are the main outlines of the philosophy of the Liberal Catholic Church.

The student of the hidden side of Christianity need fear no assaults from science, for he accepts the *facts* of science, though not in all cases her theories; even though there may be doubts about the authenticity of this or that book, this or that historical detail, it matters not to him, for his faith is founded upon the Rock of Knowledge, and no storms from without can shake it. By his own knowledge and inner illumination he may verify the facts of revelation for himself, and realise how far more splendid is the reality than he ever dared dream in the days of his blindness. To his eye the scriptures become a mine of hidden knowledge, inspiring beyond measure, while the Holy Sacraments are seen to be channels of a wondrous outpouring of divine grace and blessing, given by the Lord Christ for the spiritual safeguarding of His people. To the perception of the seer those Sacraments are mighty realities, the Real Presence upon the Altar an actual and most marvellous fact, the existence of the holy Saints and Angels a matter, not of pious belief, but of definite experience. It is this knowledge which bridges the chasm between revelation, on the

¹The authorised Roman Catholic work, translated under the title of *Interior Prayer*, uses this word as the highest stage of human evolution.—ED.

one hand, and scientific investigation on the other, and explains the necessity of both methods for a complete and unbiased view of truth, which is far wider than our physical senses, imperfect as they are, can cognise. Part of the message of our Liberal Catholic Church is to reproclaim the existence of such knowledge, and the results of investigation into the truth of the Christian Religion.

Besides the message of knowledge, our Liberal Catholic Church works to restore reverence for beauty in the West; that too has largely been forgotten by the Churches of Christendom. For, just as science cultivates the lower or concrete mind in man, just as philosophy stirs and arouses the abstract intelligence, so does Art play upon the emotions, and through them awaken the intuition, which lies above and behind the intellect. By learning to love and to appreciate beauty, man grows into its likeness, and becomes beautiful in his soul within; for beauty is one of the attributes of God, and all that truly reflects the nature of the divine must possess the quality of beauty. From this point of view, growth in evolution is seen to be a growth in beauty, for as consciousness unfolds its divine potentialities, it becomes more and more a manifestation of that Supreme Beauty of which it is a part. The need for beauty has been forgotten in the West; amid the roar and bustle of our modern civilisation we have become almost oblivious of its message, and have lost the wondrous influence it brings of love and joy into the hearts and homes of men. Art is in truth a sacrament, drawing men close to God; through the mystery of Sound and Colour and Form, the One Eternal Beauty may be reached and known, and reflected in symbol, song and story for the uplifting of mankind. To spread the Gospel of Beauty in its relation to the religious life, that too is part of our message.

And then we have a third message to proclaim to the Churches of Christendom, perhaps the highest and noblest

of all. For we await the Coming to earth once more of the Blessed Lord of Love, the Christ, the Holiest One, to teach His people and to renew their faith in God. In every religion men have forgotten the ancient Truth, men have turned aside from the Way of Holiness, and none can draw them back again but He. And so He comes once more to earth, to walk the dark ways of our world ; not as a Judge and a King, to torment His people nor to destroy them, as some have thought in their blindness, but as a Wondrous Teacher, to lead men back to God, and to proclaim a doctrine fitted for the age in which we live.

To-day there are many Messengers to go before His face, and to prepare His Way, where before there was but one ; for in every land is arising a great expectation, a wondrous hope, and men of all Faiths are crying out to the Lord of Love, the Lord of all alike, to come again among His own. Such a Messenger is our Liberal Catholic Church, and it is our duty and our privilege to spread that message far and wide, not only in our pulpits and in our churches, but in the daily lives of each one of us ; so that when He comes again He may not once more be rejected of men, as He was rejected and slain in the land of Palestine two thousand years ago.

Behold I send My Messenger before Thy Face, to prepare Thy Way before Thee. The people that have walked in darkness have seen a great Light, and they that dwell in the land of the shadow of death, upon them hath the Light shined. Arise, shine, for thy Light is come, and the Glory of the Lord is risen upon thee.

Let us, therefore, who have heard this mighty message, and have caught a glimpse of the Shining of His Star, proclaim it far and wide to all who will receive it ; so shall we be worthy to know Him when He comes, to kneel before the splendour of His Presence, and to hear His words : " Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

Such is the message that we must proclaim in the outer world. But we have another message, not given to the outer

world, not given to the multitudes who do not care for it, but to those who seek. For the words of the Christ are true to-day: "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened to you." Always there are a few who seek the deeper things, who seek to lift the veil of Truth and know her face to face, who seek the Master who will lead the soul to the New Birth. For such earnest seekers the Liberal Catholic Church still keeps open the ancient three-fold Path of Purgation, Illumination, Union, whereby a man may learn to realise his own Divinity, may find the Light within himself. Our Church works to restore the Mysteries of Jesus to the glory of the earlier days, to guide the would-be disciple to the Feet of the Master, and to set his steps upon the Way. In our Liturgy, on each Festival of the Church, and on the Sundays throughout the year, certain teachings are put before us for our guidance. By meditating upon such teachings, practising them in our daily lives, striving to live the Christ-life of Love and Sacrifice wherever we may go, and by reverently receiving the Sacraments of Christ's Holy Church, we may find the beginning of the Way. For as we draw into ourselves the Holy Christ upon the Altar, so we may awaken the hidden, sleeping Christ within our own hearts, the Two who yet are One, and quicken the spiritual nature within us; by meditation and practice we bring the results of that quickening into the waking consciousness, and prepare a fitting shrine for the reception of its Lord.

So let us work and practice, striving to live up to the highest that we can see, knowing that the Law is sure, and that "When the pupil is ready, the Master is ready also". So shall we learn through the purification of the moral nature, the illumination of the intellect, the union with the hidden God within our hearts, to tread the Path that leads to the waters of everlasting Life.

BULL-FIGHTING IN SPAIN

By LIEUT.-COLONEL H. A. NEWELL

UNTIL I visited Spain I had a very hazy notion concerning bull-fighting, and no conception whatever of its actual character. In common with most foreigners I regarded it as the Spanish national game, dangerous, possibly, but clean and sportsmanlike. Furthermore I fell into the error of imagining it to be a time-honoured institution of considerable antiquity.

As a matter of fact, bull-fighting, as at present understood, dates back little or no further than the eighteenth century. Madrid was the first city to erect a Plaza de Teres. That was in 1749. Now there are more than two hundred immense stone arenas of the kind scattered over the country. Barcelona boasts no less than two. Practically every town of any importance possesses its Plaza de Teres, a vast, open-air circus, capable of seating from ten to twelve thousand spectators. The design adopted is that of a Roman amphitheatre, with this modification that, whereas the latter was elliptical, the Spanish reproduction is round. In villages, where no such structure is as yet available, the local market-place is barricaded and so utilised for the purpose.

Popular public games, in which men engage with bulls, have long been common in the Basque Provinces. Many dexterous and even daring feats are performed, without any harm or injury being inflicted upon the animals concerned. Possibly this ancient and characteristic Basque sport inspired Spaniards with the idea of introducing something of the kind

into their country. It is more probable, however, that memories still survived of those old gladiatorial contests brought into Spain by the Romans. They could hardly die out while such substantial reminders endured as the immense Roman amphitheatres at Tarragona and Italica, near Seville. Seemingly, too, the fierce lust for witnessing bloodshed is a heritage from those days of cruel and sanguinary combats between wild beasts and men.

Bull-fighting, as practised in mediæval Spain, was a knightly exercise of arms. It partook of the nature of tilts and tourneys, and was an exclusive prerogative of the nobility, who regarded it as a means of encouraging skilful horsemanship and a dexterous use of the lance. The rules of the game were in accordance with the chivalrous spirit of the times. The *caballero* entered the ring alone. He was mounted and carried a lance. That the chances were not all on his side is proved by an old record, which claims that, in 1512, no less than ten knights sacrificed their lives in a bull-fight. Now, what was once a courageous if cruel sport, indulged in by knights bound by a certain crude code of chivalry, has degenerated into a revolting public spectacle in which none but professionals take part.

I had been a couple of months in Spain before I saw a bull-fight. Not that the opportunity had been lacking. Two occurred during the week I was in Barcelona. At every other place I visited, excepting Cadiz, one was held regularly each Sunday afternoon. Special Saints'-days were similarly honoured. As most of the Saints were also martyrs, one would have imagined them to have had enough of bloodshed during life, not to have required more after death. Happening to speak of my intention to a well-known American artist, he exclaimed: "So you want to see a bull-fight, do you? It's a horrible sight. I was never so terribly excited in my life. Nothing would induce me to see another. If you go, be sure and take some

stimulant along. You'll need it." I am afraid that I disregarded the well-meant advice. Not until after the event did I realise its sinister significance.

The bull-fight I attended was held at Burges, on the afternoon of Sunday, July 17th last. The occasion was a special one, and was regarded as a gala event, it being the opening festival of a brilliant series in honour of the seventh centenary of the city's great cathedral, the most venerable and beautiful Gothic edifice in Spain. As a result, the old Castilian capital was crowded with representatives from every part of the realm. A second and even more brilliant bull-fight was advertised for the 20th, the actual birthday of the cathedral, when the King and Queen would attend the arena in state.

I was advised to go early to the Plaza de Teres. A seat had been procured for me in advance, for which I had paid seven and a half pesetas. As a result, I was one of the first arrivals. The great round circus was open to the sky and encircled by tier upon tier of stone seats, each of which commanded an equally good view. All were shadeless, excepting those at the very top, where a tiled roof protected the gallery. Here was the royal box, distinguished by hangings of majenta and gold. On this particular afternoon it was to be occupied by the Captain General, the military Commandant of the district. Far below, in the centre, lay the sand-strewn ring, protected by a brown wooden barrier in which were small wicket gates, through which the combatants might escape, but the bull could not follow. Beyond was a passage some five feet wide; then a stone wall surmounted by a wooden pallissade, painted red and yellow, the Spanish colours. In this passage I noted a number of attendants wearing scarlet caps and loose shirts to match. The seats began to fill. The *Guardia Civile*, as the constabulary are styled, were well represented. They are always conspicuous figures in their trim grey uniforms, belts and bandoliers of brilliant yellow, and shiny black hats.

Their arms consist of rifles and revolvers. Boys were noisily engaged in selling paper-covered cushions for the spectators to sit upon, the stone seats being found too hard by most of them. Parties of ladies appeared in the boxes in the gallery. Their presence lent a brilliant and exotic touch to the scene. They wore high combs and vividly coloured flowers in their hair, under the characteristic white lace mantilla invariably associated with Spanish beauty. In fact, with their long, glittering ear-rings and fans, they were exactly like the Señoras depicted on Spanish fans and cigar boxes. In front of each *loge* they hung great Manila shawls, large as bedspreads, of brilliantly hued silk, yellow, scarlet, royal blue, purple or emerald, embroidered with flowers in every hue of the rainbow, and bordered with fringes fully a foot and a half in depth. The result was that the gallery presented a most fantastic and kaleidoscopic appearance, and cast a certain glamour of unreality over the proceedings.

All were in holiday mood, laughing and talking at the top of their voices, and standing upon the seats irrespective of those behind them. Various theatrically-attired personages began to appear in the arena. A man entered, wearing dark trousers and a violet-coloured shirt. His business in life seemed confined to cracking a whip. Others affected white shirts and crimson sashes. More resplendent still, were bull-fighters in gaily-coloured knee breeches, pink stockings, and low, black shoes. They wore short, tightly-fitting coats with stiff, round, outstanding collars, the entire costume richly embroidered in gold and silver. Each wore a tricorne of black beaver, and carried a great cloak crosswise over the left shoulder. Despite these brilliant apparitions, the audience began to grow impatient. Finally the military band struck up. The Captain General had entered his box.

The proceedings began with the entry of two black-cloaked riders, mounted on horses of the same sable hue. They

were entirely clad in black, but for the purple and white plumes which waved above their black cocked hats. These they doffed in front of the royal box and promptly galloped away. They were followed by a fantastic procession of toreros, picadores or horsemen, banderilleros on foot, and matadores, who formed a ring round the circus. The picadores wore yellow buckskin breeches, gay cummerbunds, gold-embroidered boleros and round hats. Their saddles were of the large Mexican variety, and rose in high points at the pommel and cantle with deep boot stirrups.

The dramatic moment at last arrived. The barrier was drawn aside and the bull driven into the arena. He was a splendid specimen and in perfect condition, black, sleek-coated, short-legged, with a long, powerful body. At an agricultural show he would have excited universal admiration. A bunch of red and white ribbons fluttered from his hump. He had come out of the dark and was dazed. For a moment he hesitated, then he looked up and saw the thousands of eyes fixed upon him. Possibly he read the lust of blood in them and was seized with a presentiment of pending doom. Badly frightened, he turned and tried to run back. Too late. The barrier was shut. Then the banderilleros advanced in a semicircle, spreading their great coloured cloaks in front of him—yellow, red, orange, flame, emerald, purple and blue. He was bewildered and did not know in which direction to charge. The men, screened by their cloaks, offered an elusive and dazzling target. After this had gone on for some time, the bull turned, made a rush at a horse, caught it up between the hindquarters and ripped it—a disgusting sight which elicited enthusiastic applause. He then charged a second time, inflicting a deep gash in the belly. By this time the bull was beginning to show signs of fatigue. A gaily clad combatant, armed with a barbed dart in either hand, about two feet long, advanced nimbly and jabbed the weapons into the bull, where

the bright ribbons fluttered at his hump. The bull bellowed with pain, and tried to shake himself free, but the darts were barbed and stuck fast. Next he endeavoured to escape from the ring and his tormentors, but the cloaked men closed round him again, spreading their great gaudy mantles. Three more pairs of barbed darts were thrust into his badly wounded back. This ghastly game had continued for about half an hour—the longest half-hour I have ever spent—when the Captain General gave the signal for the wounded horses to be removed. At the same time it began to rain. All sought cover. For a brief interval the bull was alone. His back resembled a pincushion—it was stuck so full of darts. The blood was streaming from him, but he was far from dead. He was capable of yet more suffering. The look of fear and agony in the eyes of that tortured animal is a sight that I shall not soon forget. For him there was no escape.

Not so for me. I made for the exit. As I was passing out, an official offered me a ticket of re-entry. There were still five more bulls to be killed. Possibly it was as well that he did not understand my reply.

H. A. Newell

BY A WINDOW

FROM THE JAPANESE OF GENICHI YANOME

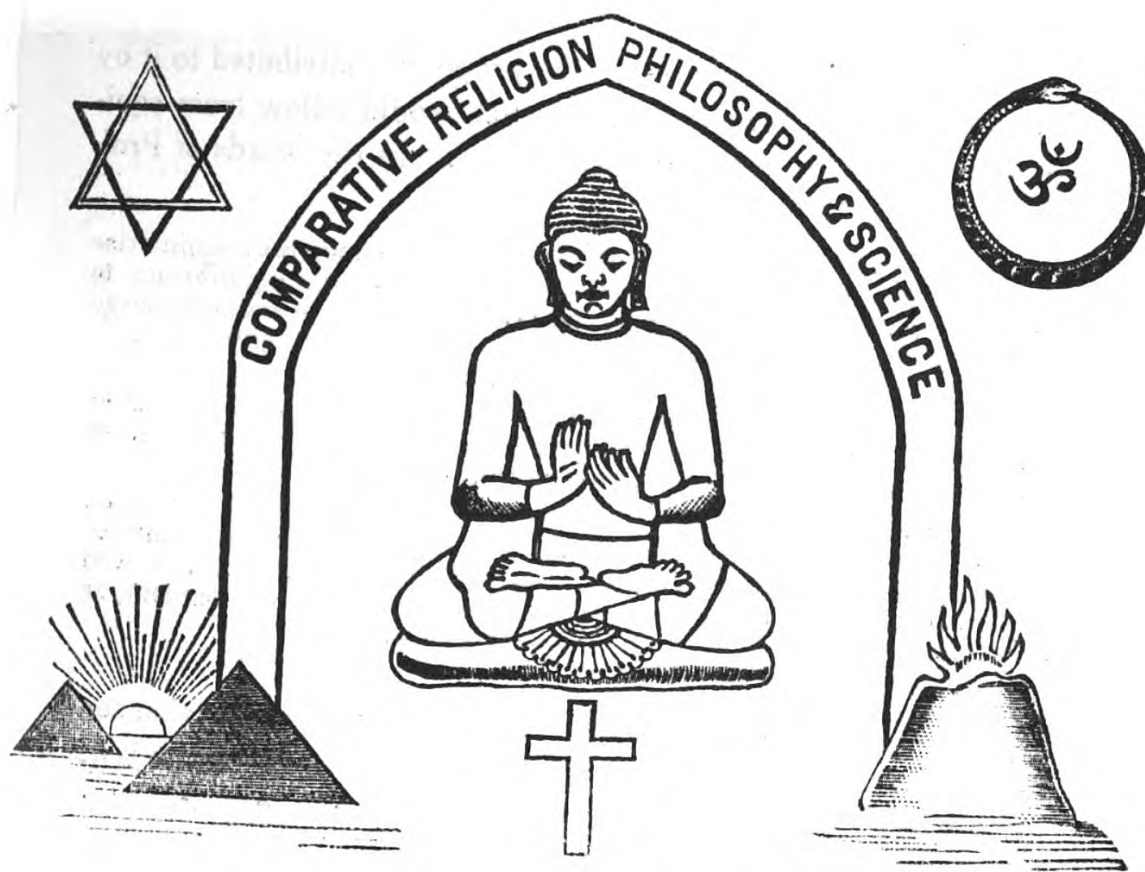
HERE on my window-sill I lean,
My mind an empty echoing shell,
Searching for something never seen,
Longing for what I cannot tell.

Sound of a city's vast unrest
Like wavering lamplight murmuring shakes;
And old sweet memories in my breast
Roll round me like a wave that breaks.

Now on a branch wind-shaken, where
White doves and sunlight soar and smile
Through leaves like beauty's loosened hair,
My fancy finds a perch awhile.

Oh now I feel from all around
Eyes of my loved one beam and bless,
Intently bent in care profound
Over my searching loneliness.

J. H. C.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 47)

II. THE SPHINX OF WESTERN SCIENCE: RADIATION

16. During the last decade Western physicists have been placed on the horns of a dilemma. This was due to the fact that the observed phenomena of radiation could not be made to fit in with the law of the equi-partition of energy, as described in the preceding article.

In the case of radiation, this equi-partition is between matter and the medium of space, or the hypothetical ether of science.

If the ether of space has the properties attributed to it by Western science, then the results that would follow from equi-partition do not agree with observation. In the words of Prof. Jeans,¹

So far as the radiation problem is concerned, we may summarise the conclusions obtained, in the statement that for equilibrium to exist between matter and ether, the law of partition of radiant energy in the ether, in terms of wave-length, must be that given by . . . the formula first given by Lord Rayleigh in 1900.

It follows, as we have seen, that the temperature of matter must be zero: there can be no equilibrium between matter and ether until the matter has lost all its energy to the ether.

This is the conclusion arrived at from a study of the radiation problem based on the classical system of dynamics; the state of things predicted is, however, so utterly different from that observed in nature, that we are compelled to contemplate an abandonment, or at least a modification, of the classical mechanics.

17. The classical mechanics it is proposed to abandon are the mechanics of Sir Isaac Newton, upon which the laws established up to the end of the nineteenth century have largely been based.

These laws of mechanics had been hitherto regarded as safe foundation-stones upon which to build, and the law of the equi-partition of energy is a mathematical deduction from them.

The proof of this, in its finished form, was first given by Poincaré,² and the validity of his mathematical reasoning has never been challenged. In his *Dernières Pensées*³ Poincaré says, referring to this scientific impasse:

We see now how this question stands. The old theories, which seemed until recently able to account for all known phenomena, have suddenly met with an unexpected check. Some modification has been seen to be necessary. A hypothesis has been suggested by M. Planck,

¹ *The Dynamical Theory of Gases*, p. 397.

² *Journal de Physique*, January, 1912.

³ Flammarion, Paris, 1913.

but so strange a hypothesis that every possible means was sought for escaping from it. The search has revealed no escape so far, although the new theory bristles with difficulties, many of which are real, and not simple illusions caused by the inertia of our minds which resent change. . . . It is impossible to predict the final issue.

18. Prof. Jeans, in his *Report on Radiation and the Quantum Theory* to the Physical Society of London (1914, p. 3), illustrates the difficulty as follows :

To make the question as definite and as simple as possible, let us fix our attention on an enclosure with perfectly reflecting walls, in which there is a mass of, say, iron at 0°C ., and let us suppose that there is a state of equilibrium inside the enclosure. The iron is continually radiating energy out from its surface into the surrounding ether inside the enclosure, and is also absorbing energy from the ether. From the condition of equilibrium, the rates of exchange must just balance. If we assume, for additional simplicity, that the iron is coated with a perfectly absorbing paint, then, in point of fact, each square centimetre of surface emits 300,000 ergs of radiation per second into the ether, and also absorbs 300,000 ergs per second of radiation falling on it from the ether. The energy in the ether is of density 0.00004 ergs per cubic centimetre; the heat energy in the iron is of the order of 8,000,000,000 ergs per cubic centimetre.

19. The above illustration shows that the volume of space occupied by the iron has an energy-content two hundred millions of millions of times as great as an equal volume of the ether; although the two spaces are in temperature-equilibrium, which is quite contrary to the law of the equipartition of energy on any theory of the ether entertained in the West. Prof. Jeans continues :

A very little consideration will show that this state of things is different from what might be expected by analogy from other systems which are known to obey the ordinary dynamical laws. Consider, for instance, a tank of water (to represent the ether) in which is floated a system of corks (to represent atoms of matter) connected by light springs or elastics, so that they can oscillate relatively to one another. Suppose that initially the surface of the water is at rest. Let the system of corks be set in violent oscillation and placed on the surface of the water. The motion of the corks will set up waves in the water, and these waves will spread all over the surface of the water, undergoing reflection when they meet the walls of the tank. We know that ultimately the corks will be reduced to rest; the energy of their motion will be transformed, first into the energy of waves

and ripples on the surface of the water, and then, owing to the viscosity of the water, into heat-energy in the water. A final state, in which the corks continue to oscillate with extreme vigour, whilst the water has almost no energy, is unthinkable; we expect a final state in which practically all the energy has found its way into the water.

Such is Prof. Jeans's illustration of the problem which is confronting Western science. The immense energy concentrated in the iron, as compared with the surrounding ether, is the same as if the floating corks continued in violent agitation whilst the water remained still and motionless, which, as Prof. Jeans says, is unthinkable.

20. Summarising our results so far, we may say that the law of the equi-partition of energy follows irrevocably from the principles of Newtonian mechanics, and that, when this law is applied to the case of radiation, it leads to conclusions that are quite contrary to the facts of observation. It would be unprofitable to search for some flaw in the mathematical reasoning, but it is possible that this reasoning may be based on an assumption which may repay scrutiny.

The assumption underlying Poincaré's mathematics is thus stated by Prof. Jeans:¹

The phenomenon which is believed to provide the crucial test as to the universal validity of the Newtonian mechanics is the following: *the total radiant energy per unit volume of ether in temperature-equilibrium with matter is finite, and not infinite.*

It is a matter merely of mathematical demonstration that this fact is incompatible with Newtonian mechanics.

It will be seen that the part in italics, quoted above, is given as a fact, and not as an assumption. But if it is a fact, it is certainly not an observed fact. It is in reality stated as a truism which no Western scientist is likely to question. But Western theories of the ether of space are so chaotic and contradictory that many leading physicists dispense with ether altogether, and disbelieve in its existence. Hence the whole

¹ *Report on Radiation and Quantum Theory*, p. 2.

of Poincaré's reasoning is based on an assumption which we now propose to examine.

21. When the statement is made that the total radiant energy per unit volume of ether is finite, and not infinite, what is really meant is, that if a volume of ether gives out radiant energy, its store of energy will diminish, and will fall to zero if the process is continued long enough. When put in this form we see that it may hide a fallacy. For instance, a bank may continually pay away money across the counter without its funds diminishing, if the money paid into the bank be equal in amount or greater. Similarly the Lake of Geneva can give out water at one end to the rivers of France, without the water in the lake getting less, provided that the water entering the lake is of equal amount. Under these conditions the funds of the bank, and the water of the lake, are infinite. If, therefore, the ether of space is so constituted that, as energy is drained away from one portion, fresh energy flows into it from outer space, we may regard this energy as inexhaustible in the sense that the water in a lake is inexhaustible by the draining of the water from its outlet.

22. Now in the previous article we showed that the intermolecular spaces near the earth's surface are occupied by shoals of atoms from the lowest sub-plane of the cosmic physical plane, and that the mean atomic energy of these shoals is a constant determined by the earth's gravity. These shoals fix the mean energy-content of space, and are able to circulate freely between the earth and cosmic space.

The above amounts to a proof that the volume-energy of space is for all practicable purposes inexhaustible, and therefore, for the purpose of Poincaré's mathematics, we may say that *the total radiant energy per unit volume of ether in temperature-equilibrium with matter is infinite, and not finite*, which

is a condition diametrically opposite to the assumption on which Poincaré's mathematical demonstration depends.

It follows from this that the observed facts of radiation are not necessarily in contradiction to the established law of the equi-partition of energy, and that the principle of Newtonian mechanics may remain valid in the interchange of energy between ether and matter, as between matter and matter.

23. We have thus unearthed a fundamental difference in the teachings of Eastern and Western science, which was pointed out by the writer in *The Times of India* of October 11th, 1921, as the following extract shows :

It may be as well here to set forth once for all the two main differences of the Eastern and Western schools of science. They are both contained in the problem of radiation, which is the problem on which Western science has wrecked its barque. It is the modern riddle of the sphinx, which the West has failed to answer correctly. The whole matter will be found in a nutshell in two Reports to the Physical Society of London, one by Prof. Jeans on the Quantum Theory (1914), and the other by Prof. Eddington on the Relativity Theory of Gravitation (1918). Prof. Jeans says (p. 2): "The total radiant energy per unit volume of ether in temperature-equilibrium with matter is *finite* and not infinite." In the Eastern school, as I have been taught, we say, as against the above: "The total radiant energy per unit volume of ether in temperature-equilibrium with matter is *infinite* and not finite." So that there is point-blank opposite teaching in the two schools. The reply of the West to the sphinxian riddle destroys the laws of Newton; the Eastern reply keeps them intact.

24. The above serves to illustrate two different principles, or the two distinct viewpoints, from which Western scientists and students of Occultism visualise the phenomena of Nature. It is the difference between an equality and an identity, and it has an important bearing on the laws of conservation, the conservation of matter, and the conservation of energy. If we take a unit mass of matter, the law of the conservation of matter requires that this will always remain a unit mass, whatever operations are applied to it, and here both schools of thought are in agreement.

But the Western scientist would further state, or would subconsciously assume, that the constituents of this mass, in their simplest form, will remain identically the same from one instant to the next, whilst the occultist would say that the constituents may vanish and be replaced by others in successive instants of time, so that the total constituents remain equal though not identical. Now this is an important difference, for it permits of the creation and destruction of matter, at an equal and constant rate, whilst leaving the observed law of conservation intact.

The element hydrogen may always consist of 18 atoms, but if one of these atoms vanishes and is replaced by another, the mass of hydrogen is not altered. We have seen in the previous article that atoms interpenetrate the molecules from the cosmic sub-planes; and, as they possess the same mass and energy as the atoms in the molecules, they can change places with them without changing either the mass or the energy of the system, and thus without interfering with the laws of conservation of matter and energy.

25. The atomic or highest sub-plane of the physical is the lowest sub-plane of the cosmic physical; hence the illustration given is an interchange of matter and energy between different portions of the physical plane. But there can be interchanges also between the planes, without violating the laws of constancy, provided these interchanges are equal and opposite.

The processes taking place in the ultimate physical atoms, as described in *Occult Chemistry* (new edition, p. 21), are in reality interchanges of energy between the physical and astral planes.

Energy entering an atom from the astral plane makes it positive or male, whilst energy leaving an atom and passing to the astral makes it negative or female. This is a continuous

process, but the conservation of energy on the physical and astral planes is not affected thereby, for the quantity of energy remains equal though not identical. It is like the equal inflow and outflow of a lake, where the quantity of water in the lake does not change.

26. In addition to the methods of circulation of matter and energy already noted, there is a third, in which the atoms of one plane are transferred to another. This last is described in *Occult Chemistry* (new edition, Appendix, p. iv), and is also treated in THE THEOSOPHIST for February of the current year, 1922 (Vol. XLIII, pp. 462-3):

It must be noted that a physical atom cannot be directly broken up into astral atoms. If the unit of force which whirls those millions of dots into the complicated shape of a physical atom be pressed back by an effort of will over the threshold of the astral plane, the atom disappears instantly, for the dots are released. But the unit of force, working now upon a higher level, expresses itself, not through one astral atom, but through a group of 49. If the process of pressing back the unit of force is repeated, so that it energises upon the mental plane, we find the group there enlarged to the number of $49 \times 49 = 2,401$ of those higher atoms.

Thus, from plane to plane, the matter can be transferred in either direction. The means of doing this appear to be living forces; but in Occultism all forces are living. This process is the equivalent of the creation and destruction of matter on the respective planes; and, as stated in THE THEOSOPHIST (*loc. cit.*), it is apparently the work of the Creative Hierarchies which preside over the forces of the cosmic planes.

27. Referring to two consecutive planes of matter, we are told in *The Secret Doctrine* (I, 172)

that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of, say, the lower in their transformation upwards, they will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, . . . the matter of the lower plane . . . passes on to the higher plane.

We are further told (p. 166) that

Occult Science teaches that there is a perpetual exchange taking place, in space, of molecules, or rather atoms.

28. The above forms of interchange of the matter and energy of the planes will make it clear that matter in the atomic form, and the accompanying energy, cannot be insulated by enclosures within material walls. For instance, physical atoms, enclosed in a hermetically sealed vessel, could be transformed into astral atoms, and vice versa; and this, when viewed clairvoyantly, would give the appearance of entering and leaving the vessel without passing through the walls, which is one of the properties of four-dimensional space. This point is of interest, since Western science, in order to solve outstanding physical problems, has recently been obliged to resort to the mathematics of four-dimensional space.¹

It is possible to insulate the molecules of solids, liquids, and gases in enclosed vessels; and, if the walls of the vessel are non-conducting, the heat or molecular energy can also be insulated, although this insulation is never quite perfect. But neither the energy of the atoms, nor the atoms themselves, can be thus insulated, since, as was shown in the previous article, the atoms can pass between the molecules; and, even if the molecules are closely packed, as in the solid state, the atoms can interpenetrate the molecules, for these molecules consist of atoms widely apart, as shown in the diagrams of *Occult Chemistry*, and we are there told (p. 32) that

the diagrams are not drawn to scale, as such drawings would be impossible; the dot representing the atom is enormously too large compared with the enclosures, which are absurdly too small; a scale drawing would mean an almost invisible dot on a sheet of many yards square.

When, therefore, the molecules of matter are insulated in an enclosed space, the molecular energy, which on modern

¹ See *The Principle of Relativity*, by Cunningham, p. 85, and *The Theory of Relativity*, by Silberstein, p. 129.

theory constitutes heat, may be isolated from surrounding space, whilst the atomic energy, and the atoms themselves, can communicate freely with outside space.

29. Now it so happens that the experiments which have caused physicists to doubt the validity of Newtonian mechanics, and the equi-partition of energy, are based on the insulation of heat, or molecular energy, in an enclosure; and they have tacitly assumed that when the molecular energy is insulated, the atomic energy is insulated likewise.¹ But this is inconsistent with the results of occult researches, as explained above. Moreover, a somewhat similar conclusion has been arrived at by Western physicists, for Prof. Jeans says² that

the quantum theory makes it possible for the internal energy of the atom (element) to be entirely independent of the energy of the gas to which the atom (element) belongs. Any such independence, it need hardly be remarked, would be entirely at variance with the principles of the classical system of mechanics.

This last conclusion of Jeans is based on the conception that if the molecular and atomic energy are independent, the partition of energy between the atom and the molecule does not take place. But this does not necessarily follow, for the partition of energy between the atoms in the molecule and those of outer space may be rapid, and that between atoms and molecules may be slow. In other words, the cosmic sub-plane may exchange energy more rapidly with the inside of the molecule than with the outside, and it is the outside energy of the molecule that constitutes heat. This would give an appearance of quasi-independence to the enclosed atomic energy, for any energy taken from the atoms to the molecules would be rapidly supplied from outside, or the cosmic plane, and any energy supplied to the atoms from the molecules would be rapidly drained away. Thus the atomic energy

¹ *Modern Electrical Theory*, by Campbell, pp. 224-8.

² *The Dynamical Theory of Gases*, p. 418.

would be practically constant, whilst the molecular energy might vary greatly. This agrees with observation, but does not invalidate the law of the equi-partition of energy. For this law merely states that equi-partition will take place if sufficient time is given; and, whether the time is one millionth of a second or a million years, this does not affect the validity of the law. Prof Jeans has himself laid stress on this particular feature of the law of equi-partition.¹

CONCLUSIONS AND SUMMARY

30. Atomic matter and atomic energy cannot be insulated by material partitions from the atomic matter and energy of outer space, either of its own plane or of other planes, because the atomic matter can move through and between the molecules of bodies, as well as migrate from one plane to another. If, therefore, atomic energy be extracted from an enclosed space, an equal quantity of energy will be supplied from outside space from one or more of the planes, so that the supply of atomic energy in the enclosure is practically infinite.

On the other hand, molecules of matter, and molecular energy in the form of heat, may be more or less perfectly insulated from outer space by material partitions.

In an enclosure containing molecules of matter, if the partitions are impervious to heat or radiation, three kinds of partition of energy will be in operation: (*a*) partition of energy between atoms inside and outside the enclosure; (*b*) partition of energy between molecules and molecules, inside the enclosure; and (*c*) partition of energy between atoms and molecules, both inside the enclosure.

The rate of energy-transfer between atom and atom, and molecule and molecule, may be relatively rapid, and that between

¹ *Modern Electrical Theory*, by Campbell, p. 232.

atom and molecule relatively slow, so that equilibrium will establish itself quickly for (a) and (b), but slowly for (c).

The molecules within the enclosure would, under such conditions, rapidly attain to a state of temperature-equilibrium, and the atoms in the enclosure would likewise rapidly attain equilibrium with the atomic energy of outer space. But a state of energy-equilibrium between the atoms and molecules in the enclosure might be long deferred, owing to the slow interchange of energy between atom and molecule. The result of this would be that the atomic energy would be practically constant, and equal to that of outside space. The energies of the enclosed molecules would be equal to each other, whilst the energies of the atoms and molecules might be widely different.

The different intensities of the atomic and molecular energies, whilst the molecules were in a state of temperature-equilibrium, would thus be quite consistent with the law of the equi-partition of energy, and the validity of Newtonian mechanics.

A fundamental distinction between the teaching of Western science and that of Occultism is that, according to Western science, "the total radiant energy per unit volume of ether in temperature-equilibrium with matter is FINITE, and not infinite"; whilst, according to occult teaching, the total radiant energy per unit volume of ether in temperature-equilibrium, or otherwise, with matter is INFINITE, and not finite.

The awkward dilemma in which Western science is placed by the problem of radiation, is largely the result of its unwillingness to recognise the established facts of occult research on the nature of the atom and the ether of space.

G. E. Sutcliffe

(To be continued)

KARMA: ITS UNIVERSAL ASPECT¹

By ALICE WARREN HAMAKER

KARMA is seldom regarded as a philosophy. It is looked upon as a science by most people, as a dogma by others, and by still others as a mere speculation. There is, however, a philosophical concept of Karma, for it is a law of the universe and of life.

The Secret Doctrine says that this universe is one of many universes, which evolve in manifestation according to the Divine Idea sent forth out of the Absolute. Universes appear and disappear in a regular sequence in accordance with this Divine Idea, and this universe which we know of, bounded by the Milky Way, is only in one of its appearances, and fulfilling a certain purpose as part of a whole of many universes. This cosmic purpose is the dharma of this universe at this period of manifestation, and the way of its fulfilment or attainment is the karma of this universe.

One of the oldest sayings known to man is: "As above, so below," or, as we find it in the Lord's Prayer: "Thy will be done on earth, as it is in heaven"—which, rightly translated, should mean: "Thy will (dharma) is done (through karmic laws) in the universe, as it is done on earth." These are the teachings of great Initiates, who are considerably nearer the concept of the Divine Idea than the majority of us; and we feel them to be true—our intuition declares we know them

¹ The first of three public lectures given under the auspices of the Montreal Lodge, October and November, 1921.

to be true. Thus we can have some idea of the karma of the universe by examining the karma of humanity, which is the reason for scientifically studying and collecting facts regarding this law. So far, so good; but the purpose of science is to illuminate philosophy, in addition to its utilitarian purpose, and without this philosophical basis the science is bound eventually to degenerate into a dogma. All the scientific deductions regarding kārmic laws here, should be applied to the whole universe, for the universe has only one purpose in view, and every unit is living towards that same purpose. If kārmic laws can be found to be applied here, then they apply to the whole universe, and *vice versa*. This will be a considerable help to keep us from making a dogma of kārmic laws, for when men think they have a monopoly of a law, they inevitably hedge it round with unnecessary hypotheses to keep it to themselves, and not allow it to every creature, angel or molecule.

We know of several things regarding karma, and we can commence to philosophise on them at once. Since there is a purpose in view, and something to attain, there must be a law of the least resistance and the greatest resistance, the first leading to a very early success for some units of life that practise it, and the second leading to the total disappearance of the unit of life that presses it to extremes. Every religion has preached a system of rewards and punishments, and as men have separated humanity from the rest of the universe as something quite different and totally independent of it, the systems of hell and heaven have been preached with a mitigating grace of salvation in some way or other. Rewards and punishments there are, according as each man, or any other unit of consciousness, follows the line of least resistance, or pushes against the stream in the line of greatest resistance. The dharma must be fulfilled—this is fate or destiny—but there is considerable elasticity in the way, or karma, that

brings each one there. Free will exists only within the limitations of this elasticity, and any attempt to transcend these limitations is stopped by the laws of karma. This is the origin and being of sin. The reason why we are able to make use of free will to push beyond the limitations of karma is because each unit has within it the seeds of all consciousness in manifestation, and not only the consciousness and dharma of this particular universe.

The quality to be exercised and developed in this struggle to find the way of karmic resistance, is Discrimination, without which all struggles against the driving force of fate are unbearable; and it would indeed appear as though God were a jealous God, using man merely as a pawn. The very effort to conform to the line of dharma forces discrimination upon every unit of consciousness according to its capacity. Man measures his discrimination upon the measure of his happiness. At first this consists of his physical comforts, and he civilises his way of living. He develops houses to live in, to keep himself warm and dry, or, in hot countries, to keep himself from the burning rays of the sun. Next, he clothes himself, and then he commences the transformation of feeding into the art of cooking and eating, and finally into the combination of foods in sequence called a meal. Then he turns to other improvements to save labour, first of all for the few, and finally for all—a consummation still to be attained.

The next measure of man's happiness lies in his intercourse with his fellow beings, and his sexual partner and family. At first he is forced to fight for domestic and communal happiness, such as to keep his wife or children, or to be at peace with his neighbour; but the emotional conflict for happiness forces man to inaugurate civic laws and rights, and that frankenstein, the State, in the hope that he shall cease to have enemies, and all shall live together in peace and neighbourly love—another consummation still to be attained.

Man's next thirst is for knowledge, to understand these kārmic laws which buffet him around towards his dharma, so that he can control them by knowledge and power. He develops his intellect in the hopes of making Nature do as he wills by co-operating with her. Unfortunately he has not yet definitely decided to co-operate with the laws of karma that he knows, so that the measure of his happiness is not great. Then he yearns to know the reason of all that lies at the back of the Nature he sees, and he philosophises. His first attempts lead him to regard the noumenon he does not know as something he can bring under his will by propitiation or worship, and the doctrine of salvation brings the world its various religions and religious conflicts; and in despair man finds out that he still knows nothing of the universe as a whole, and the Being whose manifestation is the cause of this universe. He breaks away from religions; but, though he philosophises on this matter, he is still buffeted about like an ignoramus by the laws of karma.

At last he realises that he must attempt to discipline himself, instead of letting kārmic laws discipline him, and he turns to his discriminatory powers as the only guide he can be sure of. He takes stock of what constitutes the line of least resistance, and is faced by the qualities that do not belong to the kārmic limitations of this universe, but to a limitless world only. The universal consciousness is capable of expanding beyond the dharma set for this universe, and every unit of every world is equally capable. Hence the capability of each man to reach a wider consciousness than can be exercised within the limits of karma.

Let us see the qualities that man is conscious of, and which are not useful in the karma that leads him to fulfil the plan or dharma set for this universe, particularly as it affects man.

Man is faced by the quality of "inertia". Karma decrees action. The chief actions we see required of all units of

consciousness are evolution and unfoldment. We have incorporated the fact of evolution into our modern science, and soon our religions will call us to believe in spiritual evolution. Modern psychology is bringing facts to our notice regarding the immense complexity of man's consciousness, and the latent qualities, desires and possibilities man possesses, only requiring an alteration of circumstances to bring some of his possibilities out of latency into activity. Unfoldment will soon be as exact a science as evolution is becoming.

Activity is one of the laws of karma, and yet we are faced by the pull of inertia, which, having no part in the present karma to whose laws we have to conform, becomes a vice. We call it sloth, or laziness. From an extra-cosmic point of view, man has the right to be lazy; but, while dwelling within the cosmos, he is very clearly forced into activity. He is made to starve, and in a savage state he is despised by his fellow men, and subjected to indignities, if he is fed without exertion on his part. We see clearly the solidarity of humanity manifesting itself in men's consciousness, by the fact that, even if a man is in the grip of the vice of sloth, he is seldom allowed to starve completely to death. It is true that, in the crowded city life of modern civilised communities, this does happen, whereas it is rare in the savage state; but that is a temporary condition among mankind, due to the lack of sympathy developed by the individualistic doctrines preached for the last thousand years almost all over the world. Personal salvation has been preached to the exclusion of universal salvation—the one being as true as the other, and equally important. This will change, for it is only a temporary character generated among us, and, not having a spiritual basis, it will be driven out by the spiritual nature of mankind, when there are fewer and fewer lazy people.

Be active, says a law of karma, and do something; and, in so far as we follow this line of least resistance, we shall be

less and less buffeted about like a gas balloon, driven to our dharma by every whim of our more active fellow being.

Another quality man has to face, which is not the way of karma, is "habit"—the tendency to keep on repeating the same thing *ad nauseam*. In fact, we usually call it "bad habit". No doubt, extra-cosmically, endless repetition has its place, but the call of Nature is change. Every flower varies from the others on the same plant, and the difficulty of horticulturists is to breed exact to type, whereas breeders have less difficulty in producing variations. Animals have changed in structure and habits very considerably in course of time, and man is called upon to keep out of ruts, or he goes under those who change and adapt themselves.

Progress and go forward, says another law of karma; and it is as we do so, that the measure of our happiness and interest is increased. Where a man thinks and feels the same for a dozen years, he is in a rut, and he brings on himself the inevitable karma of the world flowing on beyond him; and circumstances, which have been altering steadily, no longer fit him. What happens to him he calls a misfortune, for a providential catastrophe descends on him to force him out of his rut. If, however, the body and personality are old and worn, a speedy death is a swift jog out of his rut. It is as a man progresses with the numerous changes time brings, that he avoids misfortunes and catastrophes. These are not sent to him; he draws them down by ignoring the cosmic call for progress and change.

A third quality to be faced is "selfishness". Whatever may be the dharma of this universe, the Power higher up has decreed differentiation, and separation of consciousness into myriads of units, each to follow the "way" or karma in co-operation with each other. This is clear to any thinking man, though individualism has been taught with great emphasis for the last thousand years or so, till the modern world thinks

and plans little else. Individualism is true, but it is subject to the laws of karma, one of which says: "Co-operate and arrive at the goal together." The opposite of this is the vice of "selfishness". Every action, thought or feeling which lacks a sense of co-operation with others, pulls a man to the line of greatest resistance, and away from the dharma before this universe. The greater or less this is so, the greater or less will his happiness be interfered with by karma.

Often it would seem as though the selfishness of a few mattered little to the many, and that such selfish persons can be safely ignored. "Segregate him, and he cannot hurt us," is the idea of many people. So we fill prisons and breed injustice into our social system by extending the segregation idea to others besides the selfish. Segregation and banishment are not the panacea for our ills, for they are not the laws of karma. The segregation idea is selfishness, whereas a law of karma says: "Co-operate and get together."

This leads us to consider the other quality which is not within the plan of this universe, and which acts as a kind of opposite to the last idea considered—"tyranny". No doubt, extra-cosmically, tyranny over unwilling people or things has a rightful place, but not in this universe. Here it simply leads to bullying and cruelty, and a man brings down on himself the karma of bullying and cruelty every time he is tyrannical. One of the difficulties of all religions is to account for the misfortunes that beset those who apparently are leading good lives, according to orthodox religious teachings. Christianity is not the only one that has had to dogmatise on this point, for it is a universal fact, and the most ancient religious books have had to deal with it.

The truth is that our whole social organism is tyrannical as at present constituted, and indeed it is most humiliating for humanity to realise that seldom has its social order been otherwise than tyrannical. Only for short periods has the

social order, as established on different plans, been regulated with regard to the freedom of action, thought, opinion and sentiment of every man, woman and child comprising the State. Naturally the karma due to every member of the State acquiescing in, and taking part in, the established social order, is that of cruel misfortune and brow-beating. As this would be too discouraging to those weak of spirit, the karma descends on those who are strong of spirit, the people leading good lives, for the benefit of the whole. This is the Christian sacrifice, typified for us in the Gospel story. It happens all the time, and is the driving force to reforms and changes.

To many people this sounds an act of injustice ; but, in the abstract, injustice is anything that impels any unit of consciousness, man for example, along the line of greatest resistance to the dharma or plan of the universe, and this does not happen along the path of sacrifice, for this whole universe is a sacrifice, by virtue of its limitation, from Absolute Consciousness to the dharma set by manifestation. Manifestation itself is a sacrifice to the dharma it contains in itself.

As regards the personal part of the karma due because of our tyrannical social order, this can be consciously controlled by each person, or it will hasten the dharma of those who are unconsciously made to bear it. This, however, is a consideration of personal karma, and belongs to another aspect of the whole philosophy of karma.

We have still to face another quality, to be eliminated in order to fulfil the dharma set before us—distrust, or suspicion. This is due to the differentiation that has taken place within this universe. Each unit of consciousness has been separated from the other by a wide gulf, the dharma before each being to unite. Every one is conscious of this separation very acutely, and the karma before us is to gain a consciousness of the unity, and it is not easy. We prepare ourselves for it by degrees ; the whole of humanity has made a natural effort in this

direction with more or less success. First, the sexual unity is established; and it becomes "moral" for two members of the opposite sex to be so united, spiritually, that they do not feel sexually united with anybody else. The family unity is next established, the children bringing wives and husbands and grandchildren to live in the family dwelling. From this, tribal unity is evolved, and from thence man proceeds to State and national amalgamations, until Internationalism is preached, as it is to-day. We have still to find a basis for human unity, and for a spiritual human unity which would include those out of incarnation as well as those in incarnation, as one spiritual unit.

It is a strange thing indeed that the man who sets out to avoid his fellow beings, because he distrusts them, is a most unhappy person. It is hard, because spiritually unnatural, for a man or woman to be entirely cut off from the world and remain happy. The desire is there, of course, because it probably has a definite place extra-cosmically, but one has only to see the cantankerous nature of those who live alone and are friendless. Men or women, they become querulous, and what is popularly known as "dried up". It is every one's karma to become the friend of all men, good, bad or indifferent; and it is as man follows this path that the measure of his happiness becomes greater.

Reviewing the subject of karma from another viewpoint, the positive one, man is faced by certain qualities, which he must attain, but which have no corresponding opposite activity. Not that there is no opposite, but it has only a negative action, and the effort is not to overcome the opposing quality, but to develop the desired quality from the natural spirituality that each unit of consciousness possesses. Such a quality is "love," which is not gained by overcoming hatred, but by developing and encouraging every aspect of love. Even the narrowest aspect of love is an important step forward in the line of least resistance to kârmic limitations.

Love is one of the most potent forces carrying us to the ultimate dharma before each person or thing in this universe. Ultimately we shall love every single unit of consciousness, whether a man or a molecule, with that intense love that we now feel to a few people, animals or things. The present loves are merely a foretaste, and we know how hard it is even to maintain them in the face of all the difficulties thrown in the way. We even love and then cease to love, thereby throwing ourselves back into the wrong stream, the line of greatest resistance, and we have to try and catch up by finding still others to love, to keep up our quota.

There is a tendency to classify all forms of love by the thing that is loved ; for example, if the person loved is of the opposite sex, then such love is classified as sexual, whereas if the object loved is an animal, then the love is described as protective. Again we have the maternal, the platonic, and the hero-worshipping kind of love. All this is so, but there should be millions of such classifications and subdivisions, for the love felt for every different unit of consciousness is different, so that if a person loved forty thousand persons, animals and things, we should have to name forty thousand types of love in regard to that person only.

Love, being a universal driving force, is as differentiated as every unit of the universe, in order to suit every single person or thing, according as that person or thing is at any stage, and be its driving force. If every unit is to be capable of utilising this driving force to reach the goal of universal perfection or dharma, then every unit must manifest love according to its own type and purpose in the constitution of things. Love is not something outside of ourselves, but a driving force within us, capable of infinite expansion, even beyond the limitations of this universe.

There is no question of relative value of any manifestation of love. Every phase of the driving force is as useful as

any other, and is a determinant in the karma to follow on it. As our love is now, so is the love that is to follow, and as no two people in this humanity are alike, the next phase of the driving force of love is not the same for any two people. An abandonment or omission is another thing, for such a thing acts as a brake to the force, and time has to be wasted to remove this brake. The greater the accumulation of loves omitted or abandoned, the harder to remove the brake. Men's lives are strewn by these so-called hates and enmities, and they have to be redeemed, set right and reawakened, before the driving force can be expanded to include a still greater number and expansion. The Christ said that a man should go back and propitiate his enemy before he continued his sacrifice at the altar, or the latter would be of no account. We may well wonder why we should be thrown among those we do not want to be amongst, or have to deal with those we dislike, but these are the omissions that have to be re-started, and must be re-started; and running away only postpones the evil day, it does not get rid of it.

This leads us to consider the other driving force of karma —“to dare”. The courage to face everything squarely can be developed by every one by unfoldment. It is within, usually, instead of without. Fear is only a negation of courage, and to dare all is a still further extension of courage. Courage is needed to face what does come; but to dare to go after more, needs more than courage, and yet this is what is before us, in order to reach this universal perfection or dharma. The reason for fear is hard to understand, and yet it is there; and it does not cease by man trying to kill it out, but by developing courage, first for small trials, and then for larger ones. These trials come to force the pace, so to speak, until man comes to the point when he will attempt what is beyond his power, sometimes even to perish in such attempts. The future is dark for this express purpose, and also the memory

of the past is blurred, so that no details of it are known with exactitude, in order to make of every trial a new experience, till we learn to dare by the multiplicity of trials.

Ultimately we shall have to dare to become a God, for from the Deity we have come, to return to the Deity and live in Him. It means that we shall have to plunge into what we do not know, to infinity beyond this universe. It means effort, otherwise no one can dare; and those who do not dare and plunge into unknown experiences are going against the stream of karma, and have to be pushed by means that are not pleasant to bear. It is not pleasant to be pushed and driven, but every one has to be goaded to make the plunge ahead for the first time; and familiarity takes away the quaking feeling that naturally comes, for every one is conscious of some extra-cosmic feeling that just has to be ignored. When the universe has reached its dharma, these extra-cosmic consciousnesses will have their day, but while we are in this universe we have to leave them alone. To make us dare is the *raison d'être* of the fact that we have free will; otherwise where would be the philosophic reason for free will? Free will is not given us that we might sin, or go back against the stream of karma, but that we should voluntarily plunge into it and make a dash for the end.

As Marcus Aurelius has pointed out with great vigour, it is not the business of a human being to lie in bed and have everything brought to him. He must get up and go about the business of being a human being. So too in spiritual matters, it is not the business of a spiritual human being to drag along, content to believe what is of little trouble to know, and too lacking in daring to believe what is unpopular, or to find out the truth of what is uncertain in his mind. Man has to go out and be honest with his spiritual self; find out what he knows to be true; live it; and dare to be himself, and no one else, before the world, letting his Light shine, that every one may see it.

Alice Warren Hamaker

A SEARCH FOR NOTHINGNESS

By F. A. LAMPRELL

THE possession of faculty inevitably leads to its use ; and at some time or another that use, equally inevitably, seeks to explain itself. By what, by whom, when and how did I—as faculty now names itself—become ? Did I become ?—for, if I did, there must have been a prior state. If I did *not* become, then I must always have been. Both hypotheses carry one no further than existence. If I were a part of another, I still was ; and, if I were ever myself, then I still was. The process of becoming does not suggest any more than development, for Nothing is that which is *not*.

Traced back to its minutest, there is always an origin in all that exists. But the origin baffles us, inasmuch as it is no origin. As commonly interpreted, I venture to assert that there is no word so misused ; indeed I would go further, and say that it should have no place in our dictionary. Origin is only origin in degree ; for, while we may say that flour is the origin of bread, and wheat the origin of flour, it needs only a moment's thought to realise how misused the word "origin" is, in the absence of knowledge. It is that perplexing origin, that real origin, which now stands before me in all its mystery. Processes from a First Cause can be cognised with varying degrees of attainment, by minds engaging themselves thereon ; it is before the First Cause that we bow in silence.

Nothing, *i.e.*, no-thing, has its nearest representation to us in space, but no-thing must have no existence, and therefore

be absolutely incognisable in any phase of consciousness. Space, however, must *exist*, for even vacuity does not satisfy the search for Nothingness. Even space is a vehicle in regions of vacuity; and, assuming that first of all there was space, I must seek a state prior to space. Until I can find Nothingness I cannot trace a First Cause, for the two are indissolubly connected in our minds, inasmuch as one precedes the other.

A First Cause is that to which our minds turn when reflecting on the nature of existence. We ever look for the two processes of Evolution and Involution, Past and Future, as the connecting links with the Present, and in reflecting on evolution we look for a beginning. In the same way that we count numerically from the cypher "0," we base beginnings on what we term nothing; but in this expression of nothing, there is forced upon us a demand which cannot be ignored, and which I shall deal with later.

A start, a commencement, a beginning, is the general conception of the All. A First is conceived in the mind, without any definition attaching to that First; but the very fact of a First carries with it the necessity of a something prior to that First. The first minute of the day, the first-born of a family, the first breath of one's life—all had a prior something, although, for the day, the family and the life, the subsequent events evolved from those firsts. But not one of these events explains itself. If we name a first, we must show what it is first *from*; and therefore in this enquiry I am not seeking the First Cause, but that which lies before It, for that may reveal or throw much light on the First Cause.

It is necessary to recognise the all-important factor that, in approaching this deep problem, I am doing so from a viewpoint which, qualified and modified to whatsoever degree it may be, is still that of a *being*, one in whom there is *existence*, with all the preconceptions of his evolutionary *beingness*. In saying this, I am only anticipating what might be the objection

raised by some thinkers. I do not see, however, that it affects the issue, since *I am looking for myself*; and it is therefore imperative to know myself, for which I must use my only instrument, the faculty of mind.

This mind, then, seems unable to form a conception of what is not. Dwell upon it, and it becomes forced upon us that it is an impossibility. Its nearest conception, as before stated, is blank space, and that which we call nothing. We are also faced with the same dilemma, even in expression. In "thing-less," or "no-thing," there is still an affirmation in each word of what it has sought to deny. This is not word-twisting, but only an endeavour to show that expression is but a reflection of the mind, as stated above. Further still, we find that the mind confers on what is not, a state of being—no-thing-ness—and thereby gives to nothing an existence as well as a self.

The conclusion, then, is more and more forced upon us that a thing is that which can be *cognised*, and that no-thing cannot be *cognised*. In this, however, the mind by long use appears to be endeavouring to cover its ignorance. That which does not exist in any degree whatsoever, to its conception, is nothing. In support of this comes the adage—"empty as air". The advance of knowledge having revealed the fullness of the air, the adage only holds good to those to whose cognition the air is still empty. Let me, then, in my search, be introspective, and not only consider that which I am endeavouring to cognise, but also the nature of the cogniser. In all searchings the same law of affinity holds good. One would not appoint a miner to navigate the ocean, for instance; and it therefore appears necessary to consider the cogniser as well as the cognised. It is forced upon us, then, that a-thing is seeking no-thing; existence is looking for no-existence; and instead of affinity, we have opposites. We must, however, seek for the solution, for otherwise we are left in that

most unsatisfactory state of all, *vis.*, conflict, which either spurs on to solution by overcoming, or leaves antagonism. The latter state cannot endure, and by further thought let us seek for a solution.

We have seen that "being-ness" is the essence of cognition, and this applies from the densest to the most ethereal conditions; but let us examine this nothing still more closely, and reduce it, if we can, to what it should be reduced to, in order to justify itself.

"Nothing is (that which is) not," gives as full and as generally satisfactory a definition of nothing as can be suggested, I think. As a logion, however, it is completely unsatisfactory. It gives to nothing existence, by the use of "is," even though that existence is taken away from it immediately afterwards by the denial; but one cannot take away unless there is something to take away, and therefore the final denial is a proof of that which it seeks to disprove. Deleting the "is," the active part of the logion, reduces it to "nothing not," but nothing should be reduced to its nakedness of construction and written "no-thing"; and therefore "no-thing not," as a logion, has to be considered. The same difficulty here presents itself, however—a denial of what is immediately afterwards affirmed by the "thing" after "no," to be again denied by the "not". A no-thing is a particularised thing, and the fact of denying it afterwards by the "not," emphasises the existence prior to the last denial. Clearly, then, this will not do. We cannot leave the logion at "no-thing," for then, as explained above, affirmation is the last condition, and one which is impossible for the fulfilment of our requirements.

By this process we are realising that to reduce the logion to "not" appears to be inevitable. "No-thing not" was an improvement on "no-thing is (that which is) not," as being less affirmative of existence; and it is evident also that "no-thing" is the worst of all, because it leaves off at

existence. All that is left, therefore, and what seems to me the least objectionable of all for a logion, is "NOT". It is the nearest approach to the non-existence I am seeking to express. There is no *expressed* affirmation, it is just a denial, a negation. In this negation, however, we still find that the logion is unsatisfactory. The mind is not appeased, but still left in that state of uncertainty which it felt at the beginning of this reflection. There is a something implied; for if not, why a denial? That which never was, needs neither affirmation nor negation; then how can a negation do ought but imply a distinction? It is in this implied distinction that the full failure to satisfy reveals itself. From whatever standpoint, in whatever relation, however applied, "Not" asserts by its very character an "is". However we analyse it, we find only a difference asserted in this best of logions.

Let us turn in another direction. I return to my numerical simile. The first we describe as 1; that which is before the first we describe as 0. The all-important point, however, is, that we describe that which is before the first at all. If it did not exist, why should it be described? A number applied in any direction, then, confers only a limitation, a divisibility, a confine varying in degree, but always a limitation somewhere, somehow; and a first demands a line of beginning, in the same way that a second begins after a first. It may be advanced that in looking for this Nothingness, this Great Void, this Expressionless, I am not seeking that which should be sought beyond the First, and that a First is only a synonym. But this search for a prior to a First is only a search for a real beginning, and the search for an origin drives me back to it. A beginning is a start from a certain point; but, even here, it is at once seen that, when we reach the stage of beginning, it is necessary to satisfy the demand for a "Point" of departure.

The comparison of the "beginning" to the First Cause, and of the "Point" to Nothingness, seems to me very suitable.

The First is no First, however, unless the Point is found, *i.e.*, unless we discover it before the First; and, in this search for a Point, Nothingness does not meet the requirement. If we assume other than Nothingness, for a "before the First," we can only call it a something; and the same demand for a Point remains unsatisfied, for then we have to enquire what the something was, and also whether that demolishes the First. While Nothingness is the most reasonable assumption for the "Point," we yet see how unsatisfactory it is for us. The mind seems quite unable to define No-thing, because in every attempt the result is the equivalent of No-Yes, or Yes-No—Affirmation and Negation, or Negation and Affirmation.

This inaptitude is, however, but a reflection of the mind; and I must confess that I am attempting to cognise that which is uncognisable, to define that which has no definition, because there is no counterpart in me. It seems apparent that the entire state of non-existence has no reflection in us. It is something endeavouring to reflect nothing; and we are compelled to look for the reconciliation, if we cannot define "Nothing". The mind is our instrument, and I think it is useless to say that the mind is wrong; because, if we do, we have to prove it, and then we have a greater obstacle than ever, for we have to go unsatisfied, unless we can make the mind "right".

It seems evident, then, that whether we call No-thing or Some-thing the "Point," we still have "Being"; and that must be as much applied to the individual as to the universe, to the minutest organism as to the human being.

Clearly, then, by this reasoning, there never was Being-ness for that which has Being-ness. We have not sought in vain; we have not tried to find a logion in vain; we have not uselessly found that, from its character of being-ness, our mind is of a concrete nature when considered from the viewpoint of our search; we have not complained of origin without

purpose; we have not met with rebuffs in this survey without recompense.

A First Cause exists only in so far as It *ever was*; hence the so-called First Cause is the Only Cause. If nothing (accepting the ordinary meaning of the word) has no part in us, we *ever were*. Of this so-called First Cause we are a part. We cannot descend or ascend to that which is not, when there is no "Is Not". We cannot escape when there is no escape. We are a part of all we cognise, because that which we cognise is a part of us. We cannot reflect anything other than ourselves. We find that our imperfect conception and our imperfect expression of "nothing" are due to an attempt to conceive and express that which has neither conception nor expression for us.

There was no First, because there was no Prior to a First; and there remains the One Indissoluble Beginningless, which emerges as the result of this search for Nothingness, and which is the Reconciliation we have found. There is the glorious emergence of the Innateness of all things, instead of a First Cause, from this attempt. We have shown Illimitability instead of Limitability, for there never was a NOT, but ever an IS. In this conception, once grasped, there is no finality. How can there be? For one cannot give an ending to that which has no beginning. We destroy, as an illusion, the conception that birth represents a beginning; and, by the same reasoning, that death is an ending, and show that there are only Immanence and Inherence. All states and phases are but "points of view," changes only in consciousness as generally understood; for there is only that Ever-Presence, that Beginninglessness and that Endlessness. First is only First because there was no Prior, and all that IS ever WAS.

F. A. Lamprell

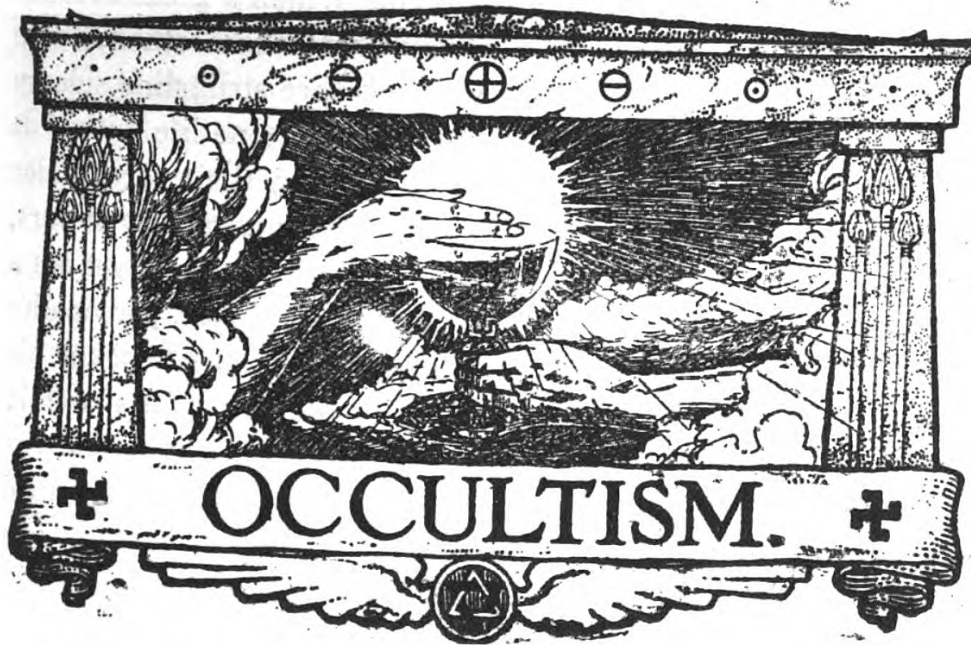
LONELY HILLS

UPON the lonely hills great Shiva goes,
Unnoted, humble, as the wind unseen.
A bel-leaf, nestling in His hand, glows green;
A faded yellow robe about him blows.

For Him the mountain spreads unshadowed snows;
The stars, aflame with worship, toward Him lean.
Upon the lonely hills great Shiva goes,
Unnoted, humble, as the wind unseen.

O lonely, storm-swept soul of mine, suppose
His pureness smite thee, edged and swift, sword-keen,
To fiery pain—What glory doth he glean,
The God-enfolded worshipper, who knows
Upon the lonely hills great Shiva goes!

BERNICE THORNTON BANNING



PERSONALITY

By J. GILES, M.R.C.S. (ENG.)

I DO not remember who first coined the phrase—"the abysmal depths of personality," but it was a felicitous expression, and was probably prompted by the experience of its author in trying to follow the ancient oracular advice—"know thyself"; for when we set to work to explore our own personal being, we find, on removing the surface soil, that we are gazing into an obscure abyss, with caves wherein lurk, now familiar and now repulsive forms, with others of more agreeable aspect; and beyond, if we gaze intently, we may discern the delectable mountains whose sunlit peaks inspire hope and strength; for depth is but inverted height, the still lake reflecting the mountain summits.

But, unless we try to attain to some true knowledge of our personal selves, we shall neither understand the purpose and destiny of our own being, nor yet that which a great Teacher has called "the beauty and obscurity of those other divine fragments"—our fellow-creatures, who are struggling side by side with us, and who, by virtue of the divine life within us all, are in essence ourselves, only playing their parts under different masks or personalities. For this personality of ours, so indubitably real to our shallow apprehension, is yet but a mask under which a deeper, and therefore higher, personality is ever striving to explore his surroundings and to shape his course. The conflict arising from the activities of this twofold nature within us, the lower ever eagerly pushing forward at the prompting of desire, the higher striving to curb, control and regulate it, is a fact within the consciousness of every one of us, although we may not feel the stress of it so keenly as did the Apostle Paul, and many great saints and mystics of different times and religions. This higher personality is generally called in Theosophical writings

THE INDIVIDUALITY

because of its indivisibility and permanence as compared with the lower, which is destined at no very distant date to go to pieces—yet leaving with the higher all the real gain it may have gathered during its transitory career, to form an imperishable seed for the production hereafter of a new and better personality. The field for the activities of the human individuality and personality occupies the five lower of

THE SEVEN PLANES

that are concerned in our evolution ; but the two higher planes are understood to be the seat of the transcendent Divine

agency whereby human evolution is governed and guided, and we can only speak of these high powers with bated breath, and think of them with inadequate conceptions. And yet—such is the irrepressible hardihood of the human intellect—we dare to speak of this transcendent principle as a Trinity or Triad, and to map out the seven planes as occupied by

THREE TRIADS,

the Divine, the human, and the personal. Now, since our Theosophical doctrine posits an Absolute, an Eternal Principle, an All, beside or outside of which there is and can be nothing; and since this Eternal is so inscrutable to human reason that we cannot venture to predicate of it any attributes except by inference from our own experience, which we regard as a revelation from our Infinite source, how can we define this unfathomable All by such a limitation as is implied in the expression “a Trinity”? The answer to this question, and the right viewpoint, is so admirably expressed in the preface to that singularly trenchant criticism of the “matter-and-must-be” philosophers of the latter half of the nineteenth century—*Philosophy Without Assumptions*, by the late Rev. T. P. Kirkman—that I cannot do better than quote his own words:

As a scientific thinker, where thought is ever repulsed, yet for ever attracted with more exalted joy, I believe in a Trinity in Unity; namely, I believe, first, in God the Unrevealed and Unrevealable; secondly, in God the Revealed; and thirdly, in God the Revealer. That is, I hold that, if my power of thought and knowledge could be expanded so as to set me far above the loftiest finite intelligence, and so that I could answer scientifically every question which I knew how to ask about this Cosmos, I should still be, all the same as now, affirming and adoring, with thankful and exulting strains, the Unrevealed and Unrevealable save to Himself, who is not only the Revealed, *panta kai en pasi*, but is infinitely more, infinitely in His perfection transcending all—

“And hangs Creation, like a precious gem,
Though little, on the footstool of His throne.”

This may be noted by those who think that a nickname is an argument, and who display their sagacity by crying, “Pantheist”.

Secondly, I believe in God the Revealed, manifested outwardly to us, and to other finite minds, in all this marvellous universe of force and life, of hourly mercies, and of counsels unfolded on the growing centuries, according to our faculties and attainments. Thirdly, I believe in God the Revealer, by whose indwelling and teaching only in this mind, heart, will and conscience, I know anything of Him or His ways, and am able to do His commandments. And these three are one and the same God. All this I state for myself, not imposing it on others, nor as a creed received from authority, but as my glorying inference, which I care not to call demonstration, from what I know.

That is a noble utterance, conveying no anathema of those who may be unable to "think thus of the Trinity". It is an appeal to the higher intuition, and we would willingly leave it at that, did we not know how greatly the suggestions of the intuition are confirmed by the discovery of correspondences to them on the lower planes. Therefore we must not despise examination and analysis, charts and diagrams, and whatever aids we can bring to our thought and imagination, provided that we use them as aids and not as fetters, and remember that, unless we try to form some conception of the reality beyond them, they easily become hindrances instead of helps. I assume that *Personality is a manifestation of Spirit* on any plane that is the habitat of those for whom the manifestation is intended. Consequently, since "Trinity" means a triple personality, and the Divine Triplicity is understood in Christian theology to consist of Three Persons—Father, Son, and Holy Ghost (known by other names in other religions), we are warranted in grouping together the *Three Triads, Divine, human, and personal*, already mentioned; always provided that we can find in our lower spheres any features that by fair analogical reasoning may be regarded as corresponding to qualities attributed to the higher; provided, moreover and especially, that we remember that we are considering the Divine manifestation only as it is concerned with our human evolution, the purpose of which is, as the creed says: "The taking of the manhood into God." In that great process each *Person* of the Manifested Godhead plays a part, the process

consisting in what is often described by the somewhat misleading expression, "the descent of spirit into matter," followed by its re-ascent, with all its gains, to its own level, "when that which drew from out the boundless deep turns again home".

THE THREE OUTPOURINGS

The Third Logos, the energising Spirit, the Quickener, begins the great work, broods over the slumbering abyss, for which we have no descriptive words or image available, and quickens it into an orderly system of affinities and groupings among its elements, from which are produced the so-called chemical elements and the various forms of crystals; and thus are laid the mathematical and physical foundations of the coming universe.

The Second Outpouring is that of the Second Logos, the Divine Son, the Christos—Himself thought of as a duality, *i.e.*, combining eternal Deity with ideal Humanity. He is "The Word" without whom "was nothing made that hath been made," and His work is to establish on the respective planes fitting moulds for the successive kingdoms of life destined in due course to culminate in man. These kingdoms occupy successively three planes on the descending half of the evolutionary arc—the higher mental, the fifth, counting from above; the lower mental; and the emotional or astral; on which, by the conversion, through the operation of this Divine influence, of their crude matter into a substance capable of being moulded into the future forms, three "kingdoms" are produced, named the first, second, and third kingdoms of elemental essence, which are of increasing density and coarseness from above downwards. The fourth stage is on the physical plane, where the mineral kingdom, the densest of all, is formed; and this is the turning-point at which begins the upward sweep of the arc, producing on the astral and mental planes the forms

of vegetable, animal, and human life. All of these have to fight their upward way against the tides of elemental essence, pursuing its own evolution in the opposite direction, thus producing that well known conflict between the spirit and the flesh, so certainly known, so keenly felt, and perhaps so misunderstood, by the most sensitive consciences in all ages. But the passage of the animal to the human requires the Third Outpouring of the Divine influence, and this comes directly from the Divine Fatherhood, the Will aspect of the Trinity. We are told of

THE MONADS,

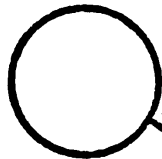
Sparks of the Divine Flame, who issue from the bosom of the Father to conduct, under the guardianship of the Second Logos, the upward-struggling forms to their higher destination. From the buddhic level they send forth their influence to the planes below; but when an animal soul has succeeded in attaining to the higher mental level, its particular and expectant Monad flashes down to meet it half way, as an electric spark flashes to a conductor brought within striking distance. How to think of the Monads, and still more how to describe their work in the great scheme, is quite beyond my ability; but, since they are usually spoken of as units of the Divine consciousness, I shut out from my mind such crude material illustrations as, *e.g.*, an assemblage of seeds and the like, and conceive of the Monads as simply centres of spiritual force, flaming forth brightly on their own high level, and by their radiation downward establishing subsidiary foci on the planes below for the dissemination of spiritual force, necessarily dim in proportion to the density of the planes. And I cannot help including all atoms and molecules, of whatever density and upon whatever planes, in this great conception of centres of force occupying strictly mathematical points, a conception

given us by Boscovitch a century and a half ago. For, however complicated a system may be presented by the modern scientific notion of an ultimate molecule, with its interplay of ions and electrons, it yet has a centre, and that centre is a mathematical point, just as the earth's centre of gravity is a mathematical point; and if anyone objects that this conception postulates the unreality of matter, I can only say that perhaps it is true.

MACROCOSM AND MICROCOSM

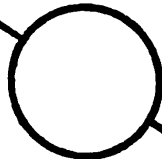
The diagram accompanying this paper, while it necessarily refers to cosmic or world evolution (Macrocosm), yet has more particular relation to the evolution of the human spirit (Microcosm) which repeats the cycle in each descent from its own abode, the higher mental plane, to the physical (its reincarnations), and its re-ascent, upon the dissolution of its three vestures, physical, astral, and mental, to its proper seat, the higher Manas. The luminous aphorism, "as above, so below," is so well illustrated by this analogy between the larger and smaller cycles that the conviction of the truth of the Theosophical presentment of the case is strongly confirmed. Our diagram is intended chiefly to help our conception of the way in which the three Triads may be regarded as interrelated and reacting on one another; and in this respect a reference to the chart itself is all that is necessary. It will also be noted that the seven planes are represented as occupied by seven aspects or principles, although nine are suggested by the phrase "three Triads". The reason becomes apparent by observing that two of these principles are shown as each discharging a double function, as a point of junction between two Triads. With regard to the mental plane, we have always been told that this is subdivided into two parts, the higher and lower mind therein playing freely on each other, and I scarcely think it can be misleading to suggest that the Third Aspect of the Divine

FIRST LOGOS



DIVINE WILL *

SECOND LOGOS



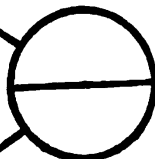
Outpouring *

DIVINE

TRIAD

DIVINE WISDOM

THIRD LOGOS

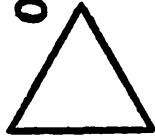


HIGHER

PENTAD

Influx

THE MONAD *



BUDDHI

DIVINE ACTIVITY

Quickens human spiritual will.

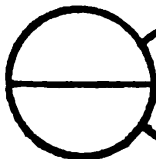
Third *

HUMAN

TRIAD

MANAS

INTUITION



LOWER

PENTAD

Downward

MIND

ASTRAL

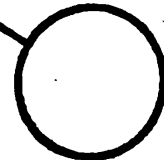
PERSONAL

TRIAD

EMOTION

PHYSICAL

Thought regulating emotion leads to the subjugation of desire by will.



ACTION

Triad actually becomes the human Will, whereby in due time the body becomes "a temple of the Holy Ghost,"¹ the Power invoked by our great poet in the inspired prayer: "What in me is dark, illumine; what is low, raise and support". In the

PERSONAL TRIAD

it is not easy to assign to each of its three aspects its special function in the usual division of these into Will, Wisdom, and Activity; for there is a patent difficulty in identifying Will with the rebellious mental faculty which Will finds it so hard to control; and a yet greater difficulty, perhaps, in fixing the seat of Wisdom in the astral sphere. Yet the lower intelligence, by teaching the desire-body to discriminate between pernicious and legitimate gratifications, does sow in the astral body the seeds of wisdom; and this impulse, carried on to the physical body, becomes a factor in the stabilisation of will. The solution of such difficulties lies in the recognition that the influence of any aspect of the combined Triads may operate, whether upwards or downwards, not only along the chain of circles as shown in the chart, but also by what we may call a short-circuit from one part of the threefold chain to another—in fact, that every Trinity is a Unity, and that spiritual activity is not limited by our conventional classifications.

In our convention of Will, Wisdom, and Activity, where is the place of love?

LOVE

We generally find it referred to the Wisdom aspect, and no doubt Desire, when instructed by Intellect, reaches the

¹ *1. Cor.*, vi, 19.

Wisdom level, and recognises itself as Divine Love ; but, as the Master tells us, "the wisdom which enables us to help is directed by the will, but it is love that inspires the will"; and so He gives us Will, Wisdom and Love as the three aspects of the Logos. But verily Love and Wisdom are twin sisters and inseparable, one supplying motive and the other method.

BUDDHISM AND PERSONALITY

Now this personality, a necessary stepping-stone to the sunlit heights that await us, must surely be a precious instrument, if we know how to make good use of it, but otherwise an instrument of degradation and torment. What, then, are we to think when we are assured that the great Teacher, the Lord Buḍḍha, altogether denied the existence of a personal self, and of an *ātman*, as a soul or reincarnating entity? Yet He undoubtedly taught the doctrine of successive earth-lives as the necessary steps in the attainment of human perfection, *i.e.*, Nirvāṇa. How is this apparent contradiction to be reconciled? That there is a difficulty in bringing the teaching attributed to the Buḍḍha into agreement with our commonly accepted Theosophical doctrine, will be obvious enough to any reader of the writings of the "Bhikku Sīlācāra," or of *The Gospel of Buḍḍha*, by Dr. Paul Carus, or, lastly, of "The Buḍḍha's Doctrine of Anatta," an article by F. L. Woodward, M.A., in THE THEOSOPHIST for June, 1918. Nothing can be clearer than the denial of an individual soul in man, or of "an entity behind the *skandhas*". So Bishop Berkeley argued, some twenty-four centuries later, that when the "qualities" of an orange, *i.e.*, our mental perceptions of an orange, are abstracted, there is no matter or substance of an orange left. Now, all that I can do towards the relief of this perplexity is to point to one or two passages from the Buḍḍha's teachings which may well be set beside

these blank denials, suggesting, as they seem to do, that the denials represent only one aspect of the question—"what is man"?

It is very noticeable that when an enquirer comes to the Teacher to ask if it is true, as some report, that He teaches so and so, he is generally told that in one sense the report is true, but untrue in another sense. Thus, when asked: "Do they who say that the Shramaṇa Gauṭama denies the existence of the soul speak the truth, or do they bear false witness?" the answer is: "There is a way in which those who say so are speaking truly of me; and there is a way in which those who say so do not speak truly." "There is no self. He who says that the soul is his self, the thinker of his thoughts and the actor of his deeds, teaches a wrong doctrine which leads to confusion and darkness," but "he who understands by the soul *mind*, and says that mind exists, teaches the truth which tends to clearness and enlightenment".

Your mind is spiritual. . . . The eternal verities which dominate the cosmic order are spiritual, and spirit develops through comprehension. The *bodhi* changes brute nature into mind, and there is no being but can be transformed into a vessel of truth. . . . The rational nature of man is a spark of the true light; it is the first step on the upward road. But new births are required to ensure an ascent to the summit of existence.

And in "An Unpublished Discourse of Buddha,"¹ we find the statement: "That alone which is self-existing, eternal, beyond the reach of mutability, is the true 'I,' the Self of the Universe." Now, I think we can hardly fail to identify the "spark of the true light," mentioned a few lines above, with the Monad of the Theosophical doctrine; nor can we suppose that the Buddha would have denied that "there is a spirit in man, and the inspiration of the Highest hath given him understanding".

It seems clear that when He denied the popular conception of "Ishvara" as a personal Creator who controls the

¹ *The Secret Doctrine*, III, 393.

the world as a thing outside of Himself, he was not contradicting his own assertion, made on another occasion, that he knew "the straight path that leads to union with Brahma," taking that as a name for the Eternal Truth which was the constant theme of His preaching. And when he denied the existence in the personality of a soul appropriated to it, and consisting of a separated portion of imperishable Ātmā, he merely meant to condemn the great heresy of separation from one's fellows.

But since the question arises here—how are the perishable *skandhas* of the personality carried on from one life to another?—may we not profitably reconsider for a moment our customary conception of the process of reincarnation? We fancy a projection or process of the causal body, the sheath of the individuality, into the lower planes, to fashion a new mental and astral vehicle for the coming personality—a conception which is not disparaged but made more clear by the analogy of the amœba putting out a process (*pseudopod*) of itself to search for the material it needs. But may we not simplify a little our conception of this proceeding? The *skandhas*, *i.e.*, the character, must be held together until the time comes to seek a new habitat, or matrix, suitable for the birth of the new personality, and so may have to wait during the many centuries of heaven life. Here the "permanent atom" comes in to relieve the difficulty. The *skandhas* may go to pieces on all the three lower planes, but on each plane they leave a "permanent atom," connected indissolubly by a Buddhic thread with the higher Triad, and sheltered by the causal body. Now, the Ātmā-Buddhi-Manas of the human individuality is the triple reflection of the Monad, itself a focus of force from the highest plane. The force-centres on the lower planes, which we call "permanent atoms," are dependent upon the intermediate centres or foci in the Triad next above, and so, during

the devachanic dream, their activity is inhibited; but when that is past, and the centres above again radiate their influence on those below, the permanent atoms, thus awakened, begin by their vibrations, each on its own plane, to gather round them such atoms as are capable of harmonising with their own activities; and thus are bodies prepared for the new personality through the seemingly infinite capacity of vibratile activity issuing from a mathematical point.

THE NIDĀNAS

Much might be said of the Buddhist doctrine of the stages by which, under the impulsion of Ignorance, *Avidyā*, the approach is made, step by step, to the fateful process symbolised as the "Wheel of births and deaths"; as well as of the interesting question whether this *Avidyā* has both a macrocosmic and a microcosmic signification, and is predicable of the Great Sacrifice whereby the Supreme Wisdom accepts the limitations of matter, as well as to the delusions to which we men surrender ourselves on these lower planes, until the "spark of the true light" begins to grow in us. But space precludes the consideration of these attractive by-paths.

CONCLUSION

The illusory, temporary personality fades, as consciousness realises itself on higher planes, and the individuality is in like manner transcended when its consciousness attains to the Divine level; but in the present stage of our long pilgrimage our urgent business is with the lower personality, and our task is to deny and repudiate the self, the "giant weed" that chokes our spiritual growth. It is to this practical end that the Buddhist teachings handed down to us are mostly directed; and the importance of keeping this end in view explains the

great Teacher's refusal to answer questions of metaphysical controversy which have no direct concern with the practical guidance of life. It is a gain when we are able to show that some apparent conflict in the teaching of two great religions may be resolved by a consideration of the different angles of vision, the interpretation of terms, and perhaps the impossibility of always conveying the true meaning to a different language.

But no diversities or seeming discrepancies can disturb the unity of all religions whose aim is to display to men **THE WAY**, the noble path which is as a shining light, shining more and more unto the perfect day; **THE TRUTH** that shall make us free; **THE LIFE** that is only realised when it is freely offered in sacrifice for the redemption of the world. But this is the substance of the teaching of all the Buddhas and the Christs.

J. Giles

SOME MYSTERIES OF NUMBER

By HELEN VEALE

IN the light of Einstein's theory of relativity, it is fast becoming a commonplace of thought that, in literal truth, this universe is founded on number, or quantitative relation; there lies the secret behind the perplexities of māyā. All honour to those bold souls who, without having had specific scientific training, dare to grapple with the intricacies of Einstein's great discovery as expounded in popular handbooks; but there are some who acknowledge themselves unequal to that task, and yet find food for thought in the ancient symbolical uses of number, and in such illustrations as modern science supplies of occult traditions regarding it. Only such are invited to read these lines, in the spirit of the child who delights in numerical puzzles, rather than as students of profound truths; though indeed truths may become clearer to us in the process, and at least we shall find ourselves better able to follow the jargon of those occult sciences in which we love to dabble.

Number may be regarded from two points of view: first, denoting order of succession, as in counting; second, denoting ratio, or relation as regards quantity. In the science of numbers Arithmetic mainly concerns itself with the first, and Algebra with the second, its symbols being sometimes dubbed the "natural" numbers—a significant term. It is to these that we will first turn our attention.

Some of the best known occult traditions concerning these natural numbers come to us from the *Kabbala*, by which every letter in the Hebrew alphabet is assigned a numerical value, so that the inner meaning of ancient scriptures may be decoded by knowledge of the significance of the numbers so obtained. It may well be a matter of doubt whether all the Jewish Bible was written in this cipher; but that many an obscure text becomes reasonable and illuminated is a fact easily verified, and comparison with the ancient scriptures of other races shows that this use of numerical hieroglyphs was once common. Thus the Tetragrammaton, or secret four-syllabled name of God, is denoted by the Hebrew letters *Yod, He, Vau, He*, having the numerical values 10, 5, 6, 5; and, leaving out one of the fives, this has a startling identity with "The One from the Egg, the Six and the Five" spoken of in Stanza IV of *The Stanzas of Dzyan*, as the first of the re-awakened energies that sprang into space from the Effulgency of Light. Indeed these stanzas seem largely based on the numerical cipher, and Kabbalistic treatises alone help us to understand such passages as "The One is Four, and Four takes to itself Three, and the union produces the Seven".

One Kabbalistic method of analysing a number is to consider it as summing up all the numbers up to itself—that is, each energy, descending a plane, contains within itself the energies of the planes through which it has descended. So treated, $4=1+2+3+4=10=1$, by addition of the digits—another Kabbalistic practice, based obviously on the idea that after nine the numbers reproduce their essential characters. So a mysterious link is pronounced to exist between One, Four and Seven (for Seven also by the same treatment reduces to One), which Theosophists can well understand to mean the One Prime Cause becoming the Tetragrammaton, the Sacred Four, the Quaternary, and then taking to itself the three lower planes, on which to unfold a septenary universe, which is yet all in the One.

But now let us ponder on the numbers singly, before we try to determine the significance of those which compose the Tetragrammaton or other symbols.

In *The Stanzas of Dzyan* we read of the No-number as "The Darkness, the Boundless". This has always been represented by the circle, or, still more accurately, by the Egg, and fitly represents the slumbering universe, before consciousness was awakened, or rather turned outward. Self-absorbed, as leaves folded within a bud, potentialities in a seed, or bodily members within an egg, the symbol is a sublimely "natural" one. Now imagine consciousness first awakening in the universe, conceived of as a Being of consciousness similar to ours. The first feeling of awakening consciousness is one of self-identification, of oneness. Again, the symbol 1 is a just one, for its character is pointed, cut off at beginning and end, and so only fragmentary or temporary; essentially different from, and incommensurable with, the circle, or even an arc of the circle, as the finite is essentially different from the infinite. We are reminded that horizontal lines must always become circles if produced far enough, the only straight lines conceivable with reference to a sphere being its radii. So 1 is the first expression of radiating energy, as a pointed "will to be," sole-existent within the bounding egg, and so "alone" or "all-one," at once One and All from the point of view of manifested existence.

It may be objected that we are not justified in pointing to any occult significance in the forms of modern numerals, which were not in use by Kabbalists or other scribes of the ancient lore; but it will be found that the straight line and circle have always been used to signify the meanings here suggested, despite all variations of alphabetical shapes. The Greek *Alpha*, which is also the first numeral, has much the same significance, as it shows a line untwisting itself out of a circle, and broken off at either end.

Then comes the stage of consciousness when the awakening Self opens his eyes, and, looking out, conjures up a surrounding something which seems to be not himself. So duality comes, and Two, in all symbology, tells of difference and separation. It seems as if the One regards as distinct from himself the surrounding circle or egg, and, unable to comprehend It in Its own nature (for he is part of It), endows it with his own life, and so divides his own world into two, feeling himself also dual, as a waking man is conscious of his surroundings, and of himself as body and mind. So Two stands for this intricate web of things on which life depends, and especially the Great Law of Nature, supreme Isis, to whom consciousness subjects itself for Her guidance into wisdom. The Greeks used for Two their second letter, *Beta*, which is significant as beginning from the opposite end to *Alpha*, and as doubling itself into two circles and so terminating; this shows it to be more of the nature of circle than line, of form than of life; that is, it is a m̄yāvīc conception of the enclosing whole by its first-born Son, the I or Self, who feels that enclosing whole to be at once outside and within himself.

There seems little need to elaborate the symbolism of the Three, for it is of all numbers the most clearly significant of definiteness, of complete expression, "fully awake". Thus every material form is of three dimensions; a triangle is the first obtainable figure, and the triangular shape has a stability, or equilibrium, denied to figures contained by a larger number of sides. In strict analogy, religious traditions give us a Divine Trinity or Triad above, reflected in a triune humanity and a threefold nature. So Three represents fullness, completeness, effectiveness on the part of consciousness expressing itself in matter; an effective unit has been made, capable of development. Now Three, in this connection, must not be thought of as merely following 2 in succession, as 2 did 1, but rather as "proceeding from the Father and the Son," that is, having a

definite relation independently with each. In philosophical terms we have the Self, the Not-Self, and the Relation between the two; and in the geometrical construction of a triangle we find our third point by tracing its distance in turn from each of the other two. So only do we obtain a *definite* figure (or thought-form), which cannot be enclosed by less than three straight lines.

So then we have reached definiteness of form, but still not solid or concrete form; we are yet on arūpa, not rūpa levels. But, again to use the geometrical analogy, let us from each of the *three* points of our triangle measure off an equidistant *fourth* point, and we get the first solid figure, the tetrahedron, the unit of solid form. This, then, is a sort of reproduction of One on a lower plane, the beginning of another triad, in which similar relations hold, but with this difference, that the whole quality of this triad (4, 5 and 6) will be opposite to that of the former, as negative to positive, feminine to masculine, rūpa to arūpa. Life and form blend in consciousness, but alternately one predominates over the other, and every occult tradition makes "life" predominate in the symbolism of odd numbers, and "form" in the even.

The Arcana of the Tarot Cards show this graphically, where the first triad, of Juggler, Isis and Empress (Venus), is followed by a second, of Emperor, Pope and Lovers, plainly again picturing Power, Wisdom and Love, but with an opposite polarity, shown in the posture of the figures and the change of sex in the second of the three. These cards are *Formal* Power, Wisdom and Love as compared with the more subtle essences of the first three cards. Four is therefore the symbol of a power that comes from a sense of relative order and harmony—it tells of rightness, squareness and adjustment of actual to ideal. Five, in its turn, is Wisdom, brought down to the rūpa level, the traditional number of the Word made flesh, the Avatār, the Messenger. As Crucifix or Pentagram the

symbol is the same, and it can also be represented by putting two tetrahedrons face to face, getting a five-pointed double pyramid, pointing up and down.

This second triad needs again a stabilising number, and Six is reached, symbolised by interlaced triangles, or by the six-faced cube, made by joining the points of two interlocked tetrahedra, no longer superimposed one on the other, as in the last symbol, but entering into the closest mutual relations. This number seems to imply service, or consecration of knowledge.

Enough has been said along these lines, but it may briefly be pointed out that 7, 8 and 9 are a culminating third triad, seeming to complete a cycle, and enter back again into something resembling the 0; for by addition of preceding numbers, and then summing the digits, $7=1+2+3+4+5+6+7=28=10=1$, and $8=28+8=36=9$; while 9 can never, by any treatment, be resolved into anything but itself, and has the further properties that any multiple of itself becomes 9 by the same processes ($27=2+7=9$, $54=5+4=9$, etc.), and that it has no effect when added to any other number—thus $19=10=1$; $29=11=2$, etc. In all these ways, 9 is like 0, and 8, it seems, is only its alter ego; 8 is 2^3 and 9 is 3^2 .

To return to the Tetragrammaton, "*Yod*," or 10, is taken as the number of the Heavenly Man of our universe, which is perhaps so indicated to be of derived, not primary grade. The Greeks used *Iota* (*i*) for the tenth numeral, and that in capital form gives us our number 1 as well as I. "*He*" is 5, or half of 10, the first duality, or Father-Mother. "*Vau*" is 6, born of addition of the two, the divine child or generating energy. The second "*He*" may be added as the other side of the dual principle, or perhaps to represent with the former "*He*" and "*Vau*" the Divine Mother, Nature, in the triple aspect, for $5+6+5=16=7$. Papius tells us, with reference to the Tarot, that the letters *Yod*, *He*, *Vau*, *He* should be

inscribed round the circumference of a wheel (Tarot=*rota* inverted + an extra t) and so form the key to his interpretation of the cards, telling that, as the wheel revolves, three produce a fourth (the second *He*) which synthesises the whole and becomes the *Yod* of a fresh cycle, in turn to show Creation, Preservation, Generation and Transition. If this is so, it is difficult to see why "*He*" (5) is used both for Preservation and Transition, unless it is akin to the *Durga* and *Kali* aspects of the Indian Nature goddess.

To touch briefly on another side of our subject, a glance into the pages of the third volume of *The Secret Doctrine*, where musical notes and colours are compared in their vibrational values, shows that the three pairs of complementary colours correspond to musical notes whose relative vibratory values are always as 3 to 4; thus Red is to Green (or C to F) as 3 to 4, while Blue and Orange, Yellow and Indigo form similar pairs, and Violet is complementary to the synthesis of the six. This and other fascinating mysteries of number have been clearly dealt with in a booklet called *The Fourth Creative Hierarchy*, by E. L. Gardner, a Transaction of the Blavatsky Lodge, London.

However lightly the subject of number may be treated, it is impossible to leave quite untouched its significance with regard to the movements of the heavenly bodies. These furnish the great demonstration of the mechanism of our universe, and their movements probably called forth the first use of number, to measure the succession of days, weeks, months and years, and express their relative lengths. It was the dual division of day and night that was symbolised by the light and dark suits in a pack of cards; there being two of each, as the positions of the sun mark the four quarters of the day (corresponding to similar positions in the larger circles of month and year). It has been suggested that cards were originally used for casting horoscopes, and nothing seems

more likely, for there are 52 cards in a pack, as there are 52 weeks in a year. Each card, in turn, may have been set up as a calendar at the beginning of a new quarter of the moon, to mark the passage of time, and sum up the auspices. If that were so, it was probably the first moon-phase in each of the three months of a quarter-year that the Court Cards of a suit denoted, the king being followed by 1, 2 and 3, the Queen by 4, 5 and 6, and the Knave by 7, 8 and 9, with the 10 following, to link with the next quarter. This perhaps is unprofitable speculation, but at least it is worth while for the investigator into the symbolism of number to turn his attention to the cards, both the ordinary pack and the Tarot, for they are mines of treasure, showing the whole procession of life, rich in variety and complexity, but based on mathematical laws.

Helen Veale

A FOOT-NOTE BY "E. O."

In the early annals of the T.S., in 1883, there was published a series of articles called *Unpublished Writings of Eliphas Lévi*. To one of them "The Paradoxes of the Highest Science," "E.O." (Eminent Occultist) wrote many foot-notes. I print below the last long foot-note. "Eminent Occultist" is the Master K.H. The booklet, with all His foot-notes to Eliphas Lévi's article, will soon be reprinted by the Theosophical Publishing House of Adyar.—C. J.

TO put it more clearly : We are now well into the second half of the 4th Round, and our 5th Race has discovered a *fourth* state of matter and a 4th dimension of space. The 5th Race has to discover, before it makes room for the 6th Race, the 5th state and dimension, as the 6th and 7th Races have to find out the 6th and 7th dimensions of space and the 6th and 7th states of matter—of *their* Planet ; for the men of the 5th, 6th and 7th Rounds (or Astral circuits) will know the states and dimensions of everything in their solar system. Let your exact science, so proud of her achievements and discoveries, remember that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been *guessed*, were the results of spontaneous inspiration (or intuition)—never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed* their grand generalisations instead of arriving at their discovery by long and painful labour, then you have in this a series of truly miraculous acts. The colossal generalisations

that have reached us as incontrovertible axioms, are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprang into existence suddenly—so suddenly indeed that the Philosopher, who was enjoying his bath at the time, sprang out of it and rushed about the streets of Syracuse like a madman, shouting “*Eureka, Eureka*”. When Sir H. Davy suddenly discovered sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered. Newton did not discover the law of Gravitation, that Law discovered him, dropping a visiting card as it were on his nose. Whence these *sudden* inspirations, these sudden rents of the veil of gross matter?

Occult science not only explains but shows the infallible way of producing such visions of fact and reality. And it shows the means to reach this naturally for future generations. But the authors of *The Perfect Way* are right: woman must not be looked upon as an appanage of man, since she was not made for his mere benefit or pleasure any more than he for hers; but the two must be realised as equal powers though unlike individualities.

Until the age of 7 the skeletons of girls do not differ in any way from those of boys, and the osteologist would be puzzled to discriminate them. Woman’s mission is to become the mother of future occultists—of those who will be born without sin. On the elevation of woman the world’s redemption and salvation hinge. And not till the woman bursts the bonds of her sexual slavery, to which she has ever been subjected, will the world obtain an inkling of what she really is and of her proper place in the economy of nature. Old India, the India of the R̥shis, made the first sounding with

her plummet line in this ocean of Truth, but the post-Mahābāra-
ṭean India, with all her profundity of learning, has neglected
and forgotten it.

The light that will come to it, and to the world at large,
when the latter will discover and really appreciate the truths
that underlie this vast problem of sex, will be like "the light
that never shone on sea or land," and has to come to men
through the Theosophical Society. That light will lead on
and up to the *true spiritual intuition*. Then the world will
have a race of Buddhas and Christs, for the world will have
discovered that individuals *have it in their own power to*
procreate Buddha-like children or—demons. When that know-
ledge comes, all dogmatic religions, and with these the demons,
will die out.

E. O.

THE INNER ROUND ON MERCURY

Students who care to look up **THE THEOSOPHIST**, August 1911, will find there a record of clairvoyant investigations into the early Rounds by Mrs. Annie Besant and Mr. C. W. Leadbeater.

These investigations took place in 1896, and Mr. Bertram Keightley and myself were the reporters who took down the descriptions of what was seen by the investigators.

The investigations close with the condition of things on the Earth, the Fourth Round, Globe D, as reported on page 889, September 1911.

As one of the two reporters then present, I remember distinctly that some investigation was made into the condition of things on the planet Mercury now, where there is taking place what is known as the "Inner Round". But I have not been able to trace what happened to the sheets of the manuscript which recorded this final part of the investigations. I knew the general substance of them, but could not find the actual report. This year, while at Benares, when going through old papers, I came across the missing manuscript. The report is not in the actual words used by the investigators, at least in the form in which I myself took them down and published them later in **THE THEOSOPHIST**. I rather think that this part of the record was done by Mr. Keightley, as I find his handwriting at the end of the record, though most of it is typewritten. However, I give below the substance of the investigations, expanding with a few words here and there, so as to make the record more intelligible.—C. J.

(**T**HE investigators noticed that, owing to the proximity of Mercury to the sun, there were certain times in the year when the heat was so great that the inhabitants lived in great caves. As is evident, the description begins from inside one of these caves.)

The mass of the people now have only physical sight, but it will develop into etheric sight, as some have it already. Looking up through the roof of the cave, with the sight which some of the people now possess, I see as through water.

There is a difference between that and looking through air. Looking up, the sun is visible during day, and at night, the stars. You can see the sun through the body of the planet, even at night. There is, however, a difference, because the thickness of the planet makes the light duller. There is a perceptible difference in the size of the sun at different times of the year.

(An Inner Round man was examined.) Some of the people who are about, are obviously teachers, Adepts. Some Adepts appear to have gone over there as a part of the work of the Great Lodge.

(A child was examined.) He sees through the ground; he is watching a worm wriggling underground. He looks as if he might be six or seven. They call him thirty-five. Grown-up people run into hundreds of years. All this is due to the shortness of the Mercury year, which is about one-fourth of ours. (The investigator then went outside the cave.) There are large fields which are sown. The Mercury cultivators look at the seed in the ground etherically, to see how it is getting on. (A sick man was observed, with a doctor diagnosing him by etheric sight.) The doctor sets up etheric currents to effect a cure.

There are no towns, and clothes seem to be adopted for decorative purposes rather than for any other reason. There is a perceptible sound going on, like the swish of the sea far away, but it is not that. When people speak, you hear the overtones as well. This prevailing sound changes with night and day. The sun is the cause. The same thing is perceptible here on earth, but in a minor degree. The noise of the sun on Mercury is tremendous. All sounds made by people are generally softer. With ordinary physical hearing you would hardly hear the people talk. They are a slender, delicate people. A grown-up man is about four feet, six inches. He is not stronger in

proportion to the conditions which surround him than ourselves. The people are of a lighter build. I do not see men with beards. The sexes are the same as with us, with no fundamental difference. The men seem of an effeminate build; their bones are softer—more like gristle—and their muscles are much lighter. Child-bearing seems quite easy. There is more etheric matter in the building of the body than in ours. They are a pretty people, reminding one of the delicacy of structure of antelopes. The complexion is a golden-brown. Not all of them have dark hair. One woman was seen with a gorgeous mass of copper-red hair.

Their system seems to be to dot down a few houses together and cultivate around them. There are great spaces which are not inhabited; the people seem very friendly. The relation of the sexes plays a small part in their life. There is plenty of affection and there are strong ties, but the normal life is not a marital life with the family as the unit. The Adept teacher seems to give directions when a body is wanted for a soul.

There is nothing to call out enormous devotion or exertion; for slow, steady development it is very good. It is equable, with no violent ups and downs. There is no question of station or rank, no trouble about work, no weather. It is a kind of patriarchal life.

The sky is blue under a canopy of cloud. The clouds are very high. There is a belt of sand at the equator, and a good deal of tunnelling has been done. There is a special envelope around the atmosphere, which modifies the heat of the sun due to the planet's nearness to the sun.

ADYAR

By THE LADY EMILY LUTYENS

MY long dreamed-of visit to Adyar has come and gone, and between the coming and the going lies a month in time; but, as one quickly learns in India, time is an illusion, and the experiences of the soul belong to eternity. I think it is not possible to come to Adyar and leave it quite the same person. Even a month of perfect happiness is not given to many of us, but it has been given to me, and I am eager to share some of that happiness with others.

And yet I wonder, can it be done? Many have come from Adyar and spoken of its beauties; photographs have set before me the physical features of the place; but I never really touched the soul of Adyar until I came to it myself. For what makes the real charm of Adyar is that which cannot be described by word or picture, which can only be sensed by something within. In his poem "To the Unknown God," AE., the Irish poet, uses a fine phrase:

Our hearts were drunk with a beauty
Our eyes could never see.

And so at Adyar there is a beauty which eye cannot see and word cannot picture, but which takes possession of the soul. Brooding over Adyar is "a Presence which disturbs us with the joy of elevated thoughts," as Wordsworth expresses it; and it is this Presence, breathing benediction and peace, which constitutes Adyar. One could write pages of the physical beauty of the place, for it is wonderfully beautiful.

I am reminded of the account of the creation in *Genesis*: "And the evening and the morning were the first day"—and so for each day following. It is by the evening and the morning that one measures time at Adyar. The middle of the day is spent behind closed doors, under an electric fan, the outside world forgotten. But what words can describe the wonder of waking out of doors, as the sky over the palm trees begins to crimson in the dawn? On the river is to be heard the splash of the punts carrying the fishermen to their work, their graceful figures silhouetted against the sky in the growing light. The fresh green of trees and plants shimmering with dewdrops, and the cool, fresh breeze from the sea, giving one a sense of joy and exhilaration, and of oneness with the beauty of the world. And the sunsets, almost awe-inspiring in their solemn beauty and stillness; the intense blue of sea and river, the orange sand, the varying shades of green, with a crimson splash of the bougainvillea. It is as if each little bit of Nature were putting forth a final effort to express itself in all its fullness before the closing of the day. And at such an hour one is more than usually conscious of the Presence which broods in benediction over this chosen spot. And the cool still nights, with myriad stars telling of other worlds at work, expressing some other aspects of the Great Plan.

But what are words but vain attempts to describe the indescribable? If it is impossible to give any idea of the physical beauties of Adyar, how attempt to portray the bigger side, not only of Adyar as it is to-day, but as it will be in the future? For, beautiful and inspiring as Adyar already is, it is nothing to what it might become if all Sections and all individual members took up the right attitude with regard to this heart of our Society. Adyar has yet to develop to the full its function as in International centre, and the different Sections have still got to make a bigger use of Adyar as a

power-house. Adyar should set its stamp upon all who have been privileged to dwell there, for however short a time, and no one should remain at Adyar who is unable to receive this stamp. By this I mean that the spirit which one contacts at Adyar, or the Presence as I prefer to call it, is something so beautiful, so large and all-pervading, so kindly and tolerant, that to contact it for even a few weeks seems to make one feel bigger, more loving, more generous, more ashamed of petty meanness and personality. But there are some members who touch Adyar in the spirit of criticism and fault-finding, who are more ready to dwell on what it lacks than on what it gives, and who come away from it more narrowly *national*, if I may so express it, than they were before. This is to miss the true spirit of Adyar, and it were better for them to have stayed away.

The life of any International centre is made up of many lives, many nationalities, many types and temperaments; and it is a thrilling experience to contact all these at a given moment and realise the unity which lies behind diversity, the enrichment of life which arises from that diversity. Internationalism cannot be uniformity—that is why it is interesting—but it should consist of a great unity. If I may venture a criticism of Adyar, I should say that there is not yet sufficient diversity; that is to say, all nations are not yet sufficiently represented among its students; and perhaps for this reason the true international spirit is somewhat lacking. I should like to see something in the nature of a scholarship, founded by each Section, in order that promising students may be sent from each country to study the truths of Theosophy at its very heart; but one of the first qualifications for such a scholarship must be an eager desire to learn from other nations. It is perfectly useless, for instance, to go to Adyar, if you are already convinced that England embodies the concentrated wisdom of the world! But, if you can go with the eager desire to learn the lesson

which each nation can teach, and the realisation that at Adyar you will find many teachers, because many representatives of other nations are there, it will become to you a place of rich experience.

The spirit of Adyar is above all a spirit of great peace, but it is the peace which is won by activity. The greatest centre of peace in Adyar is the President's room, and it is certainly the centre of ceaseless activity. To be near her is to feel the throbbing of a great machine, and with it comes the consciousness of an utter peace, because the machine is working with perfect harmony and rhythm. It is the way in which Nature works in perfect harmony and ceaseless activity.

This is the inspiration which I carry away from Adyar, a fresh enthusiasm for Theosophical ideals, a renewed energy for action, but above all a deep and abiding peace, which comes from having touched for a few brief weeks the Spirit of Adyar, which is the Spirit of the Great Ones who brood over Their chosen home.

Emily Lutyens

ANANDA

Perhaps the most characteristic feature of Ananda in the *Piṭakas* is his child-like devotion and simplicity. This comes out especially in all Suttas on "The Great Decease". In other passages he is much more austere, like Kassapa or Sāriputta, but the general impression he gives of perfect love and reverence has been made the theme of this monologue. Pāli names have been used throughout, because they are more subtly beautiful than the Saṃskṛt; e.g., Nibbāna suggests a far quieter, serener state than the supernal associations of Nirvāna.

AT Kusinārā 'mid the Sāla trees
Among the Mallas quietly He died,
The Exalted One, the Buddha tranquil-eyed,
Soaring up through successive ecstasies
To the high, lonely calm the Arhat knows,
The bosom of an infinite repose.

A great peace lies on Anuruddha's face—
Him no remorse or human sorrow stings ;
"Transient," he says, "are all existent things."
And Sāriputta's features show no trace
Of aught save calm restraint and joy undimmed,
And yet mine eyes with tears are overbrimmed.

These are serene whose hearts have crossed the stream ;
They cling not blindly to a world that dies.
Through fourfold *jhāna* have they learned to rise
To hushed *samādhi*, waking from life's dream,
And in the chill, pure silence that they win
See all things as through crystal from within.

Harder to trace than is the flight of swans
 Their steps are ; they are freed from every flaw ;
 Beneath all movement they discern the Law,
 Heavens and Brahmā-worlds their vision cons ;
 With powers that the bright Gods yearn to gain
 Their love irradiates these realms of pain.

They have no need that any teach them now ;
 In their deep bosom they have rendered sweet
 All that was bitter ; underneath their feet
 Self whines and groans no longer ; on their brow
 Flashes majestic triumph, calm control,
 And all the splendour of the warrior-soul.

Alas ! I have a toilsome road to go
 Without my Lord, my Master and my Guide.
 Dim in the distance is the Peace descried
 Like the Himālaya's tranquil heights of snow.
 Scarce know I where the ambrosial region lies,
 But know it shone upon me from His eyes.

Still am I chained within the world of form ;
 Still must life's deep disease by me be slain ;
 Still must my mind grow pure from every stain ;
 Not yet am I made perfect in the Norm ;
 My wayward heart from truth yet falls and slips,
 But knows that truth has dwelt upon His lips.

He gave me greater pity than the rest,
 A feeble child without that vision keen
 Whereby the breadth and depth of things are seen.
 He kindled in my heart the ageless quest,
 Showed that Nibbāna which no words express,
 The Noble Truths, the Path of Holiness.

I did not go with Revata and seek
 Lone rapture in each wide, dispeopled tract.
 Never beneath the laughing cataract,
 Nor on the topmost crags of Vulture's Peak,
 Nor where like ocean all the forest leaves
 Boom everlastingly while tempest heaves,

Found I the bondless Peace ineffable.
 Nay, in the vales, amid the village smoke,
 Among the little homes of humble folk,
 And in the evenings on the breathless hill,
 On road, in city, and in mango grove
 The Lord I followed with unwavering love.

Through all these years, in sunshine and in rain,
 I have gone with Him whereso'er He taught,
 Reverent, full of joy, desiring naught
 Save to drink in the Law with hearing fain,
 Until He found that final change which frees,
 At Kusinārā 'mid the Sāla trees.

And now whene'er my heart of freedom dreams—
 I know not if it be a foolish thing,
 A craving and a vain imagining—
 His face athwart my meditation gleams.
 Methinks no loftier freedom could I gain
 Than only to abide with Him again.

When I would think of that pure eminence
 Where all impressions flicker out and die
 And worlds expire, one visage I descry
 Irradiating that abyss immense.

Only I hear that voice I hold so dear :
 "Ānanda, my beloved, I am here."

J. N. FINDLAY

CORRESPONDENCE

THE SYDNEY LODGE, AUSTRALIA

RE. Mr. J. E. Greig's inaccurate and discourteous letter published in your October issue. While reluctant to continue the controversy on the titles of L.C.C. clergy, the following are the facts on the disputed point. Last March a Resolution was passed by the Sydney Lodge Executive Committee, by 9 votes to 7 (which does not represent a majority of that body, 4 members being unavoidably absent), to the effect "that this Executive refrain from inviting any clergy of the L.C.C. to take part in T.S. Lodge work, when such invitation involves the use in public of the titles claimed by such clergy". Many of our members hold this Resolution to be *ultra vires*, because the First Object of our Society declares that we are "without distinction of race, creed, sex, caste or colour". Despite Mr. Greig's denial, and the above Resolution, members of the L.C.C. clergy have been invited by the Sydney Lodge (through its Syllabus Committee, which consists of Messrs. T. H. Martyn, J.E. Greig, and the Lodge President) to lecture from its public platform. During the past six months the Rev. J. J. van der Leeuw, LL.D., twice, and the Rev. C. Spurgeon Medhurst, three times, lectured from the Sydney Lodge public platform, and on each occasion their title was withheld, as per the printed Lodge syllabus enclosed.

Mr. Greig further states that "in Australia special legislation has been enacted to protect the public from bogus titles". This being so, it is reasonable to suppose that the Registrar-General, and his Dept., observe this legislation. A considerable amount of correspondence passes between this Government Department and the L.C.C. clergy, and invariably the titles of "Bishop," "Right Rev.," or "Rev.," are used, according to the demands of the case. Furthermore the Presiding Bishop, the Regionary Bishop, and the Auxiliary Bishop of the L.C.C. for Australia, are all registered with their ecclesiastical titles, and are empowered to perform the Marriage Ceremony according to the laws of the State and the rites of the L.C.C. The truth of the newspaper incident cited by Mr. Greig is obvious. For a lecturer to be freely and consistently advertised as "The Right Rev.," and then for three newspapers suddenly to revert to a variety of other titles when reporting the lecture, rather suggests that some subtle intrigue or influence has been at work. I trust that this statement will make the position clear.

L. W. BURT,
President of the Sydney Lodge, T.S.

REVIEWS

The Analysis of Mind, by Bertrand Russell, F.R.S. (George Allen & Unwin, Ltd., London. Price 16s.)

Each of these fifteen lectures is a complete thesis on the branch of psychology of which it treats, and yet there is a single idea running through all of them, so that they read as a consecutive series. This idea is best expressed in the author's own words, as they appear in the Preface :

The view that seems to me to reconcile the materialistic tendency of psychology with the anti-materialistic tendency of physics is the view of William James and the American new realists, according to which the "stuff" of the world is neither mental nor material, but a "neutral stuff," out of which both are constructed. I have endeavoured in this work to develop this view in some detail as regards the phenomena with which psychology is concerned.

He is radically opposed to the usual assumption of psychologists that consciousness is something peculiar to mental processes, existing apart from the objects to which it relates. As far as we can gather, he regards it as a complex effect, produced from certain interactions between sensations and the images they evoke. In the demonstration of this theory he begins with the simplest forms of mental phenomena—instinct and habit, desire and feeling—for he insists on a recognition of the continuity of man's development from the animals, and the inevitable corollary that intelligence differs only in degree from highest to lowest. By a few well-chosen observations he strips instinct of much of its mystery, and decides that "it provides a mechanism for acting without foresight in a manner which is usually advantageous biologically". In the lecture on "The Influence of Past History" he lays the foundations of the hypothetical structure which is brought to completion in the later lecture on memory, and traces the connection between "the present stimulus" and "the past occurrence". Perhaps the most characteristic and effective lectures are those on "Psychological and Physical Causal Laws" and "Sensation and Images"; in the former, he defines the difference between psychological and physical phenomena as being inherent in the causal laws under which they operate, rather than in the class of objects involved; in the latter, he seems to accept the mental image as the

unknown factor which determines the type of mental process, and behind which it is practically useless to attempt to go. Introspection he regards as a much overrated criterion of accuracy, and we agree that this word is still used to cover much laxity of thought and language.

In the lectures on "Words and Meaning," "Belief," and "Truth and Falsehood," we come to what promises to be the climax of the argument, as these subjects naturally touch on the more fundamental nature of mind—its diviner nature, as a Theosophist might say. But here we cannot avoid the impression that the author has stopped short at an anti-climax, as we shall explain presently. In the meantime we readily grant that the ground he does cover is covered thoroughly and with painstaking accuracy. His illustrations are so simple and striking—often quaintly humorous—that one can heartily enjoy them as fresh sidelights on human nature and everyday life, apart from their special applications. Another noteworthy feature of the book is the liberal tone in which the opinions of other experts are criticised; whether the writer agrees with them or not, he always succeeds in representing their points of view fairly and without the faintest suggestion of superiority. He is content to leave his readers to make their own comparisons and draw their own inferences; and we intend to follow his good example in our estimate of his success in establishing his preliminary proposition—which, it will have been noted, corresponds closely to the occultist's conception of a primordial substance, periodically giving rise to the inseparable appearances of spirit and matter, and the product of their interplay—mind.

But before closing this brief appreciation, we feel bound to record a slight regret at the limitations imposed by the very qualities of caution and accuracy that distinguish this work. Mr. Bertrand Russell's analysis is searching and clear-cut, but lacks the complementary element of synthesis. He unravels the tangled skein of ordinary mental processes with a dexterity that leaves the reader half delighted, half disappointed, at the bare simplicity of the result, and then he lays down the threads neatly spread upon the table. He confesses, with a frank humility as rare as it is refreshing, that he can get no further, and will welcome anyone who can, even if his own conclusions have to be modified; and we doubt if it is possible—at least with normal means of observation—to get much further along this particular line of analysis. For this achievement the student of psychology is indebted to him. Moreover, we are thankful that he has resisted the temptation to lapse into the vague and unwarranted generalisations that so often only widen the gulf between psychology

and philosophy. It may be, in fact, that he has a philosophic sequel up his sleeve, and has deliberately withheld all reference to it, with the object of concentrating attention on the psychological side of the picture. For all that, the picture does seem to demand the few bold strokes which make all the difference between a "likeness" and a portrait. Mind is dealt with as a series of separate figures without a selecting or determining principle, as *chitta* without *manas*, as a complex without a unity. To take the simile of a cinema-film, mind is regarded as the rapid succession of the separate photographs, giving the appearance of a continuously moving picture; whereas it may well be that the reverse is the case—that mind is the continuum, and that the effect of apparent sections is but a device whereby mind can examine its own contents. Much as we may learn from dissecting ourselves, we cannot dissociate that inseparable counterpart which appears to do the dissecting. Yet it is no easy task to accomplish even an approximate dissection; so we repeat that Mr. Bertrand Russell has performed a clean mental operation of permanent benefit.

W. D. S. B.

Scala Mundi, or The World in Relation to God, by Arthur Chandler, Bishop of Bloemfontein. (Methuen & Co., Ltd., London. Price 5s.)

Coming after the author's *Ara Coeli*, this book is rather disappointing. The former volume, a treatise on Mysticism addressed to mystics by a mystic, was full of suggestive thought; the present one, addressed to people accustomed to scientific thought, an attempt to show that religion can be explained along the lines of scientific thought, is in many places defective in argument, because the writer is a mystic dealing with a medium which is not his own.

The plan is good; the ladder appears to reach to the required height; seen from the level of the ground, the rungs seem equally spaced and the altar seems to be approachable. It is only when we follow our author up the ladder that we find that the seemingly equal spaces, when deprived of illusory perspective, become yawning chasms over which the logical faculty cannot leap.

Having briefly and satisfactorily disposed of the mechanical theory of the universe, Bishop Chandler states clearly the idea of all Nature as an organism, *i.e.*, a "whole-and-part relationship" endowed with purpose, and shows that evolution proceeds in orderly sequence from mineral to vegetable, from vegetable to animal, from animal to man—at each stage something being added to the previous one—while at each stage also something is left behind; and here the first

fallacy creeps into the argument. "Instinct," he says, "drops out almost entirely"—so much perhaps may be granted—but he goes on to say that the mind of man continues to play with and attempt to use "the strange, mysterious powers of the non-human universe . . . In Romance and Magic we recognise man's awareness of an *alien* world of Nature." Now if, on his own showing, man has emerged from the world of Nature, albeit he has left some phases of it behind, how can it be alien to him? And why should he assume, though he assumes it in good and numerous company, that all that is not conscious is sub-conscious? This neglect of the superconscious makes his subsequent arguments more fallacious.

The next step of his ladder, of course, is from man to—what? Orthodox Christianity—and the Bishop is orthodox—says "to God"; but this gigantic step is too enormous, even for his orthodoxy, and so he leads us by devious ways, passing very gradually from logical deduction to assertion and faith in a so-called revelation, through "God in Nature" and "God and Man" to "God Incarnate". By now all logical reasoning has been left behind, and this rung of the ladder is let down from above; and because "God Incarnate"—*sinless* human nature assumed into the divine life, and in addition an absolutely unique example of such an assumption—is still too overwhelmingly apart from the life which has climbed up to man, even though that life be marked by "incompleteness, fragmentariness, and upward aspiration," the enormous chasm is supposed to be bridged by the fact that "the benefits of the Incarnation are mediated to all men"—by whom we are not told. Of Christ, as the Mediator between God and man, we have heard; but who is to mediate the benefits of the Incarnate Christ to man? Now if the author had recognised the superconscious element in man; if he had realised the fallacy of his statement—"the creature is always distinct from the creator"; if he had read the Scriptures aright, and so avoided the mistake of saying that man "is in himself a death-stricken, transitory being"; he might have seen something of those intermediate steps on the ladder of the universe, over which the advance-guard of mankind has passed and is passing, have seen that, between sin-stricken, toiling humanity and the glorious perfection of the God-man, there stretch innumerable rungs of easy ascent, and that on each rung those who have attained so far are stretching out hands of help to their brethren below, as, life after life, they strive to reach "the high calling of God in Christ Jesus".

E. M. A.

Glimpses of Bengal, selected from the Letters of Rabindranath Tagore, 1885 to 1895. (Macmillan & Co., Ltd., London. Price 7s. 6d.)

These impressions, written on the spot when, "youth being exuberant and leisure ample," Tagore felt it a necessity of his life to write long descriptive letters to his friends, are priceless. No reminiscences, carefully recalled in later years, could give us back the spontaneity and joy of life that bubbles over from these pages. The poet wanders about Bengal and lingers fondly over each fresh peep of his worshipped Motherland, until our hearts, too, beat in sympathy with the love that looks out of his eyes upon all around, a love not born of sentiment merely, but of an intimate understanding. He glories that he is Indian born; and the outsider, wistfully realising that the inner life of the land ever escapes him, is through these pages brought a little nearer to the magic at the heart of India.

Each page is a pen-and-ink cameo :

When I am in close touch with Nature in the country, the Indian in me asserts itself and I cannot remain coldly indifferent to the abounding joy of life throbbing within the soft down-covered breast of a single tiny bird.

India has two aspects—in one she is a householder, in the other a wandering ascetic . . .

How delicious is his description of his efforts to be hospitable to the young English magistrate, drowned out of his tent, nearly, in a torrential thunderstorm; the state of the only spare room, long used as a lumber room, is vividly portrayed :

For a moment I was overwhelmed with dismay; then it was a case of—send for the manager, send for the storekeeper, call up all the servants, get hold of extra men, fetch water, put up ladders, pull down planks . . .

Presently comes the shout: "The Sahib has arrived."

All in a flurry I brush the dust off hair, beard, and the rest of myself; and, as I go to receive him in the drawing-room, I try to look as respectable as if I had been reposing there comfortably all the afternoon.

In another of his family villages we are presented to five or six boys standing in a prim row, whilst their spokesman, in the choicest of high-flown language, solemnly informs him that "for want of wood-built seats we know not where to seat our revered teachers".

The young shoots of rice are waving in the breeze, and the ducks are in turn thrusting their heads beneath the water and preening their feathers.

My mother earth sits to-day in the corn-fields by the river-side, in her raiment of sunlit gold; and near her feet, her knees, her lap, I roll about and play.

I feel like a living pianoforte, with a vast complication of machinery and wires inside, but with no means of telling who the player is . . .

Vivid description of things outside, deep probings into the mysteries of the inner life, make up a fascinating book for a moment of leisure.

A. J. W.

Belief in God, by Charles Gore, D. D., formerly Bishop of Oxford. (John Murray, London. Price 7s. 6d.)

Bishop Gore is disappointing in his *Belief in God*—he starts out, and doubtless intends, to reach a distance, but stops short with a jerk which is very disconcerting. We doubt very much if the writer would convince his readers unless they had thought along his lines and been brought up in his Faith. When he says: "If we refuse to be frightened by one kind of authority, we must not be frightened by another," we wish very much that he had plunged into a careful and unbiased search into the religions of the East and other ancient religions, and had not contented himself with a very superficial and orthodox survey of a few conventional and worn-out arguments. He is content to believe that Christianity is the Hebrew Faith perfected, but forgets to tell us what relation the Hebrew Faith had to those more ancient Faiths. This is where the author shows narrowness and want of knowledge, and a lack of research. But when he speaks of music, and quotes William de Morgan—"I have ever since regarded the latter [Beethoven] as not so much a composer as a revelation. How often have I said to myself, after some perfectly convincing phrase of Beethoven, 'of course if *that* is so, there can be no occasion to worry'"—one knows that he has touched a union of religion and music, if he has not as yet grasped a unity in religions.

Again, when he says: "In knowing more about the world I am learning about God," one feels that he has touched a great truth. If only he would let himself go!—one feels a certain restraint when he writes as if he dare not say what he feels. We shall look forward to another work of his, when he may be able to forget his orthodoxy and conventional narrowness, and write what is in his heart—he may then be convincing.

W.

On Lecturing and Lecture Organisation, by Clara M. Codd. (Theosophical Publishing House, London. Price 2s.)

We review this little book, only to make it more widely known and thus to increase its usefulness; for when Dr. Annie Besant writes in the Preface of the author as "one of our best speakers," and commends the book heartily to all who are, or who aspire to become, messengers of the Wisdom, there is not much to add.

It will, however, tempt many if they are told that Miss Codd's own experience makes her write about "Behaviour on the Platform," "Nervousness," "Questions after a Lecture," "How to Dress," "Collections," "Voice and Articulation"; and the chapter on "How to Build a Lecture" gives valuable advice. Miss Codd truly tells us that Theosophical lecturing is not like ordinary lecturing: "It is a vastly deeper function, since it concerns the greatest things of life." Hence sincerity is the fundamental qualification: "To whatever heights of oratory a speaker may soar, unless he is utterly sincere his words will not remain with the audience." The younger members of every T.S. Lodge could not do better than form themselves into a class to study this book.

A. J. W.

The Oppression of the Poor, by C. F. Andrews. (Ganesh & Co., Madras. Price Re. 1.)

C. F. Andrews is a true friend to humanity; we know him of old, and in *The Oppression of the Poor* he earns the right to retain that title—he is so full of sympathy for oppression, shows such sincerity and real feeling, and struggles to understand and to judge without partiality. This little book will be of great value to all who wish to understand some of the problems and difficulties in India. In reading it, one realises how little the West understands the East, and that there is but one key to the problem of a nation drawing near to every other nation in perfect sympathy and understanding, and that is by the cultivation and growth of the spirit of Internationalism, when we shall recognise that man is a human being all the world over, with the same love of life, the same emotions and passions, the same loves and hates, and the same ideals. Variations, of course, are to be found in surface trivialities, but where is the separation? It is in our own imaginations and our own smallnesses, and is non-existent elsewhere. Friend Andrews points this out to us. We recommend it to be read.

W.

Towards Racial Health, by Norah H. March, B.Sc., M. R. San. I. (George Routledge & Sons, Ltd., London. Price 5s.)

This book has already gone through three editions, and we are glad to welcome the fourth edition, because of the extreme usefulness of very much therein contained. Miss March writes, as she speaks, with sincerity and great clearness of thought. She is an unbiased searcher for Truth, and her deep insight into one of the great problems of the day has made her an especially useful writer with reference to the sex question and how to deal with it in training and educating children. She has great ideals on this difficult question, and is not afraid to face the subject. This book might well be recommended by Theosophists to all who have the care and training of children in their hands.

J. C.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Britain's Place in the Great Plan, by Annie Besant (T.P.H., London); *The Turks and Europe*, by Gaston Gaillard (T. Murby); *Creative Unity*, by Rabindranath Tagore (Macmillan); *The Fallacies of Spiritualism*, by A. L. Summers, and *The Business of Life*, by E. E. Purinton (Philpot); *The Oppression of the Poor*, by C. F. Andrews (Ganesh, Madras); *Call to India, England and Empire: or the Reconstruction of Indian Agriculture*, by K. Jadhava (Luzac); *Smithsonian Institution, Bureau of American Ethnology, Bulletin No. 69*, by D. I. Bushnell (Government Printing Office, Washington); *The Music of India*, by H. A. Popley, *Kanarese Literature*, by E. P. Rice, and *The Karma Mimamsa*, by A. B. Keith (Association Press, Calcutta); *The World's Great Religions*, by A. W. Martin (D. Appleton); *The Law of Development*, by John Coutts (F. Coutts & Sons); *Prince Edward's Speeches in India* (G. A. Natesan); *The Russian Garland*, by R. Steele (A. M. Philpot); *Judas*, by Claude Houghton (C. W. Daniel, Ltd.); *The Gate of Remembrance*, by Frederick Bligh Bond, F.R.I.B.A. (Blackwell).

THE THEOSOPHIST



May 2, 1922.

OFF the Australian coast are we, though not yet in sight of it, and of this we had a reminder on Saturday last, April 29, in the shape of a wireless message from Perth Lodge, Perth being a town about ten miles from Fremantle, the first port we touch. The Perth members are evidently quick to secure any flying Theosophical bird, and to bring it down to alight on this Lodge; for they not only sent loving welcome to their passing President, but informed her that they had arranged a public reception for her. I understand that half-hour trains run to and fro between Fremantle and Perth,

and Perth Lodge naturally expects that voyaging Theosophists will pay them a visit. And their expectations are, I believe, never disappointed. So Mr. Warrington and myself will be-take ourselves to Perth and be duly received.

* * *

Rai Sāhab Soobhiah Chetty kindly came with us to Ceylon, to see us across the new crossing, new, at least, to me, since on my last visit to the island we went on board the steamer at Tuticorin, and went by sea to Colombo. Now a short sea-trip by Rameshvaram of some eighty or ninety minutes landed us in Ceylon, and a train was waiting on the wharf to carry us, sleeping, to Colombo. There, at half-past seven the next morning we duly arrived, and were met by Mr. Peter de Abrew, one of our oldest Theosophists, with other members of the Hope Lodge. We transacted the necessary business of ticket-receiving and the changing of Indian money into English, a proceeding on which the money-changers levy a charge of one anna per rupee. Passengers to Australia from India will therefore do wisely to obtain English money from an Indian bank where they will receive the full exchange value.

* * *

Business over, we went to the Musæus College for Buddhist Girls, the life-work of Mrs. Musæus-Higgins. When the President-Founder took me thither in 1893, there was only a little school in a poor building; but the indomitable energy and courage of Mrs. Higgins, always aided and supported by Mr. Peter de Abrew, have in twenty-nine years built up a fine institution, a recognised college and school, in which Buddhist girls are brought up in their noble ancestral faith, in which Buddhist teachers are trained, and sent out as Principals of Buddhist schools all over the island, while others become Buddhist wives and mothers, and bring up their children as faithful Buddhists, sending their daughters in due course to

their own old school. While Colonel Olcott aroused the elders of the island to a knowledge of the splendid faith which was their heritage, and of which they had grown to be ashamed under the pressure of missionary education, Mrs. Higgins and Mr. de Abrew dealt with the younger generation, the future mothers of the race, so that the Sinhalese Buddhist is now proud of his faith, and sends out missionaries to the West.

* * *

But we must not forget that Colonel Olcott also recognised the vital importance of the educational field, and started schools all over Ceylon, wherein the ancient faith was taught. Village after village raised its school, with floor of beaten earth, pillars of bamboo and roof of thatch, to which the children came willingly to listen to the sweet stories of the World-Teacher's life, the life in which he attained to Illumination, and set the Wheel of the Law once more a-turning in the Deer-Park of the Hindū holiest city, Kāshi the ancient, the sacred, built on the bank which rises from Gaṅgāmai's blessed flood. And thus was Buddhism revived in ancient Laṅkā, once trodden by the feet of Shrī Rāma and Sītā Devī, whither the Dhamma was carried in its early days, and wherein was planted a sprig of the Buddha-Gayā Tree, under which the Lord Gauṭama became a Buddha.

* * *

It was in Ceylon that H. P. Blavatsky and H. S. Olcott took the Pañchashīla, and the latter re-entered his own religion of by-gone days, the religion to which he had done service so great in earlier times, and fitting it was that he should rejoin it and revive it in his late life. And he worked for it not in Ceylon only—whither he always loved to return—but also in Burma, and in far-off Japan, bringing the great Northern and Southern Churches of Buddhism into union, each recognising the other as a branch of the one trunk.

* * *

Among other of his works in Ceylon were the colleges of Colombo and Galle, both flourishing exceedingly. At Galle, Mr. Woodward laboured long and strenuously, and built up a fine institution, and thereto came Mr. F. G. Pearce as Vice-Principal under him. Thence he came to us—having started the Boy Scout movement there, and having sent one of his pupils, Mr. Aryaraṭṇa to Madanapalle, to plant it in India—to work as leader of that movement in India, and so well he wrought, hand-in-hand with G. S. Arundale, that ere we linked up with the parent body, we had sent one of our Scout-masters to carry on the work in Mysore, and had troops all over India, some 15,000 in all. When Mr. Woodward left Ceylon, his health imperatively forcing his departure, Galle felt orphaned and looked once more to Adyar for help, and after some resistance, for we could ill spare him, we lent Mr. Pearce again to his former work, but now as Principal. The college is flourishing, with 650 students, and, best proof of the vitality of Mr. Woodward's work, several of the professors and teachers are Old Boys, and among them is the above-named Mr. Āryaraṭṇa who came from Madanapalle to take his final course and his degree in the National University at Adyar.

* * *

At Adyar, too, this same educational tradition is being carried on; for, in our College there, we have Old Boys of our Central Hindū College at Benares, graduates of Oxford and Cambridge, and one of our old professors, while others guide our Benares school, and our Benares College for Girls, and one is a professor of the Hindū University. Then our old College Principal, Mr. Arundale, is Educational Adviser to H. H. the Mahārāja of Indore, and is remodelling the education of that State. The same tradition is being carried on in our National School at Guindy, whereat many of the teachers are of our own training. Thus widely, and

more widely is spreading the tradition of the little school and college of four classes, planted in Benares by a few Theosophists at the end of the last century, in 1898.

* * *

Mrs. Ménie Gowland, the newly elected General Secretary of the T. S. in the Argentine Republic, sends me an interesting letter; she has been a member of the Argentine National Council for two years. She tells of an English Lodge, the Beacon Lodge, with 50 Members, in the midst of the Spanish-speaking people of the State, and sends its syllabus from July, 1921 to February, 1922. It shows weekly lectures, mostly followed by discussion, carried on by eight lecturers, and I note that a lecture and discussion on the fourth dimension was undertaken by the "Officers of the Lodge," a fact that speaks well for their intellectual equipment. The Lodge was started two years ago, to

meet the need of the English-speaking people (ever increasing in numbers) in that great land, to whom Theosophy was impossible in a foreign tongue. The response and the vitality and life in the little English-speaking Lodge, born in the heart of the Spanish-speaking Argentine Section, are sufficient to show how great was the need. And not only that, but in La Plata and Asuncion, both big cities, English-speaking Centres have been formed, fed by the Beacon Lodge, which I hope will be Lodges by the time I return.

I had no idea that so many English-speaking people went to Argentina, and wish them all success.

* * *

From Holland comes the following pleasant message:

The Members of the Dutch Section of the Theosophical Society, assembled at The Hague, for the celebration of the twenty-fifth birthday of the Hague Lodge, thank you for all you have done for the Theosophical Society and its members and send you their feelings of love and loyalty.

My cordial thanks to the senders. Did I mention the T.S. in Italy, in Convention assembled, among those who sent messages of affection and loyalty? I have not a May THEOSOPHIST with me, as it was not out when I left home,

and I do not remember mentioning Italy in my acknowledgments. If I did not—or if I did—I send loving greeting to the brave Italian brethren.

* * *

May 3

Wireless messages have been flying between the S.S. *Orsova* and Perth Lodge. We had arranged, as said above, in view of the changes on the railroad, to remain on board ship as far as Adelaide. But two days ago came a message from Sydney that kind Dr. Rocke and Senator Reid were meeting us at Fremantle, and that all arrangements had been made for us to go to Sydney by rail. When people take a four days' journey to meet us, we cannot well say that we shall go on by sea, so I wirelessly acquiescence. Another wireless has just come saying that berths have been secured overland, and we shall reach Sydney on the 9th. So we are packing up, and shall leave the steamer to-morrow, and, after all, I am not sure that we are not glad to escape the Australian Bight.

* * *

This is to be posted to-night, though when it will reach Adyar nobody knows. I hope it will arrive in time for the June number, but I cannot find out when an outward-going steamer will touch at Fremantle. It seems strange that the post should be so erratic between Australia and India. The two countries are only ten days apart, and used to have a weekly mail, two P. and O. and two Orient steamers. Now each has only one a month, and these do not seem to be arranged so as to give a certain fortnightly post.

We have news that the President has arrived at Sydney. We expect her back here about June 26th.

It always leaves a blank when Mrs. Besant goes away. Yet often, very often, one is nearer in spirit when absent in body.

It is not the vastness of the sea nor the breadth of the track of land that makes separation, these things have nothing to do with a "separate sort of feel"; the separate feel is of our own making and is to our own undoing. You will tell me, that this is inevitable and I shall say, no, it is not! I know that sometimes we cannot see eye to eye with our President, because she is on a Watch-Tower and we are on the ground. That is not separation, a child does not feel separated from its mother because the mother sees the distant hills and the child's vision cannot extend so far; but if the child should refuse to acknowledge that there is a possibility of distant hills, that could make for separation in thought and ideals, for it would close the pathway to the distant hills. It is very important, so it seems to me, that we should be careful that there is no separation from her whom we have acknowledged and chosen as our leader; it is a matter of great significance that is involved here, and a separation may mean that the possibility of the vision of the distant hills is shut out.

* * *

We regret to announce the passing on of one of our oldest members, Mr. Ramanujam Pillai, who was admitted into the Theosophical Society on the 17th of May, 1882. On the morning of the day when he passed on he attended two meetings at Headquarters. It was White Lotus Day. As he was returning to Madras in a tram, he quietly left the body. His heart was weak but otherwise he was strong and well and in his seventy-ninth year. He was a very earnest member and had lived for several years at Adyar. He had worked as the Society's Engineer, and had been a devoted member in very many ways. We send loving sympathy to all members of his family. R.I.P.

* * *

Just as we go to press we hear of the severe illness of Countess Bille Brahe Selby, General Secretary of the Danish

National Society. Her place has been temporarily taken by Miss Elizabeth Arboe. We received this notice too late to alter the name amongst the list of General Secretaries, and we offer sincere sympathy to the Danish National Society in the loss, though we hope it may only be temporary, of so able a head.

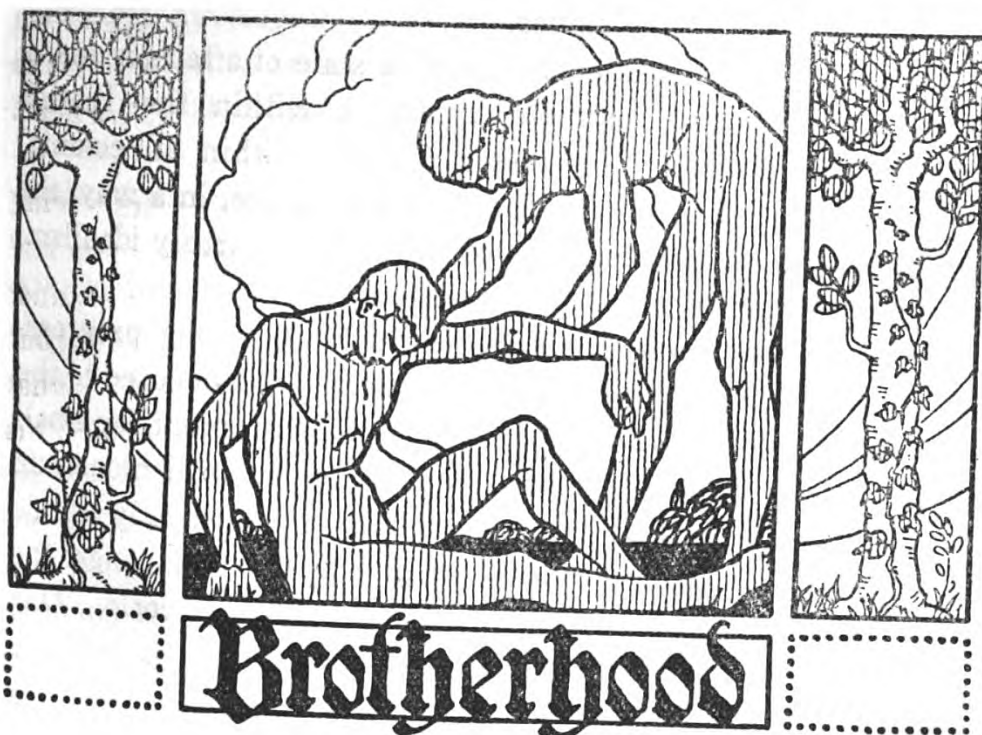
* * *

Adyar is very empty just now, so many workers having gone to the hills. It is very difficult for all to get rest and recreation, and one cannot go on working if one cannot *recreate* ones energies; enough is not made of this amongst our Theosophical workers. Each has to decide for himself what recreates him and makes him better able to go on with his work. We have so many "break downs" not always from overwork, but sometimes from lack of taking opportunities for recreation. Some need air, some, sun or sea; some, theatres or music; some, colour or change of garment; we need not be ashamed of this any more than we need be ashamed of needing food or drink to recreate other parts of our bodies. Recreation and rest is a duty. A holiday is really a holy day; for it fits us for work, and workers are wanted very badly in the vast field of preparation. Some day we shall manage our bodies better and understand a different kind of recreation, so that they will not bend nor break.

* * *

Finally, Adyar sends out greeting to all members. She wishes that all could come at least once in their lifetime to partake of the Beauties with which she is blessed and which she alone can give. As that is not possible, Adyar waves her hand theoretically to all and bids the wind and the sea carry to all parts of the world the message that White Lotus Day brings, Separation there is none, Joy abounds in Unity; Peace, Peace, Peace.

J. C.



INTERNATIONALISM VERSUS NATIONALISTIC REBELLIONS

By D. RUDHYAR

ONE of the principles of the once famous Wilsonian dream about politics was that small and oppressed nations should have the right of self-determination and self-government.

This principle made liberal thinkers all over the world blaze with enthusiasm, and Wilson was heralded as a saviour by many people groaning under imperialistic oppression. This principle now, has become a worn out joke, and all so-called Peace treaties have but made the hands of the masters

more weighty upon their dependencies, more weighty, because of the fact that hope of liberation had, for one moment, throbbed within the hearts of the slaves.

The logical consequence of such a state of affairs is easily to be found in the manifold struggles within the British Empire and though in a lesser degree, within all colonial empires. Thus Sinn Fein, Gandhism, etc., are, in a way, the results of the colossal blunder of Wilson's unearthly idealism, for which he has to stand responsible.

There have been very few individuals among progressives, radicals and intellectuals who have been opposed to the principle of self-determination and self-government for small and oppressed nations. Thus, to publicly try to demonstrate the fallacy and evil of such a principle is apparently to side with very undesirable company, mainly recruited amongst the worst imperialists, autocrats and capitalists of the world. Our age, however, is full of contradictions, and this is but one amidst a great many others.

This article will strive to show that the above-mentioned Wilsonian principle was opposed in essence to the normal progress of humanity, and that, nationalistic revendications—as fatally as they were and are expressed by extremists, in terms of complete and absolute freedom and not in terms of Home Rule—are but the result of emotional considerations and of an imperfect knowledge of social science. Moreover they are but masks for pernicious separative tendencies which would break entirely the painstakingly growing Internationalism of the Human Race, outside of which there cannot be any lasting and complete progress for mankind, any hope for a brighter and synthetic civilisation.

The one great ideal for Humanity to-day is Internationalism. All other problems are side issues which most of the time serve but to becloud the great and titanic struggle between internationalism and nationalism or rather provincialism.

Internationalism means this; humanity, after having remained for centuries and millennia in the coralline stage of biological development, as a sort of very loosely collected colony of cells, is entering now the superior stage, that of an *organism*, of a collective organised being.

In the far off past of the Āryan race we hear of some civilisations which seemingly were organised as collective entities. There, however, organisation was of a subjective nature, imposed from above, and not completely expressed in the physical plane. The web uniting the cells of such social organism was an emotional, devotional web, manifesting essentially as a national cult, a national worship of some Divine King; and never did this web embrace the whole of humanity as far as we know.

Now, thanks to the marvellous discoveries of science, the unifying web, the principle of international organisation is able to manifest down to the physical plane, and to produce homogeneity. Thus the realisation of humanity as a complete organism becomes a possibility—*therefore a necessity*; for any height which evolution makes possible for humans to reach, becomes *de facto* a necessary ideal, the attainment of which alone counts as progress.

This unified humanity, organised socially as a confederation of races, morally as a brotherhood of ideals and faiths—such an organisation being made possible as far as material questions go (1) by the world-wide electrification of internationalised industries by means of transports and (2) by an international, auxiliary language—shall constitute what I have called elsewhere “Synanthropy”. Synanthropy is the one ideal for which humanity to-day should fight unto death. There cannot be any greater ideal on earth, because it includes all; were it to exclude anything vital, this synanthropy would rapidly disintegrate; in fact it would deny itself.

Synanthropy may possibly not belong to the near future. Internationalism, however, is the way towards the perfect synanthropy, the only way: therefore it is the only way to progress. Internationalism means union, not only the union of all races and castes; but the Union of Humanity with its Soul—which, mystically, is the synanthropy. The Christ of the mystics, who is but the Supreme Ideal of Love and Harmony manifested a model for man's self-development.

“To follow the true Christ is to live internationalism; and thus it was that Christ's religion took the name of catholicism which simply means “universalism,” or terrestrially speaking; internationalism. Wherefore, at the time when many in the world are eagerly expecting the return of the Christ, at this very moment internationalism is becoming the great battle cry of all true progress, and in fact, it may be said, is taking more and more the form of a New Christianity, of a world-wide faith, the proletarian communist faith, whose spiritual root has to be found nowhere else but in the famous, much talked-about, yet never generally applied, Sermon on the Mount.”

Internationalism, therefore, as the next step for humanity in the long process of “homogeneification” (as Spencer conceives it), under whatever aspect it may be contemplated, is truly the one great ideal. To the material scientist, it appears as the world-federation of proletarian republics; the economist sees it as a gigantic co-operative movement for production and transportation, divided into a few big continental branches, themselves subdivided into provincial locals, according to the repartition of the sources of industrial power (coal, waterfalls, etc.); the linguist looks at it in the way of a universal language through which all mentalities will be able to commune; the Theosophist grasps it as a synthetic religiosity embracing, pervading or rejuvenating all past religions; the mystic heralds it as the New Jerusalem, the earthly tabernacle of

God, the Kingdom of Christ Glorious. But under all these aspects and others still, it is but one thing, one ideal, one goal, and there is none greater, none more actual, none more necessary.

This being understood, how have we to consider all these national revendications coming from India, Egypt, Ireland, Java, Poland, etc.? Oppression is a fact. But a fact does not prove anything. It has first to be understood, analysed in all its elements. When you take India with its hundred millions, Java with her thirty million of natives, governed by a comparative handful of Europeans, you cannot but be struck by the strangeness of the complaints of their populations. There must be a serious reason why these millions of people are so easily dominated by a few adventurers. The term "inferior races" may be most misleading, yet if the natives had not been "inferiors" in some way to the conquerors, they would never have accepted their domination. The glories of the past mean little when the present is considered; for one—be it an individual or a race—may have been very great when the favourable conditions for one's special development were in existence, and yet be very small when the opposite conditions manifest on earth and *must* be lived through by all men of whatever type it may be. The greater the past, the stronger the reluctance to accept the present—this condition expresses itself in the race by virtue of the principle of inertia, inherent in all manifested forms; the more powerful the manifestation has been, the more intense the past-manifestation inertia will be. Thus the aristocratic castes are the ones to cling the most frantically to old and decayed ideals once useful, but pernicious to-day; the labourers on the contrary, are much more adaptable to new forms and types of culture, once education is bestowed upon them. Seen from this point of view the oppression of the European races, crushing the pride and most sacred ideals of the ruling castes of Asiatic nations, is an

absolute necessity. These Asiatic or African races and their ruling castes, by virtue of their very achievements had constituted gigantic shells of crystallised thoughts, feelings and emotions around themselves; and no progress can ever be possible for them unless these shells be entirely broken, dissolved.

If the spirit of the race is of no use any more to humanity, the race dies entirely; if, on the contrary, this spirit has to play again its part in the last synthetic civilisation of a great biological cycle, it remains alive. But where does it remain alive? Very little in the ruling castes, who are nothing but golden shells, surviving only, thanks to the power of inertia inherent in them; the real racial spirit remains amidst the masses, the pariahs—and this, because these pariahs have received mixtures of blood which have revitalised them—without destroying however, the fundamental quality of the racial type. In other words Brahmans, Javanese princes, etc., may appear as representing the real Hindū or Javanese spirit; but this is not so. What these castes represent is but a mummy, a beautiful mummy indeed, but still a dead thing. The real Hindū or Javanese spirit lives in the masses, in the poor helpless peasants and labourers. They have no education, but in their hearts there are seeds ready to germinate. They, and they alone, are the New Asia waiting to be born again of the new life of the to-morrow.

And now to come back to nationalistic claimings, we must ask; who are these men, who cry for freedom? These men constitute what is called the Intelligensia. They come partly from the old aristocratic caste, partly from the rich bourgeoisie and mostly from among the petty bourgeois who have chosen liberal professions (teachers, lawyers, doctors, etc.). Their studies, often pursued in European countries, have made them aware of culture differing from their own, of modes of thoughts, foreign to them. Greedily they have grasped these thoughts

and ideals, and are kindled with an idealistic enthusiasm for their new discoveries. They go back to their motherland, to find themselves arrogantly treated by the white masters, to see their brothers humiliated by the pride of the conquerors. So their enthusiasm changes itself into hatred for the foreigners. Primarily of an emotional nature, having seized but the outer garment of western "mentality," resenting deeply the enslavement of their race, they cry for freedom, for the breaking of the foreign yoke.

They are opposed however, not only by the old aristocracy who consider them as outcasts, not only by the Europeans who treat them as revolutionists, but also by the labourers who, as a rule, do not trust them entirely. This lack of confidence is easy to understand. These new intellectuals, full of racial devotion, have no consideration for the real pariah, the peasant; what they worship is the national culture of the past. Their patriotism is past-ward. It is a reactionary patriotism. They are not really interested in the eternal spirit of the race, but in the forms through which this spirit expressed itself in the past; or at least they act as if such were the case, consciously or not. They are not "mental" enough to think scientifically of their past racial history and to really make themselves ready to build up a future history for their race. They are emotionally patriots. Their patriotism venerates and adores that which the race has been, a culture; but despises, ignores that which will make the future race, the masses. And the masses sub-consciously feel it and do not trust the intellectuals. Rightly so. These intellectuals, if in power, will europeanise their country; and this means extensive capitalism, growing industries¹: in other words a slavery, perhaps worse than the foreign yoke. To an Indian weaver to be exploited by an English capitalist or by an Indian capitalist does not make much difference. Moreover, he

¹ See "Labour in Madras", by B. P. Wadia.

knows that if there is a "war of secession," he, the labourer, will be the food for powder, he will suffer, starve, die—so as to make of the new intellectuals his master; in other words he does not care. But as soon as from word of mouth—because they do not know yet how to read—they hear that there is a country in the world, very near, where labourers are free, are masters, where they can live as men, and create with their hands and their souls, and sing freely the "International," then a great flame begins to leap forth within their breasts and they dream of a new earth, of a new culture, of a new humanity—and they know from within that, in order that this dream may become real, they must join the great proletarian army and become one with their brothers, with the oppressed ones of the world who have no nation and no culture, but who to-morrow will make of earth *one* nation and create their own triumphant culture, which will be the international and synthetic culture of an humanity of free men. And they will do it; for they alone can do it. Intellectuals cannot make a civilisation; they organise, classify, generalise what the masses *create*. Real creation, the new germ bursting out of the old soil, that can come but from the masses, who have no education, but a soul; who have no past, but a future.

Russia has shown the way. The stages of the road she has followed are plain enough.

- (1) Introduction of Western ideas at the time of Peter the Great.
- (2). The Anarchist movement composed of young noblemen and liberal thinkers following the ideas of Utopian Socialism.
- (3) The Proletarian organisation from 1905 to 1918.
- (4) The Bourgeois Revolution of the Cadets and of Kerensky.
- (5) The Proletarian Revolution lead by the Communist Party.

All backward nations of any importance must pass through somewhat similar periods ; but what took two centuries in Russia will take possibly a century or less as far as Asiatic peoples are concerned.

Now the frantic appeal for freedom which sounds throughout the Asiatic and African world is exactly the counterpart of the Russian anarchist movement, the work of the intelligensia. A Gandhi is in all points similar to a Russian anarchist of the year 1870 or so. The non-co-operation movement is as far from the real future of India as Russian anarchism of old was different from the present rigid and disciplined communist party. And the non-co-operation movement is identical in spirit with Sinn-Feinism, with Egyptian nationalism, etc. All these nationalist movements have as their root, individualism. They are not constructive; they are idealistic, unscientific, emotionalistic; in one word, reactionary.

Should they succeed in casting away the European yoke these intellectual or liberal classes, playing upon the instinctive hatred of the oppressed masses for their masters, would probably lead their countries to at least temporary chaos. No more than the Kerensky government could they control the peasant, the maddened mobs; because, though they be intellectuals, they have not yet a mentality strong enough to rule and organise—except of course, for a few individual exceptions. Putting things at their best, and supposing that these intellectual secessionists should succeed in maintaining order and in establishing a kind of stable government, what would this government be?

Many of these liberal thinkers, in their devotion to the ancient ideals of their race, believe that these ancient ideals may be reinstalled. What a fallacy! Can one suddenly jump back thousands of years and nullify all the modern civilisation? The only fact that there are now modern industries in these

Asiatic lands, means that a new element has come which will make impossible any faithful reconstruction of the social system of ancient times. For it is industry which, in Europe broke the ancient forms of society and imposed new ones. Should India, for example, be willing to come back to her own traditions, it would mean this: the industries, which of course could not be suppressed, would soon exert such a pressure upon the social structure, that society would have to pass for centuries through the long and tragic class struggle which rent and still rends Europe. In other words, it would mean merely a return to medievalism, a new kind of medievalism, higher and freer undoubtedly, but still a dark, dark age of sorrow. Indian capitalists, mill owners, are not much better, nor much more liberal than the English ones. Let me say, even, that in a certain sense, they are worse. Why? Because the struggle against them is much more hopeless. When labourers are crushed by foreign capitalists, they have still the hope that once liberated from the foreign yoke they will be free—and that indeed is a possibility as we shall see presently—whereas, when oppressed by their own countryman they will feel that only long decades and centuries of bloody struggles are necessary before freedom is a true fact, and not an illusion sweetly distilled by bourgeois papers.

Old traditional forms of society cannot be reinstalled. This view of all utopian socialists of the nineteenth century is not illogical, it has been denied brutally by all recent social developments. The spirit of these ancient forms may be reincarnated in new structures; but, and this is the essential point, it is *not* the liberal bourgeoisie, nor the intelligensia as a whole, that has the power of effecting this reincarnation, because neither the bourgeoisie nor the intelligensia can create life. They shape forms when the life-impetus is already bursting forth, then dam it in; they organise it, but they are powerless to produce it. The masses only, as

the collective hypothesis of the racial spirit, of the "Genius of the Species," can procreate life. Thus it is that all movements of social creation which are not based upon the masses are doomed in advance. The intelligensia is able only to reconstruct, never to create life. Therefore all talks of social reconstruction are based upon a misconception, upon the inability to conceive a new social life, to conceive that something virgin may come into existence. The masses are the eternal virgin, eternal youth. They are the expression of Cosmic Power. They alone can conceive something new, because they are free from the most implacable thralldom, the thralldom of the past.

In the last analysis, it is this inability to conceive something radically new, virgin, which characterises the bourgeoisie and the intelligensia proper, as a class. And that which depicts most truly the national revolutionist of all oppressed races to-day—except of course for a few individual exceptions, the number of which is probably fast growing—is the fact that they have lost their virginity and are not yet mature enough to have reached beyond the desire for that which devirginised them, education. It is only when one has reached beyond the desire for education, for knowledge, that one is able to come to the new baptism, to the new virginity of the spirit, to the eternal virginity which is the conscious and positive pole of this eternal virginity of the masses, which is subconscious and negative. Both these eternal virginites—the masses' virginity, whose eternality is the result of a perpetual becoming, and the spiritual workers' virginity, whose eternality is the result of the attainment of that which is beyond change—both of them are creative of life, and nothing but these two are able to create life. The intelligensia, like unto the brains of an individual, organises life, shapes it into forms, which after a short life span become crystallised and must be broken up, so as to release the indwelling spiritual potentialities; the virgins

alone, who represent the heart and seeds of the organism, can create life, in other words, bring forth out of non-manifestation new potentialities of forms—new blood.

Thus we understand that the very ideals of those who cry for national freedom are based upon a misconception of what a civilisation essentially is, of what in fact real freedom is. For let us add this :

The only freedom is the freedom to create, or more generally still the only freedom is the freedom to accomplish fully one's own cosmic duty, one's own *Dharma* as Hindū philosophy has it. The intelligensia if it has to rule and strive to create a social order, where there is no possibility for new life, cannot be free, because it has then to do something which it is not its mission to do. The intelligensia will attain real freedom *only* when the masses shall work harmoniously with them. The intelligensia alone, distrusted by the masses, is bound to fail, pitifully. The civilisation which it will bring, will be but as an abortive child. It can make *homunculi*, but not *living beings*.

This is not all. As we said in the beginning there is but one great ideal for humanity to-day, and it is, internationalism. If India, Java, Egypt, etc., break all the bonds which link them with European countries what will happen ?

A sudden explosion of national particularism will sweep all these countries. In order to protect themselves against what they deem to be foreign intrusions (cultural, economical, industrial, etc.), they will shut their doors and inaugurate an era of self-centredness. In order to protect their growing industries they will establish protective tariffs, the result of which will be, isolation from the world trade and world circulation of ideas as well, and a stronger enslavement of the labouring classes in the name of patriotism. Capitalism will rise and, necessarily, with it militarism, for all these new Asiatic republics would but fight for supremacy. Central

Europe to-day shows us something of what such a fight means. And Asia would do the same more or less, for the new nation could not and would not blot out industrialism and capitalism and militarism; imperialism shall ever be the natural sequence of industrialism as long as the masses do not have education, which might be the conscious driving force of the Nation. Thus wars, economical and otherwise, would ensue. National cultures instead of merging into a great synthesis of the East and the West would go further apart. The cause of internationalism would be lost, and there is no evil greater than this that might befall humanity.

Having thus seen what must not be done for the sake of humanity let us now indicate in general terms how the present Asiatic problems might be solved, and the best policy to adopt in the immediate future.

As already said, there is a fact, a clear, brutal, glaring fact which must be faced, oppression and its sequence of misery, of suffering, of untold moral and physical agonies, ceaselessly increasing as the oppressed ones begin to realise that there is a freedom, and that, after all they have as much right to freedom as their white masters have. Nothing is more terrible than fact, because nothing is more stupid in itself, more meaningless. A fact is nothing in itself, but the interpretations of a fact are all that counts. We cannot apprehend pure facts. That which is apprehended by the immense majority of human beings is the emotional reaction which almost simultaneously comes with the fact. When we speak of oppression, we cannot normally perceive in an absolutely objective manner, and yet with perfect introspection, this fact of oppression. Even before we have uttered it, our feelings of indignation, of commiseration, etc., are aroused. And once aroused they absorb the objective representation of the fact, and becloud the synthetic and cosmic understanding of the fact. There are, however, some human beings who, being polarised

in their mentality, react differently to facts and interpreting facts as an equation constituted by various factors, known and unknown, strive to unearth the scientific law underlying the particular occurrence wherewith they are confronted. This, however, may be done in two ways: in one case the unknown factors are unconsciously reduced to known past experiences, centred around the personality of the knower, thus becoming deprived of their virginal or epigenetic signification; in the other case the unknown factors are intuited as derivations of an archetypal reality, derivations belonging as much to the becoming of the knower, as to the fact apprehended. In the first case, facts are perceived as static realities the elements of which may all be reduced to pre-existing causes; in the second case, facts are sensed as evolving life. The difference between the two methods is the same as between pure intellect and intuition. The Asiatic and Irish nationalists belong, for the great majority to the emotional type. The fact of oppression instantly reacts in them as hatred to the oppressor. Emotionally moved, they strive to emotionally arouse their people, as for example Gandhi when using the Amritsar massacre as one of the key-stones of his campaign.

It is the same old story: a man possesses an apple tree covered with splendid fruit. A brigand dwelling in some cave near by, every day tries to steal some apples from the man. One day the man gets mad and strikes at the robber with his fists; the robber has a big sword and answers with it, leaving the man on the ground bleeding and in agony. Is the robber to be blamed for the wound? He is and yet he is not. He has to be blamed for being a robber, but not, as a robber, for carrying a sword. The man is to blame because he lost his temper, knowing well that the robber had a sword and would use it. Now Nationalists, Sinn-Feiners, etc., are those who suddenly get infuriated by the robberies and strike with their naked fists

against a sword. On the contrary a communist working man, scientifically educated, is one who, knowing that the robber's sword will not hurt him if he is covered with armour, waits patiently till, secretly, he has fabricated armour and the next day when the robber comes, under the cover of it, tries to persuade the robber, calmly but most decidedly, that it is much better for him to leave the ground and the apples.

In this crude example the first man stands for the emotional type; the second for the scientific or mental type. The intuitive type would be represented by a man who not only would act scientifically, but in addition to this would try to understand the moral reason, why, he has been so placed under the oppression of a robber, and what should be done subjectively in order not only to get rid of the robber, but of the possibility of ever being subjected to any form of oppression.

Now, all this, as far as the practical problem of social policy goes, means that any form of nationalism which is built on a feeling of humiliation, of commiseration, of emotional sympathy for the oppressed one, still more on a feeling of hatred towards the oppressors, is of no scientific nor logical value, and cannot breed anything but anarchy, the worst of all evils. Such nationalist movements, feeling a need for positive aims, try to camouflage themselves under the pretence of restoring the ancient forms of society which made the nation glorious, centuries ago. The leaders of such movements are most of the time very sincere, enthusiastic idealists who live mainly in their emotions, superficially intellectualised by European culture. Give them power, and they will do what the rulers of Czecho-Slovakia, of Poland, of Jugo-Slavia, and others did. They will become the tools of strong capitalistic powers or coalitions. They will grant a half-freedom to the proletariat of their countries, as a sort of compensation for good service. They will talk very much and create nothing stable, lasting, new.

The only policy which must be ultimately fruitful, which shall open the gates of a new civilisation, is, then, an international policy, which, nationally, would suffer patiently the oppression, striving ardently however to have Home Rule granted, and greater opportunities for self-growth. This policy can be summed up in two words, UNION and EDUCATION as far as the present is concerned. And, if this policy is pursued in a spirit of utter determination to win or to die, in a spirit of self-abnegation and of sacrifice of the individual to the collective ideal, most probably a violent revolution will be averted. It was only the treachery of the members of the Second International, especially of the German Socialists, which made the Russian revolution necessary. If the world proletariat had stood united against the war, this union would have developed such a strength in the working class that Communism would be a reality to-day. What has proved to be a failure yesterday must succeed tomorrow. The coalition of the international proletariat will wipe out of the earth the international imperialism of the god Capital. In other words, if rational oppression has to be removed it is of no use to try to remove it in India, or in Java, or elsewhere. That will not solve the problem at all. The primary cause of oppression *must* be removed. This, a united international proletariat alone can do—and would do immediately, if really it was united.

We have to create for the future an international culture. To restore national ideals, will not help at all in doing it, that would but hinder internationalism. On the other hand, if the world proletariat is free to express itself and to create, then the germs of this international civilisation will appear at once; but this internationalism will not mean uniformity. For the masses, though they are essentially national in heart and simply human, are the depository of the many racial treasures, much more even than the national intelligensias. For the

racial feeling in the masses is simple, pure, open, creative ; among the intellectuals it hides always national pride, a cultural imperialism. And that is what the future cannot admit, cultural imperialism, any more than it can admit economic or militaristic imperialisms. Let us say the truth, however strange it may look. Only when an international proletarian culture will be evolved, will we be able to see what really and purely Indian, Chinese, Russian, German cultures mean ; because it will be the first time that these racial expressions will have as a basis a human culture, because for the first time they will have been procreated in the joy of freedom, synthetically. Union and education, did we say, are the essentials of the international policy towards world liberation.

Union means not only that the labourers should form national trade unions, though it is of course the first step to take, it means also that these national unions should adhere to International Trade Unions, or any international proletarian organisation. Education alone can make these unions strong and powerful. This education must be scientific in character ; it must strive to develop self-respect, self-confidence, self-reliance and discrimination, to promote self-expression, creative self-expression among the labourers, to awaken a keen intellectual perception and a strong respect for self-imposed discipline. It must also essentially give to the workers the knowledge of social and cosmic laws, so that with this knowledge they will be able to act, not as distracted individuals moved by impulse and emotions, but as conscious parts of a sublime whole, rhythmically evolving, serenely becoming nearer and nearer to the great goal of our world. The knowledge of the law is the supreme strength of the strugglers ; for those who work with the law always win, in spite of all failures, of all tragedies. Strong, creative self-assertion balances what might become the fatalistic subservience to a half understood law,

and thus equilibrium is reached, true character is attained; therefore synthetic creation becomes possible.

The creation and development of powerful trade unions will give an entirely new turn to the fight for national emancipation. Where, before, there were but incoherent emotional cries for freedom, now, a strong, united collective will shall train itself in order to evolve leaders who truly will be expressions of the masses, and have the right to claim that they speak in their name, as one of them. These men will be the first real leaders whom the national resurrection shall have produced, for they will be the first real products of the soil, of the racial substance which for centuries had been inert. The first intellectual leaders do not belong entirely to the soil, to the heart of that which makes the race and its civilisation; they are individuals coming at a time of transition to help the awakening of the race. They are helpers, not manifestations. But once the labourers have awakened, once they are organised, united, conscious, then, and only then, the New Civilisation begins.

Then, there will be no need for national secession, for the oppressing race will have reaped the fruits of the unifying work of their oppressed comrade, and the once imperialistic empire shall have become a socialist federation. Every effort along the line of proletarian organisation and education hastens the coming of the day of international freedom for all the oppressed ones. Is it not better to solve the general problem than to fight madly in order to solve one of the points of this problem? Even if one of these points should be won, what of the rest of the world?

But nationalists are not concerned about their brother men, over the border line. They fight for themselves, and want all the world to fight for them. And that proves again that their attitude is wrong: for if they were right they would patiently bear their own cross in the serene consciousness that

in doing so they would be fighting for the freedom of all the world. They might do it by an instinct of self-abnegation and of moral greatness. But even such feelings are not necessary, for it would be sufficient that they should do it because of a clear, intelligent understanding of the situation that confronts them. Thus we come again and again to our first point, that the root of all nationalist movements is fed on emotionalism and cultivated in a soil of selfishness, of intellectual separateness; the worship of the past culture being but a subtle form of national selfishness, most insidious indeed and clinging to the sub-consciousness of even the most sincere internationalist intellectuals, except in extremely rare cases. The declarations of Wilson and others had the effect of exciting these feelings of national cultural self-centredness. This explains how devotedly he was heralded as the saviour of mankind by most of the world for a few months. He gave a clever and sentimental justification for these national feelings, and the idealism of his views declared itself plainly when he had to stop talking beautiful, empty, sentimental words and come to deeds. Wilson, therefore, is the perfect type of the modern intellectual; thoroughly nationalist, in spite of schemes for Leagues of Nations, the result of which would be but a stronger international tie between capitalist groups all over the world, fond of preaching high-sounding discourses, unable to act practically and to stand the strain of matter-of-fact struggles, profoundly egotistical and autocratic, suffering no opposition, and filled with the certainty that the world will be saved by him.

Curiously enough, these characteristics of the nationalist intelligensias are internationally true. Realising this we begin to get a different view of the world problems. We begin to understand that the question of national oppression or freedom (which of course would mean freedom to oppress others as long as a new civilisation is not built) is but a blind,

a subtle, unconscious camouflage, a veil of illusion thrown upon a suffering and easily moved humanity by the forces that work for separation and disintegration in the world, so that the *real issue* becomes beclouded, and energy wasted or, even worse, turned into destructive channels. The destructive forces are not represented by the Third-Internationalists, who strive to build a new civilisation—and a new culture (as for example the “Prolet-cult” movement) based upon internationalism, science and the education and self-expression of the masses—whatever their individual mistakes, misjudgments, and overheated enthusiasm may have been, or may still be; the destructive forces are represented by those who would subtly break the coming Internationalism of the human race, and exalt individual nationalistic cultures reflecting the shadow of the past, with no respect to that which alone is able to create the vital impetus manifesting thereafter in a new order of all things.

These apostles of the past—because they have not the strength to face the future—are not only working in politics. We find the same effort in religious or esoteric movements. In France a strong effort is being made by many occultists and philosophers to return to the Catholic religion in the name of Universalism. They see all around them to-day but chaos and anarchy, and they weep bitterly because of that which revolts their sense of unity and of synthesis. So instead of jumping forward “beyond their shadows” as Nietzsche said, into the unknown future, with the complete dedication of themselves to the building up of this future, regardless of suffering and of martyrdom for themselves, they fall back, and with the desperate energy of a drowning man clinging to a life-saver, throw themselves into the bosom of the old synthesis, of the old religion, saying, that this religion is eternal and as good for to-morrow as it was for yesterday.

Now there is truly something eternal in the synthesis, the cultures and the religions of the past. But this something,

this God within, can be found only if first the outer shell of church worship, the worship of antiquities, of dead languages, is consumed by the virgin fire of our will for the new. The kernel of the past must be preserved if a sure and complete future civilisation has to be created; but the shell, the forms of the past, however near they may seem to express our new ideal, have first to be destroyed, if they do not disintegrate for themselves, a much better course evidently when it is possible. We need the essence of Catholicism, of Hindūism, the fundamental æsthetic ideals of all Asiatic arts, in order to create a synthesis the result of which will be a new civilisation. We need it badly, and to despise all these past treasures as far as their souls are concerned, would be foolishness and fanaticism; the fanaticism of the early Christians and Mussulmans burning the marvellous records of Egypt and Greece—and we must indeed fight to avoid the repetition of such vandalistic actions (fitly to be opposed to the most delicate care of the old artistic treasures and books taken by the Russian Communists). But between a vandalistic destruction of the past culture and the desperate clinging to the forms, symbols and modes of expression of these old cultures, there is fortunately a healthy middleground. The past has its proper place outwardly in museums and public libraries, inwardly in the subconscious mind of the creators of the new. But it must not weigh upon our brains, nor stifle our hearts. In other words it belongs to the department of education, not to the department of government or active creation. There should be enough situations as curators of museums for conservative people. But unfortunately those concerned do not relinquish easily their youthful dreams of action and creation. They have lost youth, but not their dreams. When they have the opportunity to talk, they becloud the vital issues of the present life and death struggle; but they sometimes get the chance to act; and then they show themselves as the

adversaries to progress. To the future internationalism, based upon a clear, scientific, synthetic conception of the Law which rules spirit as well as matter, they oppose their nationalism which upholds particular ideals and emotionalism and unconsciously would lead humanity to its ruin.

But the strength and the power of the virgin masses of humanity shall foil their plans. With the mighty roaring of the sea, the masses advance and shall bring new clay and re-virginise the exhausted soil of humanity. Do not accuse them if they, at times, lack discrimination and self-control, but help them to perform their immense revitalising mission by coming to them as brothers. Thus we, the intellectual and synthetic reformers, shall be the links between the past and the future, between the glorious nationalistic culture of yesterday and the still greater internationalistic civilisation of to-morrow. This is *our* mission, to be this bridge of flesh, of union, of love, between our ancestors and the children of the Father; in other words, to *collectively be the Spiritual Mother of the New Age.*

Let us face it bravely and loyally accomplish it.

D. Rudhyar

OUR INTERNATIONAL HEADQUARTERS

By WAYFARER

ALL members like to hear about Adyar. Some of them look upon it as a home, some as a place to which they will journey one day, and some look upon it as a special centre of help and inspiration and some, again, take little interest in it. The amount of interest is measured by the depth of the conception of the work of the Theosophical Society, within the individual.

You will observe that I use the words Theosophical Society and not Theosophy. It is of course conceivable that an advanced student of Theosophy cares nothing and knows little or nothing of Adyar or its work, but as a member of the Society we are, each of us, bound to take interest in and to support the Headquarters.

To take interest means to watch, to work for, and to help; to support means that in oneself one must be strong, hefty and awake, for as a support we are worse than useless if we are either asleep or weak-kneed or shaky.

A headquarters cannot live on nothing, and the chief thing it needs is this support so that it may lean on its members and know that it can do so in perfect comfort and safety and that the members will not fail it nor let it down. And whilst relying absolutely on these supports, it can get on with further work, instead of for ever having to watch which support is breaking down. A large amount of work goes forth from

Adyar; and the members as a whole are not the supporters, and we go back and have to own that it is largely a question of want of interest. The average member is self-centred, has interest in his particular work alone, his own particular Lodge, and does not yet grasp the fact that he is one little part only, within his own National Society, and that, that is only one little part of the international work; and it is on the international work that I want to say a word.

A separation is very clearly to be seen in the separate work of the separate units within the National Societies. There is a marked want of a binding together in each National Society and a still more marked want of a binding together with reference to Adyar. It is the international spirit within the Society that I want to emphasise, for without the support of that international spirit, Adyar, as headquarters cannot give forth of its best.

Theosophy cannot be parochial however much we may wish to make it so, it cannot be national, however much we would try to suit our own ideas and make it so. Theosophy must be universal, which means it must be international. But the Theosophical Society can be not only national but very provincial and very parochial, and we suffer distinctly because we have allowed it to be so.

If there is one thing which strikes one more than another at Adyar, it is the universality of the work—no one country specially represented, no one's countrymen given the preference. All Nationalities are welcomed and all come and go but that does not make the Society international, within itself, for the Society is largely what the members make of it, not what the leaders desire it to be. The firmness of the support of the members is to be measured by the stability of each member. Headquarters cannot rock unless the supports are rocking. Storms come and go all the world over, and it is well to look at each support from time to time to see

how the structure holds. The foundations are all right, they were laid by other Hands than ours. The aim is all right, that also is safely guarded, but we have our bit to do, in the commonplace words I have used, by interest and support.

It is useless to disguise the fact that it is difficult and foreign to us to think of the whole and not think of the Society in Sections. (I am glad that word was changed.) We must get more universal interest into it and work for the spirit within each National Society that takes as much interest in the happenings in any other National Society as in its own, because it is *all* the work of the Theosophical Society. This must be begun within each country and of course works out in practice that each Lodge is as interested in the well being of any other Lodge as in its own, and again, that each member is as interested in every other member's work as in his own, *because* of the work of the whole and *because* we are working at international work and not separate work.

This is work for Internationalism, nothing more, nothing less, and as members of the Theosophical Society calling ourselves pioneers we must sow, water, and cultivate this spirit. Intensive culture is necessary I know, never mind, go at it! Intensive culture is the fashion and well applies to ourselves.

Our Headquarters can only be what it wants to be and what we need it to be by our work and our making. It is very easy to blame Headquarters for not supplying us with what we want; what are we doing to nourish it, so that it can supply that want? That is the question.

Will each National Society make some plan to nourish Headquarters? for Headquarters should be the centre that receives nourishment and, after chewing and digesting it, sends out food to vivify the different National Societies all over the world, but it must receive before it can give and vivify the whole body.

If I suggest that Headquarters should know more of what goes on in each National Society I do not mean a tabulated list of so many members lapsed—dead—or changed—but I mean the trend of thought in each country, the trend of thought in science, religion, politics, new inventions, growth or otherwise in literature art, drama, special events recorded and even fashions (for they too show the trend of thought and often the moral state of the country). All this would, if wisely written, more for the reason of drawing attention to marks of growth or decay than for scholarly articles, help the Society in each land to keep apace with the topics of the day and the move of the world. It is practically impossible for members to read newspapers of each country and yet the world is moving so fast and one after another important events crowd in upon us in all lands and we as pioneers must keep in touch with these events. They may be landmarks in the history of the world.

Our work in the Theosophical Society is to influence the thought of the world to help evolution, and to prepare for a World-Teacher. We cannot expect to accomplish these unless we are learning to work internationally and view everything from an international standpoint. This again cannot be accomplished unless we take interest and gain knowledge of what goes on in each and every country.

We must supply Headquarters and Headquarters must feed us.

The World-Teacher may come in any country and His Influence may be felt in all or in only one. Every member must be on the *qui vive* for what is going or around him, every National Society informed of what is going on within that country, and again each National Society must help Headquarters to spread abroad any sound or move or sign that life is changing—in other words nourish Headquarters that she may feed the whole.

Every international movement helps this, every member who struggles to think internationally aids the work.

There is a struggle, signs of which are to be seen in every country, going on, to unite nations and peoples. The elements even are helping, if we may count the inventions worked by electricity and air as aids from the elements. I count them as such, for we are learning, thereby to control the elements and they in their turn help us to utilise them.

International communication is almost instantaneous. We are just on the verge of discovering that sound is universal, in so far that internationally we can listen to the same sound or voice.

What barriers are we going to cling to? For the tide of evolution seems breaking them down with or without our assistance. Are we aiding in the breaking down or are we in our ignorance or perversity building up more barriers?

I repeat, that as member of the Theosophical Society we are pioneers; let us make of Adyar the centre light of the Society, helping her to flash her message to every country. It is in the hands of each member to see that the lines of communication are kept clear so that that message can reach its destination. I referred to each member as a support, that each one was responsible thereby not to "let down" the Society. This is literally true, the honour of the Society is in our charge, a break within the Society is a break within each one of us, a shake in her ranks is a shake in each. We who are in the Society are part of her very life, should she be ill, it is we who are responsible, if she is not able to do her best work it is we who have failed. You cannot be both part of a thing and yet be separate. You cannot be part and take out life for your own satisfaction, growth or upliftment and then stand aside and throw off responsibility.

What has each member given to aid the life of the whole? That is the question, not what have you got out of it.

There is an old fashioned word, rapidly becoming obsolete, nearly forgotten and that is the word *chivalry*. It meant honour, protection of the weak, generosity to foes. As pioneers we must unearth this word, we must dig for it, and rusty though we may find it, we must brighten it up and wear it in the armour of our heart.

To-morrow it may be we shall need protection and generosity from others to our faults. If chivalry is necessary amongst ourselves, how much more do we need it towards our leaders and to the Society as a whole. The fact is we live to get, we fail to give, we live and send darts, we fail to protect, we live and carp and find fault, and honour and generosity is forgotten.

Headquarters is what we make it and the Society will do just what work we each desire it to do according to our own capacity, will and development. This is not too much to say nor too much to take upon ourselves, for we cannot give to the Society that which is lacking in ourselves. Neither can the Headquarters do her work unless her members are supports. Each National Society needs to be more closely in touch with Headquarters and each member likewise in closer touch with its National headquarters, but this cannot be done until each one recognises the need of unity of life within the whole and the great spirit of internationalism alive and flowing in and through each member.

The barrier of separation is the greatest barrier that we have to tear down, it means a terrific struggle and a difficult one. We are sectarian and bigoted—both faults that are internationalism's greatest enemies—and they are boulders in the road along which a World-Teacher might walk. It is the work of pioneers to clear away boulders, to make straight the path, and to point the way. How are we to join in doing this work if we do not study the boulders that abound in other

lands as well as ours, nor sympathise with the crookednesses in the path that appear to other peoples, and how can we point the way if we do not know the language of soul that brings us in touch with the soul of others, be they Hindu, Greek or Christian ?

The barrier of separation must be broken down, but it is one thing to talk about it and another thing to break it down. It is only as we feel One Pulse in the Universe, One Love and One Life that we shall realise that separateness is of our own making and is to our own undoing.

Wayfarer

TWO SONNETS

THE MOON OF VAISAKH

I

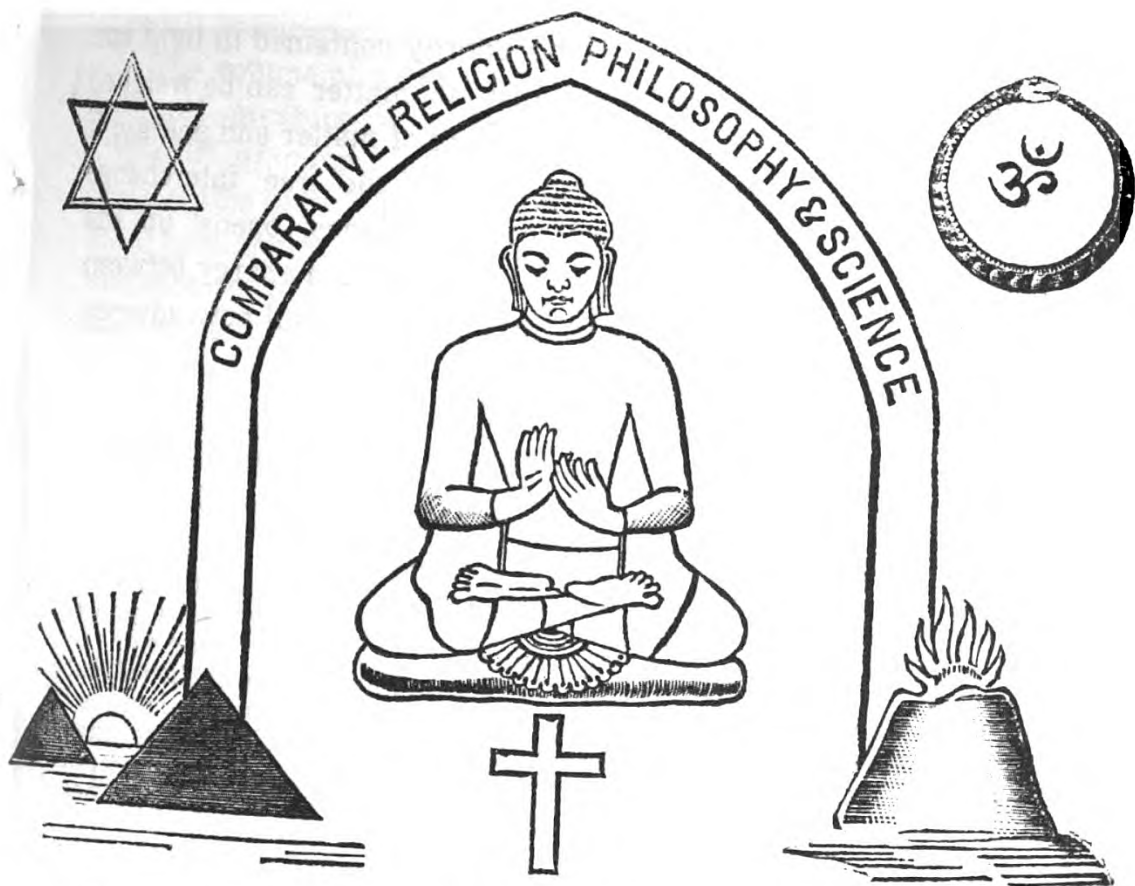
MAKE of the rose a thought ; set loose the grace
That hangs the bluebell o'er the forest-stream ;
Dislimn the milk-white lily, till she seem
A disembodied Purity ; untrace
All lineaments of form and time and place
That prison Beauty. Then, when she is free
In her immortal essence—dreaming, see
That Beauty blent in one divinest Face.
Such Face will look upon the world to-night !
O blanch'd and wide-eyed Moon ! that risest slow
Over the peopled, hush'd, enchanted vale,
Dream I, or dost thou gaze, expectant-pale,
Like some poor spirit, trembling for the sight
Of One that call'd thee Mother long ago ?¹

II

O gentler than the perfumed breath that moves
Faintly the tree-tops in Pacific isle ;
Sweeter than is the slow, soft, innocent smile
On childhood's dreaming lips ; purer than loves
Of youthful angels, where celestial groves
Shade-o'er celestial steams ;—such is this Night !
So hallow'd, that earth's thoughts perforce take flight,
By homing instinct, heavenward, like doves.
O fair full Moon of May, this is thine hour !
This is thine hour, O full-orb'd Moon of Spring !
And yet not only thine.—A holier Power
Than thine, this night, conspires with thee to bring
All slumbering hopes and dreams to blossoming
And all shut, sleeping human hearts to flower.

E. A. WODEHOUSE

¹ The Lord Buddha attained Adeptship on the Moon-Chain.



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 156)

III

31. We have seen in previous studies that there is a rapid circulation of atomic matter and energy between the earth and space, or between the cosmic planes and the terrestrial planes; and one of the purposes of this article will be to trace out some further consequences of this interchange. Speaking generally, the partition of energy between bodies implies the corresponding partition of some form of matter,

and physicists are now led to think that matter and energy are of the same nature.¹ The energy contained in light and radioactivity can be weighed just as matter can be weighed (*ibid.*, p. 112). This identity in nature of matter and energy, if eventually established, combined with the free interchange between the terrestrial and cosmic planes, opens up the possibility of a free interchange of matter and energy between the earth and the heavenly bodies; and we shall now advance some evidence that such is the case.

32. The President of the British Association, Sir Edward Thorpe, on September 7th, 1921, told his audience² that,

the bearing of the electronic theory of matter, too, on Prout's discarded hypothesis that the atoms of all elements were themselves built up of a primordial atom—his protyle, which he regarded as probably identical with hydrogen—is too obvious to need pointing out. In a sense Prout's hypothesis may be said to be now re-established, but with this essential modification—the primordial atoms he imagined are complex and are of two kinds—atoms of positive and negative electricity—respectively known as protons and electrons. These, in Dr. Eston's words, are the standard bricks that Nature employs in her operations of element building.

As stated in the first article of this series, the mass of a proton is the same as that of hydrogen, and is more than 1,800 times as great as the mass of the electron. Since the number of electrons in a chemical element is about the same as the number of protons (*ib.*, p. 53), it follows that, practically the whole of the mass of the chemical elements consists of a collection of hydrogen mass-units, or protons, and could be broken up into such.

33. Let us therefore, by way of experiment, break up the whole of the masses of the earth and planets into protons, or hydrogen gas, and regard this as the protyle out of which these masses are built. This may have been the condition of

¹ *Space, Time and Gravitation*, by Eddington, p. 146.

² *Nature*, vol. 108, p. 53, September 8th, 1921.

things in some of the previous Rounds and Chains, as described in occult writings.

The volume of a gramme of hydrogen at normal temperature and pressure is 11,316 cubic centimetres, so that the 5.98×10^{27} grammes of matter which constitute the earth's mass, at this normal density, would have a volume of 6.67×10^{31} cubic centimetres. In the form of a sphere, it would have a diametre of 197,760 miles, and would reach a little less than half way to the moon.

If placed on the surface of the sun, it would form an atmosphere of hydrogen having a depth of

7,340 miles (3)

34. If the masses of the planets were similarly reduced to hydrogen and placed on the sun's surface, they would form a solar atmosphere having a depth of

810,360 miles (4)

The sun's diameter is 863,500 miles, so that this atmosphere would reach a height above the sun's surface equal to the sun's diameter. The corona, in Ball's *Atlas of Astronomy* (Plate 17), shows this solar appendage extending a distance above the surface equal to the sun's diameter, so that we may say that the masses of the planets, reduced to hydrogen, would form an atmosphere on the sun's surface having a volume equal to the sun's corona.

The height of the sun's chromosphere¹ is from 5,000 to 10,000 miles, or an average of 7,500 miles, which, from (3), is the height of a hydrogen atmosphere on the sun's surface having the same mass as the earth.

The chromosphere is so called, because, as seen for an instant during a total solar eclipse, it is of a bright scarlet colour, the colour being due to hydrogen, which is its main constituent.

¹ Young's *General Astronomy*, p. 219.

35. We have thus, by breaking up the earth and planets into protons or hydrogen, discovered a curious series of facts, which may turn out to be significant. We find that the chromosphere, which is usually regarded as the sun's atmosphere, and is mainly composed of hydrogen, is just about sufficient to build up all the chemical elements in the earth's mass; whilst the corona, if similarly composed of hydrogen, is sufficient to build up the masses of the planets.

Bishop Leadbeater¹ tells us :

The seven Planetary Logoi, although they are great individual entities, are at the same time aspects of the Solar Logos, force-centres as it were in His body. . . . Each of these centres has His special location or major focus within the body of the sun, and has also a minor focus which is always exterior to the sun. The position of this minor focus is always indicated by a physical planet.

In Mr. Jinarājadāsa's *First Principles of Theosophy* (p. 238), a further description is given of this relationship between the Solar Logos and the Planetary Logoi, and the general arrangement is beautifully illustrated by the coloured frontispiece at the beginning of the book. We are further told² :

As the centre of the earth is approached, matter is found to exist in a state not readily comprehensible to those who have not seen it; . . . The tremendous pressures which exist here are utilised by the Third Logos for the manufacture of new elements; . . . From this point also, incredible as it may seem, there is a direct connection with the heart of the sun, so that elements made there appear in the centre of the earth without passing through what we call the surface.

36. The above gives us another link in the cycle of operations of which we are in search. The seven Planetary Logoi operate in fields of force connecting the sun and planets. The sun's atmosphere contains the masses of the seven planets resolved into protons, which is the mass-unit out of which the chemical elements are built. These elements, when formed

¹ *The Inner Life*, vol. I, pp. 217-8.

² *Ibid.*, p. 357.

at the sun's centre, appear simultaneously at the centre of the planet, by the fourth-dimensional operation referred to in the preceding article (para. 28). We have thus a partial description of the circulation of matter and energy between the sun and planets.

37. Turning now to the facts supplied by Western science, we are told :¹

When the corona is photographed in a "prismatic camera," which has a prism or prisms in front of its lens, the picture is composed of several rings (*seven in 1893*), all of which, except the green one, are very faint and lie in the violet portion of the spectrum.

These seven rings, shown in the photographs of the corona, are further suggestive of the seven Planetary Logoi, whilst the colour green, which is more distinct than the rest, may be the colour of our own Planetary Logos, since it corresponds to the *Fa*, or Great Tone of Nature.²

38. We are thus led to conclude that the seven Planetary Logoi, who are stationed in the sun, preside over portions of the sun's atmosphere which have the same mass as their physical planets. These planetary masses in the sun have their chemical elements, wholly or in part, disintegrated into their constituent units of mass, which, in the case of the earth, are protons and electrons, as described above (paras. 2 and 32). It seems likely also that the processes of disintegration and recombination are continually taking place, and that some of the solar activities are the manifestation of these operations. These protons and electrons, whether isolated or combined into chemical elements, each carry an electric charge which is constant and invariable.

Its numerical value is the same for both proton and electron, but for the proton the charge is positive, and for the

¹ Young's *General Astronomy*, p. 229.

² *Secret Doctrine*, III, 463, also, *Theosophy in Relation to Human Life*, by Annie Besant, p. 110.

electron negative. This natural unit of electric charge has been very carefully measured, and its value, as given by Prof. Milikan ¹ in electrostatic units is

0.000,000,000,4774 (5)

Since there are the same number of these mass-units and electric charges presided over by our Planetary Logos, in the sun's atmosphere as in the earth, it is possible that they may be coupled together, each to each, by electric lines of force stretching from earth to sun, since each of these unit charges sends out lines of force into space. It is possible also that these lines of force may be the channels, and perhaps the only channels, by means of which light from the sun can reach the earth.

39. This would account for the observed fact that we can see the sun's chromosphere, but cannot see the sun's corona, except on the rare occasions of a total eclipse of the sun. We can see the chromosphere because it is that portion of the sun's atmosphere which is connected by lines of force to our earth, atom for atom, each to each, and presided over by our Planetary Logos. We cannot see the corona, because it is similarly connected with the other planets, but not with the earth. If this be so, the sun as seen from the planets will be quite different from the sun as we see it, probably both in colour and in size, and each planet will see a different sun, because its lines of force are connected with different portions of the sun's corona. In reality we do not see the sun at all, but only the physical manifestation of our own Planetary Logos.

He who tells thee he has seen the sun, laugh at him . . . The Seven Beings in the Sun are the Seven Holy Ones, self-born from

¹ *Phil. Mag.*, vol. 34, p. 16, July, 1917.

the inherent power in the Matrix of Mother-Substance. It is they who send (out) the seven principle Forces, called Rays.¹

40. Although the corona is difficult to see, it is not quite invisible, and this may be explained by the fact that there is a sprinkling of terrestrial matter in all the seven planets, as well as a sprinkling of matter from all the planets in the earth. If the teachings of Astrology are true, that different individuals have unequal portions of planetary matter in their constitutions, one would expect that when the corona is viewed by a Jovian person its appearance would be different from the appearance as viewed by a Martian person, and that people in general would not agree in their description of what they saw at an eclipse of the sun. Now this is a well known fact in connection with observations of the corona. Prof. Young, in his book *The Sun*,² remarks on this point:

A peculiarity in the manner of representing what one sees, will often make the descriptions and drawings of two observers, side by side, so discrepant that one would hardly imagine they would refer to the same object. For instance, in 1870, two naval officers on the deck of the same vessel made drawings of the corona, one of which represented it as a six-rayed star, while the other showed it as two ovals crossing at right angles.

In 1878, the writer [Prof. Young], on comparing notes immediately after the eclipse with other members of his party, found that about half of them saw the corona principally extended to east and west, while the other half, himself among them, were just as positive that it brushed mainly to the north and south.

The drawings on pages 217-8, and 222-3, of the above work (*The Sun*), which are of the same eclipse by two different trained observers, will show how widely divergent is the seeing of this solar appendage.

Now the above divergence is quite consistent with our assumption that the sun's corona bears the same relationship to the planets as the chromosphere does to the earth, and that the teachings of Astrology, on our vehicles being composed,

¹ *Secret Doctrine*, I, 310.

² *International Scientific Series*, p. 215.

in different proportions, of planetary matter, are true. The way in which this matter enters into our constitutions will be found explained in *The Hidden Side of Things*, by C. W. Leadbeater, vol. I, p. 47.

41. Since one of the fundamental distinctions between the teachings of Western science and Occultism has reference to the circulation of matter and energy in space, and among the heavenly bodies, the firm establishment of the relationship of sun and planets, above indicated, will be of importance. It is therefore desirable to collect sufficient evidence bearing on the question.

The relationship between sun and planets has certain points in common with that of the anode and cathode in an X-Ray tube, the planet being the cathode and the sun the anode. In each case there is a more or less complete vacuum between the two. If, therefore, the sun and planets were at a difference of potential sufficiently great, the sun would be bombarded with electrons across the interplanetary spaces just as is the anode, or anti-cathode, in an X-Ray tube. In this process the anode is rendered incandescent.

Platinum may be fused, diamonds converted into coke; even tantalum and tungsten with melting points in the neighbourhood of 3,000° C. can be rendered molten. Owing to the low pressure most metals can be vaporised with ease.¹

42. It is now established that the polar auroras are permanent features of the earth's higher atmosphere,² and this aurora has its corresponding phenomenon at the cathode of a Crooke's tube, whilst the incandescent anode has its counterpart in our glowing sun.

Between the permanent aurora of our atmosphere and the sun's corona, there is the zodiacal light, acting as a bridge

¹ *X-Rays*, by Kaye, p. 11.

² *Nature*, Vol. 109, p. 55, January 12th, 1922.

between the two, like the luminous striæ in the positive column of a vacuum tube. Angstrom observed the bright aurora line in the zodiacal light, and concluded that in it there is the same material as is found in the aurora and the solar corona. Archenius suggested that the phenomenon was due to the particles sent off by the earth.¹ The height of the lower fringes of the polar aurora is about 106 kilometres, or 66 miles,² where the atmospheric pressure is 0.006 millimetres of mercury. The pressure in a vacuum tube at which X-Ray phenomena begin is 0.02 millimetres³ which is the pressure of the atmosphere at a height of about 75 kilometres; ⁴ but Dr. Simpson, the head of the Meteorological Department, London, has shown that even at a height of nine kilometres above the earth's surface there exists radioactivity ten times as great as any we are acquainted with at lower levels.⁵ To quote Dr. Simpson :

There can now be no doubt that the earth is giving off a constant stream of negative electricity which passes at least into the upper atmosphere, and probably into cosmic space . . . The results of Vegard's and Stormer's work on the aurora . . . give . . . indications of true radioactive radiation penetrating our atmosphere and producing the same apparent results as if the atmosphere were being bombarded from outside by the *alpha* radiation which is at present under investigation in our laboratories . . . Balloon ascents . . . have given almost incontestible proof of a radiation entering the atmosphere from above, which has ten times the penetrating power of the hardest radiation sent out from radioactive substances . . . if all the new radiation came from the sun, the latter would have to possess a specific activity 170 times as great as that of pure uranium . . . these observations leave little doubt of the existence of a new, extremely penetrating radiation, which increases as one ascends in the atmosphere.

43. The above facts are in accord with the theory that the action between the earth and sun is somewhat similar to that of the cathode and anode of an X-Ray tube, and serve to

¹ *Encyclopaedia Britannica*, Vol. 28, p. 1000.

² *Terrestrial Magnetism*, Vol. 20, p. 159-62, December, 1915.

³ *X-Rays*, by Kaye, p. 3.

⁴ *Smithsonian Physical Tables*, p. 421.

⁵ *Nature*, Vol. 99, p. 124, April 12th, 1917.

establish it. To present the available evidence in further support of it would expand this article into a treatise; but our purpose at present is only to introduce certain concepts into modern physics, which bring it into accord with the occult teachings and to reserve the complete treatment until later. *The Secret Doctrine* lays stress on the importance of the polar aurora as a key to physical processes, particularly as to the nature and origin of light.

The agitation of the Fohatic Forces at the two cold ends of the earth . . . The two poles are said to be the storehouses, the receptacles and liberators, at the same time, of cosmic and terrestrial Vitality (Electricity), from the surplus of which the earth, had it not been for these two natural safety-valves, would have been rent to pieces long ago. (I, 226.)

We are, moreover, told that the true source of light will be elucidated by a study of Mr. Crooke's discovery of radiant matter:

"Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth." (I, 681.) Now Crookes' radiant matter, which we are advised to study, is the matter within the X-Ray tube, which we have likened to the operation between the sun and earth; just as the incandescent anode in these vacuum tubes by its incandescence gives light, so its cosmic counterpart, the sun, gives light to the solar system.

44. Several important treatises have been recently written to show that the aurora is due to the passage of electricity between the sun and earth, and the reader may study them in the writings of Stormer,¹ and in those of Birkeland,² and those of Vegard.³ Most excellent drawings of the aurora in colour will be found in the results of the Ziegler

¹ *Terrestrial Magnetism*, vols. 18-20.

² *The Norwegian Aurora Polaris Expedition*, vol. I, Longman.

³ *Phil. Mag.*, February, 1912, and vol. 42, p. 47, July 1921.

Polar Expedition,¹ Miss Clerk² expresses the opinion that the most promising electrical theory of the sun's corona is that of Prof. Bigelow of Washington.

His able discussion of the eclipse photographs of January 1st, 1889, showed a striking agreement between the observed coronal forms and the calculated effects of a repulsive influence obeying the laws of electrical potential, also postulated by Huggins in 1885. Finely subdivided matter, expelled from the sun along lines of force emanating from the neighbourhood of the poles, thus tends to accumulate at equipotential surfaces Later, in 1892, Pupin in America, and Ebert in Germany, imitated the coronal streamers by means of electrical discharges in low vacua between small conducting bodies and strips of tinfoil placed on the outside of the containing glass receptacles. Finally a critical experiment, made by Ebert in 1895, served, as Bigelow justly said, "to clear up the entire subject and put the theory on a working basis". Having obtained coronoidal effects in the manner described, he proceeded to subject them to a strong magnetic field, with the result of marshalling the scattered rays into a methodical and highly suggestive array. They followed the direction of the magnetic lines of force, and, forsaking the polar color of the magnetised sphere, surrounded it like a ruffle. The obvious analogy with the aurora polaris and the solar corona was insisted upon by Ebert himself, and has been further developed by Bigelow.

What we really know about the corona can be summed up in a few words. . . . It does not gravitate upon the sun's surface, and share its rotation. . . . its gaseous constituents . . . are apparently in a state of efflux from, and influx to, our great luminary, under the stress of opposing forces, . . . it is almost certain that they are organised and arranged around it through electromagnetic action.

45. This efflux from, and influx to, the sun's surroundings is what we should expect to observe if there is a continual circulation of matter and energy between the sun and earth, as with the anode and cathode of a vacuum tube.

The theory that we are here propounding, that there is an atomic correspondence between the sun and earth, with a line of force joining each pair of atoms, must, if true, be of profound importance in the interpretation of physical phenomena. It pictures the atom as the terminus of a line, and it is along this channel or line of force that the most important

¹ National Geographical Society, Washington, 1907.

² *History of Astronomy*, p. 191.

phenomena will occur. Just as the termini of a railway are less significant than the traffic along the line, which is the real work of the railway, so the happening along the line of force, joining the atom on the earth with its partner on the sun, is the main fact to be studied.

As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences of *things real* have only a punctual existence in this physical world of space; but have an infinite depth . . . in the metaphysical world . . . This is the spirit, the very root of Occult doctrine.

Western science is thus, as it were, attempting to understand the physics of a railway, by studying the stations at the termini, and ignoring the traffic along the line.

46. Astrologers are sometimes asked what is the astrological significance of the earth; and the opinion has been expressed that the earth is represented by the sun, but it would appear that it is more than this, for on the above view the sun actually is the earth, for the only part of the sun that we are able to see is the physical vehicle of the Terrestrial Logos. The real sun is a combination of seven suns, one for each of the seven planets.

The one Cosmic Atom becomes seven atoms on the plane of Matter, and each is transformed into a centre of energy; that same Atom becomes seven Rays on the plane of Spirit; and the seven creative Forces of Nature, radiating from the Root-Essence.¹

CONCLUSIONS AND SUMMARY

47. The volume of the sun's corona is equal to a volume of hydrogen at normal temperature and pressure, having a mass equal to the sum of the masses of all the planets, and the volume of the sun's chromosphere is equal to a volume of hydrogen having the same mass as the earth.

¹ *Secret Doctrine*, I, 689.

² *Ibid.*, 696.

The combination of scientific and occult teaching point to the conclusion that for each proton in the masses of the earth and planets there is an atom of hydrogen in the sun's atmosphere, each to each, and that, between each corresponding pair there is a line of force, or channel, along which a rapid interchange of matter and energy is taking place. The portion of the sun's atmosphere to which the protons of the earth are attached is that known as the chromosphere.

The relationship between sun and planet is generally similar to that between anode and cathode in an X-Ray tube.

G. E. Sutcliffe

(To be continued)

DRAGON SAINTS¹

By THE REV. C. SPURGEON MEDHURST

IN the service of Holy Baptism in the Roman Catholic Church, and daily throughout the year at morning and evening prayers in the Church of England, the priests and congregations recite the Apostles' Creed, and say "I believe in the communion of saints". The original Greek *hagion koinonian* of which this phrase is a translation, is vague. Literally it means "the fellowship of the holy" and may refer to things or persons, to the living or to the dead. It was probably introduced into the Creed at about the beginning of the fourth century, as a protest against the attacks of Vigilantius, a Presbyter who was much opposed to the custom of worshipping relics and adoring the martyrs.

The word "saint" is derived from the Latin *sancio*, to make sacred. In the Old Testament, the religious book of the Hebrews, it means any godly person. In the New Testament it is applied to every member of the Church. Later, ecclesiastical usage confined the word to those who had been canonised or created saints by the Church, because the holiness of their lives had been the cause of miracles, either before or after their deaths. The Liberal Catholic Church takes a different view, and includes among its saints all holy men of every religion. In this we differ both from the Roman Catholic and the Protestant, for both Roman Catholicism and

¹ Sermon preached by the Rev. C. Spurgeon Medhurst at the Church of S. Alban, Sydney, on November 6th, 1921.

Protestantism are variants of the same idea. Each, after its own fashion, prevents men doing their own work in their own way. We, on the other hand, leave men free to think and to act as they please. It is true that we offer them certain truths, we interpret the Bible after a particular fashion, we adopt a certain method of service, for these things express the specific angle from which the Liberal Catholic clergy view the Universal Truth; but the laity are not required to agree with our interpretations. They may hold other opinions than ours without invalidating their fellowship with us. Any who find our ministrations at the altar helpful may share with us its blessings without regard to their own private beliefs. We present you with certain principles which we think you will do well to accept, but we make no attempt to apply them to the details of daily life, neither shall we blame you if you reject what we teach.

Within yourself deliverance must be sought;
Each man his prison makes,¹

You must do your own thinking. For flabby minds there is no salvation. This is equally true of the sinner, the saint, and the pharisee—the three classes into which the average man groups his fellows. In China likewise, men are divided into three orders, the *hsiao jen*, the *chün tzu*, and the *sheng jen*, the small-souled man, the gentleman or the princely man, and the holy man or the saint. The Chinese saint is not noted especially for his goodness. Virtues belong to the great, but the saint is not great. A merely great man is described in the books as one who, when in office, practises his principles for the good of the people, and remains unmoved by the temptations of riches, poverty, power or obscurity.

The Dragon Saint, as I will show you presently, is much bigger than this somewhat minus personality. He is grand, but his grandeur lies neither in his miracles nor in his

¹ *The Light of Asia*, by Sir Edwin Arnold.

virtues. He may do nothing out of the way, he may display no special graces, but he is never without the devotion born of religion. The miracles of the saints are a Roman importation, the virtues of the good man, a Protestant amenity. The Dragon Saint lays claim to neither. This is Lao Tzu's somewhat quaint description. He has "diminished to the uttermost";¹ is "elusive like ice about to melt, simple like raw material, expansive like the space between the hills, turbid like muddy water"; his "greatest attainment is as though incomplete," his "greatest fullness is as a void," his "greatest uprightness is as crookedness"; yet, as he dwells in the world, he is "very apprehensive concerning it, blending his heart with the whole"; he has closed the door of the senses, blunted the sharp, unravelled the confused, harmonised the dazzling, become "one with the ALL".² He practises non-action, he is concerned with non-concern, he knows the taste of the flavourless.

I fear this unfamiliar diction may veil the splendour of the conception. Perhaps the speediest way to convey it to you will be to quote a definition of God from one of William James' books—I do not know which; "Something that is in and about me, in the consciousness of which I am free from fear and desire—something which would make it easy to do the most (otherwise) difficult thing, without any other motive except that it was the one thing worth doing."

Orthodox theologians who crystallise God by making Him a person, would doubtless scoff at this quotation as being a most inadequate and misleading definition. At any rate, it precisely exhibits the mind of the Dragon Saint. He commenced, as you and I must commence, by observing the simplest commonplaces of morality; he ended by rooting out the lust for life, a stage known in the Indian books as Arhatship.

¹ Mencius, Bk. 3, pt. 2, ch. 2, par. 3.

² *Tao Teh King*, Chaps. 15, 22, 45, 49, 56, 63.

Let me vary my metaphor and remind you of the architecture of the old Egyptian temples. The *adytum*, or innermost shrine, was dark and empty. It was the shrine of the god whose temple is space. The Japanese furnish a similar illustration. Their tea rooms are empty—"abodes of vacancy". Occasionally, to satisfy a special aesthetic mood, the owner may place a vase or a flower in the apartment, but to the Japanese mystic the room itself is insipid. It is not the place, but the presence of the guest which gives it its value. The Chinese ideal is the same. Because all things come from *Teh*, the womb of vastness, the *Ku Shen* or the Valley God—in India *Aditi*, "the Boundless One—the Dragon Saint is empty," that is, he knows nothing beyond the operations of God.¹ He does consciously what nature does unconsciously. The Christ of God he knows as his real Self. His hieroglyph consists of three characters, ear, mouth, and king, indicating one who is the ruler of his senses, one whose shadow sense life has vanished in the stronger light of the spiritual self.

The Confucian system supplies us with a background for the picture by introducing the *hsiao jen*, the small-souled man or sinner, and the princely man, the *chun tsu* or the gentleman. Souls of this order impoverish God by grabbing for private use the great creative Force, the unobstructed outflow of which seems, in some way we cannot comprehend, to be essential to the welfare of Deity. The Dragon Saint on the contrary enriches God by utilising this Force for the furtherance of the Divine Plan: "living in the inner he teaches without speaking; he develops all and refuses none; he produces without possessing; he works without rewards; he acquires merit without thinking of it; inasmuch as he claims nothing he has everything; without moving he arrives; without reasoning he understands; without doing anything he

¹ *The Inner Life and the Tao Teh King*, by C. H. A. B. Jerregaard.

accomplishes all things".¹ Translating this archaic speech into our modern tongue we should say: The saint knows no hindrances in anything because he is impersonal in all things; a profound truth, a subject for close meditation. If you obtain only the object you desire you obtain nothing. It is not the object but the life in the object that is the reality. "It is the moonlight that bewitches, not the moon."

All this in the Chinese system is given its full value, for the Dragon Saint is the third manifestation of the Trinity. Thus while in the Indian thought we have Brahmā, Vishṇu, and Siva, and in the Christian conception the Father, the Son, and the Holy Ghost, in the Chinese ideal we find T'ien, Ti, Jen, Heaven, Earth, Man, and here, Man is the Saint.

The form of this presentation may be startling, but it is indeed only an old truth with a new face. Are we not familiar with the notion of a Hierarchy of Supermen who direct all the physical and political phenomena of our world? The visible heroic figures of history are merely the underlings of these Invisible Ruler-Saints. From the dawn of historic civilisation in Egypt, India, China, yea, even before, in far-off Atlantis, it has always been so, and in this Church at least, we daily recognise the fact, giving thanks for God's wonderful grace and virtue declared in "Thy glorious saints from the beginning of the world". It is well therefore that we should have had at least one service during this Festival of All Saints devoted to the earliest or Atlantean type, as it is still preserved for us in China. When reduced to the concrete the Chinese saint becomes, it must be admitted, somewhat artificial; nevertheless the loftiest influences are attributed to him. It is said that whenever he appears the people all reverence him, that whenever he speaks they all believe in him, that no matter what he does they are all pleased with him. "All-embracing and vast, he is like

¹ *Tao Teh King*, Chaps. 2, 3.

heaven. Deep and active as a fountain, he is like the abyss."¹
 His path is said to nourish all things like overflowing water.
 "Complete in its greatness it embraces the three hundred rules
 of ceremony, the three thousand rules of demeanour."²

Now what William Charles Wentworth is to Australia, what George Washington is to the United States, that K'ung Fu Tzu or Confucius is to China. His contemporary was Lao Tzu, whom I have already quoted. On one occasion Confucius went to visit him. Afterwards he remarked to his disciples that, while he understood how birds fly and fishes swim he could not tell how the dragon bestrides the wind and the clouds when he ascends heavenward. "To-day I saw Lao Tzu. Is he not like the dragon?"

Chwang Tzu, a later writer than these great worthies, characterises the saint thus: "There is a common saying, 'The multitude of men consider gain to be the most important thing; pure scholars, fame; those who are wise and able value their ambition; the sage (*saint*) prizes essential purity.' Therefore simplicity is the denomination of that in which there is no admixture; purity of that in which the spirit is not impaired. It is he who can embody simplicity and purity whom we call the True Man."³

The temples of Confucius stand in park-like enclosures, guarded by the dark-leaved cypress. High, red wooden gates shut out the thoughtless and the curious. The Chinese understand the force of thought, and the value of the stillness. Therefore the ceremonies in honour of Confucius were always performed ere daylight had awakened the multitudinous thoughts of the masses. Within the temple hall, ranged in proper order before the tablets of Confucius and his disciples, were costly offerings of food and silk, and, also, musicians who struck music from the ancient stone instruments; without, were

¹ *The Doctrine of the Mean*, Ch. xxxi, par. 3.

² *in loc.*, ch. xxvii.

³ *Sacred Books of the East*, Vol. xxxix, p. 367.

the officials in full dress who prostrated themselves in lowly reverence before the chief of the Chinese hierarchy. There are two thousand and five hundred of these temples in China ; and in front of each is a stone tablet bearing the inscription : "K'ung Tzu, the supreme and holy teacher, whose virtue equals heaven and earth ; from ancient times to the present his doctrine has ranked as the first ; he is the teacher of ten thousand ages. Let no one pass except on foot."

No prayers are offered to Confucius. It is indeed a penal offence to seek his help or his intervention for any reason whatever.

The chief aim of this great saint was to rest the aged, be loyal to friends, and tender towards the young ;¹ the odes, history, and the rules of propriety were his chief themes of conversation.² The subjects he taught were expression, devotion, deportment and truthfulness.³ He laid great stress on music, to which he was abnormally sensitive. He considered that though the odes stimulated the mind, and the rules of propriety established the character, music alone gave the finishing touches.⁴ Yet I am afraid we must describe him as an eccentric. He was precise in all his movements, "keeping his skirts before and behind evenly adjusted," going forward to meet a guest "with his arms like the wings of a bird" ; he would not tread upon a threshold, and in the presence of the prince he "showed respectful uneasiness," dragging his feet as if they were held by the ground ; he ate in silence, but always added ginger to his food ; he disliked deep purple and even in undress would not wear anything of a reddish colour ; when fasting, his clothes were "brightly clean and made of linen cloth" ; "if his mat was not straight he did not sit on it" ; his food might be "coarse rice and vegetable soup," but

¹ *Analects*, Bk. v, ch. 25.

² in loc., Bk. vii, ch. 17.

³ in loc., Bk. vii, ch. 24.

⁴ in loc., Bk. viii, ch. 8

he would respectfully offer some in sacrifice ; unless it was intended for the sacrifice he would not bow when acknowledging a gift. In accordance with his example Chinese officials, down to the end of the Manchu dynasty and the establishment of the republic, changed their robes several times a day, that they might harmonise with nature. The embroideries in the morning were buds, at noon the open flower ; the approaching night required silks of a different pattern. In the same way in winter the skins of the animals which were worn, varied as the season progressed, requiring a different garment every fortnight.

Much concerning the Dragon Saints still remains unsaid. There was Pei-e, and Hui of Liu-hsia, of whom it is recorded that they inspired men even after one hundred generations had passed.¹ There was Shun and Yao of the golden age, Yu, who ordinarily wore coarse garments, but displayed the utmost elegance in his sacrificial cap and apron.² But I have said enough to give you a distinct impression of this ancient ideal, an ideal, the splendours of which, perhaps, only the broadest-minded among you can appreciate, but an ideal which, has served a great people, numerically the greatest people on earth, for four thousand years.

It is unlikely, unless on special request, that I shall again speak to you of Chinese ideals. I have other things I want to say, but this Festival of All Saints has given me a unique opportunity of calling attention to the terrible danger and distress, of a great people. China has turned her back on her saints. She has abandoned her ancient ideals. She has set terrible forces in motion in the World of Causes ; the result in this world of effects is, that to-day China is helpless as an infant. She has less hope than Russia, and a greater fear than Austria. The Christian Church is spending millions every

¹ *Mencius*, Bk. vii, pt. 2, ch. 15.

² *Analects.*, Bk. viii, chaps 19 and 21.

year for her salvation, but Christianity, as ordinarily preached, can influence only the lives of the few. It can never colour the national life. The only disinfectant which can check the spreading virus in China is Theosophy. In my correspondence from China received by the last mail this sentence occurs: "Please tell anyone desiring to be a pioneer, that in the far East more pioneers are wanted. Shastri, Harrison, and myself are endeavouring to do all we can, but we are only three. Many more workers are needed, for this is an entirely new field. Out of your hundreds two or three dozen could be easily spared."

I should say that if only ten earnest men with the right vision were to devote themselves at this time to the helping of China, the course of history through the next century might be altered. A materialistic, irreligious China may become a world menace. A China who has revived her ideals and made them her models for her future development may be a world blessing. But to whom shall she look for leaders if not to ourselves? Who else will offer her Christianity as a facet of the Universal Wisdom which imparts fresh meaning to her own ancient but by no means obsolete ceremonials? What answer will you make?

C. Spurgeon Medhurst

BACK TO BLAVATSKY

By S. V. RAO

"The old order changeth, yielding place to new,
And God fulfils himself in many ways,
Lest one good custom should corrupt the world."

THE history of the Theosophical Society and the development of the Theosophical movement furnishes one prominent feature, in that, the movement since its inception has been, for one reason or another, subjected to periodical shocks and jerks, with the result that after each such convulsion the Society shows a tendency towards growth in strength and vigour. As with its past experiences, the Society again seems likely to pass through a similar experience in the very near future. On the present occasion the shock takes its shelter under what is known as the "Loyalty League" movement, initiated no doubt by well-meaning Theosophists, but used by those who are distrustful of the present leaders, Dr. Besant and Bishop Leadbeater, having as the special object of their attack the emergence of the Liberal Catholic Church movement.

None would quarrel with the exponents of the Loyalty League or of its forerunner, the "Back to Blavatsky" movement, so long as they confined themselves to the pursuit of their mission of presenting the fundamentals of H.P.B.'s teachings in their own way, and according to their lights; but the danger arises when they, out of their enthusiasm for those teachings, try to interfere with the liberty of conscience

of others, implying thereby that theirs is the only correct interpretation of those teachings and none else. This is decidedly an attempt to create an intellectual tyranny.

The promulgators and upholders of this plea seem to suggest that whatever objects may have been set before the T.S. in H.P.B.'s days need not and can not be improved upon, no matter whether the conditions in the outer world demand an attempt in that direction or not. But they seem to forget or ignore this consideration, that whatever may have been deemed sufficient at a particular stage in the career of a movement need not be so for all time to come. The T.S. is no longer an infant, but an adult, demanding improvements and changes to adapt itself to altered conditions and times. An organisation that cannot adapt itself to changed conditions cannot hope to make progress. We, as T.S. members, have grown considerably since its founding. The T.S. has the mission of spreading the message of Theosophy throughout the world, and that mission has to be fulfilled, *not* only in *one* way, but in as many ways as human intelligence can conceive. Any attempt to fix *only one* method in the furtherance of the objective would assuredly degenerate into dogmatism and sectarianism. It would deny to the individual his or her inherent right to think independently for him or herself. Is it desirable? Is it advisable? The answer can be no other than the negative.

The inquisitionists in the Middle Ages characterised as heretics and persecuted those who had the temerity to think otherwise than in the conventional ways. They would not suffer any improvement of, or variance with, the beliefs held by them, on the part of others, however progressive an attempt in that direction may have been. The intellectual revolt of those, more advanced in views on the outlook of life, were rewarded with persecution. Are we not experiencing the repetition of history in our own days?

Theosophy, as I understand it, is a science of life, embracing within its fold various branches and departments of human activities. Thus the science of sociology cannot be divorced from it, no matter what may be the attitude of a particular group of students studying Theosophy. It is open to any person, or group of persons, to devote themselves to the study of any branch of the science called Theosophy, and deduce his, her or their conclusions therefrom, no matter whether they may be unpalatable to the dissentients or not. And herein lies the triumph of Theosophy.

We know there are innumerable commentaries on the teachings of Hindūism, yet no author of any of these commentaries was subjected to any sort of persecution. That showed the intellectual freedom they enjoyed, and the breadth of vision of the people of those times. They were not required to be slaves to the established forms of thinking. The various commentaries indicate the outcome of the processes of study and thinking—quite out of the usual groove, without any restrictions—to interpret life in their own way.

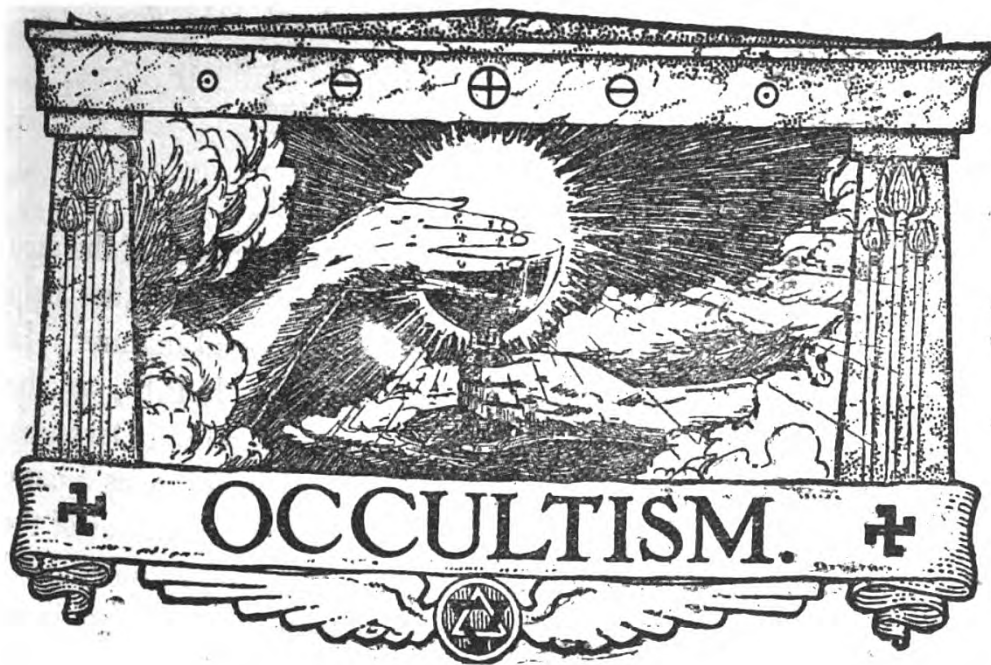
But this elementary right seems to be denied in our own days in the Theosophical Society, and hence we are faced with a campaign, a "Back to Blavatsky" movement, professing ostensibly to take us back to the teachings of H.P.B., with a view to discountenancing and discounting the conclusions and deductions drawn by others, who interpret them in their own way and according to the best of their lights. The Liberal Catholic Church movement is the outcome of the study of the earlier teachings, undertaken by a group of students. Likewise the coming of a Great World-Teacher is another such result. These conclusions are in no way binding upon the T.S., or upon any member of it for their acceptance, and certainly they should not be utilised as handles for the persecution of those who are responsible for them.

Because H.P.B. thought or wrote in a particular way, that is no reason why her successors or followers should follow suit. Why is it incumbent upon the followers of Dr. Besant and Bishop Leadbeater and those who may come in the next generation even, not to deviate from the lines laid down by them, and not to think differently? Everything depends upon the temperaments of those who would undertake a particular branch of the science for their study. We cannot lay down hard and fast rules for the study of any subject without the risk of degenerating into dogmatism.

Since there can be no limit to the thinking process of man, we may be so fortunate as to witness a further fund of knowledge and wisdom bequeathed to the eager, expectant world even by our present leaders. Shall we be justified in shutting ourselves out from it simply because we are accustomed to what was given to us previously? That would betray lack of appreciation and narrowness of vision on our part.

Considering therefore the course of events looming before us, and the attempt to live in the past rather than in the future, one may be pardoned for hazarding the conclusion that the movement, though well intentioned according to some, has the potentiality of mischief and trouble for the Society, which stands for a broad platform and liberty of conscience. It is up to those who stand for the principles of liberty and progress to discountenance these attempts, trusting that the Cause is ever safe in higher hands. There can be no better choice than to co-operate with our present leaders—who never pretend to be infallible—in their presentation of the message of Theosophy, which they have undertaken in the service of the Great Ones, whose messengers, for the time being, they are. The choice is ours, and well may we make it.

S. V. Rao



THE QUICK AND THE DEAD¹

By B. P. WADIA

There are only two worlds : that of the Dead and that of the Living.

There are only two Kingdoms : that of the Dead and that of the Living.

The Kingdom of the Dead is full of life. Death ever attends the Kingdom of the Living.

The life of the Dead is borrowed light—it vanishes even as it grows ; its shadows consume it.

The Living who are dead—they crystallise and shine ; they flower and are fragrant ; they sing and are as the angels of the air ; they speak and are as those who know. But the gleam dulls ; the flower decays ; the singing throat grows dumb ; the

¹ Report of a talk to a group of students in Brussels, Belgium, corrected and revised.

*Voice of Knowledge grows mute. The dead bury the dead.
From death to death the Dead go always.*

*Be thou not the cold crystal of death, the flower that
decays, the bird that dies, the voice that grows mute.*

The Burial-place of the Dead leave behind.

Awake in the Kingdom of the Living.

IT is a well-known fact that the spiritual saviours of the race have ever attempted to help humanity; but that help always has been given and rendered in a special manner. In the founding of the Theosophical Society, H.P.B., as the Messenger of the World of Light to our world of Darkness, tried to impress the fact of spiritual regeneration as a basic way of helping humanity. Nowadays, when a member of the Society is asked why he joined it, his usual answer is: "I want to help humanity." Now this reply, though true, is, or should be, only partial; for unless we recognise that our Society's aim is not only world-service, but world-service of a particular kind, we reduce the T.S. to the level where stand a hundred other societies and associations whose general aim is the betterment of the race. The service of humanity is our aim, but ours are special methods, a unique type of service; otherwise we imply that the Masters, in founding Their Society, were only creating one more group among the many philanthropic bodies which abound in these days of the awakened social conscience. No; this T.S. of ours is not a mere reduplication; it was founded with a specific object in view, in order that its members might gain a particular power to help humanity and develop a particular faculty, by the exercise of which the help they rendered might be different from that given by other persons. This aspect of things is sometimes forgotten.

What then was the special objective the Founders had in view when They brought the T.S. into being? Going back to

fundamentals, we find that Their aim was to provide links between Their world and the ordinary world of human beings. The Masters wanted a channel through which They could influence the world: the kind of channel which is a real one, the channel of human life. The Masters always build Their temples with living bricks of men and women who belong to the living kingdom, and unless we recognise this fact and make ourselves living bricks whom the Masters can use for the building of Their temple in the world, we shall not be able to function in the way They want us to. Therefore let each ask himself the question: "What shall I do with myself so that I may become the proper kind of instrument in the hands of the Masters, one which They can use?"

We should purposely emphasise the fact that it is *living* channels the Masters want; this is important. For, all of us are not living people, though we do not realise it. From the point of view of the spiritual life we are very much dead, and it is necessary for us to make a clear distinction between a living man and a dead one, in the occult sense—that is, if we want to be of real use. We all consider ourselves living entities, speaking of the dead only in the ordinary, accepted meaning of that word; occultists make a division between the Living and the Dead which is different from the usual one. Some people are living realities to the Masters and have become so as the result of definite effort on their part to raise themselves from Death into Life; all others, though they may walk and talk and use their senses and sense organs, are from the Master's point of view dead. Looking out from Their world of life and reality, the Masters saw a world full of dead people and They planned how a few of these people might be made living, might be resurrected. Hence the founding of the T.S. in all ages and in many countries. Read in this connection *The Voice of the Silence*: "No warrior volunteering fight in the fierce strife between the living and

the dead, not one recruit can ever be refused the right to enter on the path that leads toward the field of battle." This gives us a clue to the reason why the admission to the T.S. is made so simple: those who are dead but who aspire to be made alive, however vague their aspiration, should be given a chance.

Our object being thus defined, let us ask ourselves: "Have I continued my life as a dead person, or have I become alive because of my membership in the T.S.?" And this brings us to the question: "What is the meaning of the dead becoming alive?"

Every one who knows anything at all about the teachings of Theosophy knows the simple teaching of the higher and the lower self in man. Many books have been written in which are given advice and instruction as to the necessity of controlling the lower nature by the higher and as to the methods by which this may be accomplished. We read of meditation, study, and the living of the life. Many of our members have tried to put into practice the methods suggested, but in most cases they have not checked, by means of the methods employed, whether in their instance the result expected has been produced. This is because they do not really know the meaning of the question: "Am I alive or am I dead?"

What is the measure by which we may gauge whether a man is living or dead? To put it briefly, the man who is alive is the one in and through whom the powers of the Higher Self manifest—manifest, not mysteriously but in a simple and palpable way. The mark of life is energy, vitality, as far as the physical plane is concerned; the mark of the spiritual man is the manifestation of spiritual vitality, of spiritual energy. Just as physical life manifests itself in certain forms of physical energy, so does spiritual life manifest itself in certain forms of spiritual vitality. Just as the source of all physical vitality and energy is

the sun, through which and from which many forms of this vitality emerge, so also is there a source of spiritual vitality from which various forms of spiritual energy come forth. As the existence of the sun is known to us by the manifestation of vitality, heat, light, and so forth, so the existence of the spiritual Sun can be known by the expression of certain higher kinds of energy manifesting in us. The man of knowledge, with the help of scientific apparatus, is able to harness the energies of the sun for the comfort and advancement of the human race; in the same way, we T.S. members are expected to create instruments within ourselves by which we may harness the energy of the spiritual Sun and give warmth and comfort and light of a spiritual kind to others, and thus make them also alive.

A few references will help to make this question clear. You will remember how *The Voice of the Silence* says: "Before that path is entered, thou must destroy thy lunar body." Further, it is said in *The Secret Doctrine* that we descend from the lunar pitrs or forefathers, and that our energies in the personal body are the energies which we have inherited from these lunar progenitors of ours. Note also the fact that *The Secret Doctrine* states that the moon is a corpse in the process of disintegration; it is the planet or globe on which all evolution has already stopped. Therefore, what we inherit from it is the vitality of death and not of life, and all of us who are living in our lunar bodies are using an instrument of dead matter and breathing an atmosphere of disintegration.

In order to become alive we must manifest another kind of vitality than this which we get from the lunar race—that which comes to us from our solar ancestors. You will recall the ancient Indian tradition of the war which took place between the descendants of the lunar and solar races. That was not an ordinary physical war only; it was symbolical also, when

interpreted as the great struggle for existence which always takes place in the human kingdom, in which the lunar race inheritance fights against the inheritance from the solar race—the solar race striving for supremacy, while the lunar race struggles to prevent this conquest.

Now we have inherited this tendency from the lunar race—we resist the influence of our spiritual parents who belong to the solar race. Most of us at present are like the moon; we shine by borrowed light and are unaware that our natures are in process of disintegration. For us the problem is: How can we become like the sun, self-luminous, energising and not devitalising all we touch and contact? We want the power to shine by our own light, to vitalise into health, comfort and radiance all the forms we touch, spreading the sunshine of joy and wisdom everywhere. To this end each of us must kill his lunar body, leave his race, the lunar race, and pass from that to which at present he belongs, into the solar race, to which we ought to belong.

By the majority of our members this has not yet been accomplished. Most of them have not yet realised that there is a part of their being in which the germ of the solar race abides; that just as the lunar piṭṛs give us our physical life and constitution, so there are other kinds of forefathers who give us the vitality of Fire in another and higher aspect of our constitution. In the second volume of *The Secret Doctrine* we find H.P.B. speaking of two kinds of piṭṛs—those who have Fire and those who have not. Mrs. Besant has explained this fully in her *Pedigree of Man*. Both of these ancestors give us something. The “fireless” ones are those who give us our lunar, our dead natures; those with fire, who are called the Agnishvāṭṭa Piṭṛs, give us the power of mind. They are our spiritual forefathers, and the fire which they give us contains the germ which, if properly developed, will enable us to make contact with the Masters, who belong to the solar race.

But we work continually with our personal natures, and therefore are not able to see, feel and contact the Masters in any way; for we cannot contact the Masters through our physical natures. If you want to see an object, you must have in your own organ of sight matter of the same kind as that of which the object is composed. You are able to see the stars because, though they are millions of miles away in the heavens, they have in them matter of the same vibratory capacity as your eye. But you are not able to see the astral matter which surrounds you within a inch of your eye. Why? Because your eye is not composed of astral matter. The same law of consubstantiation applies in spiritual matters. We cannot see the Masters because They are embodiments of substance which we have not yet begun to use deliberately; therefore the Masters remain, as it were, invisible. It is a question of our unfolding in ourselves this substance of which we possess the germ and which came to us from our solar forefathers. All this has a very intimate relation to the life of the ego on his own plane, and on our capacity to develop this germ depends our service; our whole service to the race lies in this unfoldment.

To repeat: We have in us two sets of forces, one solar and another lunar. The former relates to our egoic pedigree, the latter to the pedigree of our personality. The one we inherit from our ego ancestors, the Agnishvāṭṭas, the other from the Barhishad Pitr̥s, our physical progenitors. Both sets of forces work in us—and it is the struggle between these that is spoken of as the great battle between the living and the dead. The tendency of each is to absorb the other; the fiery gift of the Agnishvāṭṭas in us endeavours to consume the moisture of passion resulting from the watery gift of the Barhishad̥s. The ebb and flow of pleasures and pains, governed by the lunar orb of the human constitution, threatens and often succeeds in quenching the flame of soul-wisdom which we inherit from the Lords of the Flame. As these two energies work in us, an alchemical process goes on. In the

furnace of the Solar Gods human souls transform the base metal of their vices into golden virtues. In the process the flame grows less sometimes, and even is extinguished; what remain then are the dying embers which are again fanned into flame by the higher energies. This higher energy, being of the nature of life, has immortality as its basis; the lunar energy, in accordance with the nature inherent in it, tends to disintegration.

Now it is necessary to realise all this in a practical way and to apply to our lives the teachings connected with this great idea of our progenitors and our inheritance. The source of the energy with which we work should be determined. If the source of your life energy which activates you is from your spiritual ancestors, then you will not feel the resistance of matter but will be conscious of an ever-continuing sense of the immortality of life. For the question of spiritual life has to do with the energising of matter spiritually, but this process has to take place from within outwards. Matter must be energised from within. This is the principle which should guide us in our life, in our actions, in our service of the world. Most of our members try to work with matter from without; their efforts should be directed however, to the other course.

A few suggestions may be helpful for those who wish really to make a definite effort to become members of the solar race, to recognise themselves as descendants of those pitrs who gave us the spiritual power of immortality. Do not think of your present personality or of what happened to your personality last life, or what will happen to it next life, but think of the energising power of the ego which produces personalities life after life. Do not think of the progress you make as personalities, but as individualities; do not try to get new characteristics or virtues for the personality, but for the individuality. Endeavour to obtain not only knowledge but wisdom; not only love that manifests itself through likes and dislikes, attachments and repulsions, but love which is impersonal, radiating and imparting strength to all who come

within the sphere of its influence; and, finally, not only the power of sacrifice which is accompanied by a sense of lessening and sorrow, but the sacrifice which is joy and whose one characteristic is to pour itself out into others, expanding them and itself. For the mark of the spiritual man is the perception of wisdom, the equipoise of love, the bliss of sacrifice expressed as *natural* powers, which are not the result of forced growth.

This natural manifestation of wisdom, love and sacrifice produces an effect of universality and completeness. The more regularly, completely and uniformly these powers show themselves in the daily round, the common task, the greater the measure of ego-growth. The gift of the Solar Gods is this triple gift of Wisdom, Love and Sacrifice in their spiritual counterparts. In their watery aspects these qualities are developed in the ordinary good men and women of the world; what we desire to do, what the Masters desire us to do, is to attain to the possession of their fiery aspect.

That then is the work that lies before us. Let us transform ourselves from a band of the dead into a company in the Kingdom of the Living. Let us make ourselves ready for the blessing of Fire bestowed by the Lords of the Fire. Let us pray the prayer of old :

“Hail unto Thee, O Fiery Lord, Son of God, Thou art worthy of invocation. May Thou receive invocation in the Houses of men. May Thou receive in this House the right fuel. May Thou burn in this House for ever and ever; may Thy splendour blaze forth for ever and ever. May Thou increase in this House; may Thou continue to grow, for ever and ever—till the Day of the Renovation of the World.

“Bestow on me, O Son of God, fullness of life; bestow on me knowledge and sagacity, a good memory and an eloquent tongue; bestow on me the understanding that goes on growing, the understanding which is not acquired through learning.”

B. P. Wadia

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

I. INTRODUCTION

“**R**IGHTLY understood and used, psychoanalysis may be compared to surgery, for psychoanalysis stands in the same relation to the personality as surgery does to the body, and they aim at parallel results.” (B. M. Hinkle. From Introduction to Jung’s “Psychology of the Unconscious”.)

In the writer’s opinion the above is a true and succinct description of psychoanalysis, personal surgery. The personality, alas, is rarely manifested as a perfect vehicle and instrument of the Ego. Heaven lies about us in our infancy; later, it recedes, and the immediate aura contacts the various distortions, poisons, and distempers of earth, “that sorrowful star”.

To those to whom perfection appeals, and appears the only thing worth striving for, the ideal whose lure of spiritual enchantment the human spirit must follow, whithersoever it lead, the tempering of the instrument constitutes a paramount necessity: where perfection is the aim, the cleansing of Mortality’s wounds, healing its “hurts of time,” appear as necessary preliminaries; prelude, indeed, to any “song of degrees” ere the soul can take its part in the cosmic spherical harmony and strike “one clear chord to reach the ears of God”.

The human Ego inherits an imperfect organism, including some useless rudiments and excrescences, faulty planning, immature structural work, “gone away and done amiss”. But

the joy of man the maker and thinker is so to perfect and attemper his various subtle forms, that an ever-progressive response to the Life from the lives shall gradually re-form and re-build the tenement in the image of its own primal and primordial perfection. To achieve this, it is necessary to discover all imperfections, to give them neither mercy nor quarter, palliation nor excuse, but to straighten all that is crooked, remove all defilements, extract and exterminate all poisons and morbid growths: "a corrupt tree cannot bring forth good fruit," in any realm of consciousness.

Psychoanalysis (according to the methods of Jung as distinguished from those of Freud) provides the follower after perfection with a means of psychic self-examination; moreover the skilled and discriminating analyst wields scalpel, probe, "and any other instrument" of surgical "music," until the patient can "start again," clear, free, unencumbered by aught that hinders him from running the race set before him, along his own individual road-track of attainment.

But analysis cannot prove an end in itself, it is a means to an end. Analysis must precede synthesis, as a categorical imperative "*I will. Be thou clean.*" Here, the order of precedence is a mere verbal superficial transposition, the meaning is obvious. Cleanliness and order, all worlds over, constitute preliminaries to creative operations; hence the iconoclast and reformer must both do their work, each dark hard substance must be enlightened by mental perception illuminated from the spiritual plane of consciousness, purged and wrought on, by all manner of drastic and devastating processes, reduced to its lowest common denominator, submitted to spiritual cautery, freezing, numbing, scalding, pounding, pressure, each "after its kind," while all that can be eliminated vanishes, into its appropriate "nothingness". Then only, when each element stands clear and self-subsistent, denuded of every superfluity, excrescence, flaw and stain, can

the master artificer and his worshipful company of perfected crafts-workers perform the creative will, and do its pleasure, on each "substance," no longer "dull," but irradiated by inauguration into that service of perfect freedom wherein the joy of each part is to do the will of the whole.

Psychoanalysis, if it is to justify itself as "the compleat surgeon," includes and implies a considerable amount of courage and self-control on the patient's part, combined with readiness to submit to searching examinations. Poisons must be eliminated, fungi removed, broken limbs set, likewise unskilful surgery rectified, by processes calculated to call out the reserves of endurance.

For the average patient's exclamation of horror, should surgical examination prove existence of some morbid growth or unpleasant disease, the surgeon is prepared; but if this be followed by a refusal to accept the verdict, or to submit to the appointed operative measures and processes, however severe and drastic, it reveals weakness as foolish and futile as it is cowardly. When once the surgeon is called in, his sole concern is that of discovery and rectification of whatever is wrong. Elimination, eradication, extermination, operation; these violent remedies represent necessary measures where psychic poisons have done their foul work: yet not all patients will submit to scalpel and probe on the emotional or mental planes.

Still, granted that the seven or seventy times seven dark *daimons* (whatsoever their names and natures) have been expelled from "the house of the brute" temporarily tenanted by "the soul of a man," and the organism left clear and cleansed of undesirable followers, what is the next step? Reconstructive activities, surely; for these are not self-generating on the form side, they must be initiated by definite thoughts directed towards imaginative invocation and interior determinative will-power. How is the man to discover and

apply his own cosmic universal powers, to realise those secret correspondences, which, once empowered by direct action, prove his harmonious consonance with that Spherical Music whose choral spells call forth the very spirit of man from the dust of the earth, and having drawn down the seraph from above, exalt the mortal from earth to heaven, dissolving and resolving by the power of sound ?

Here, Astrology provides a vital, creative, provable synthesis, for every man, without respect (or disrespect!) of persons.

For Astrologia, enlightens and informs each spirit, mind, soul and body, with its own spiritual illumination, according to the power of each secret corresponding star's bond and link, from above; from below, it provides each organic structure with its own specialised adapted "lighting-system," individualising each "plant" to the needs and requirements of the human constitution and conformation.

In the realms of the elements, the similarities and differences appear at once, illustrating each ordeal, proclaiming character and calibre of patient and *régime*, both. To prescribe identical "cures" for the descendants of fire and water, of air and earth, this is to stand confessed as an ignorant, indeed, dangerous, practitioner of psychic surgery. What cures the fiery "son of Boanerges" kills the son of Poseidon, or deprives him of the last remnant of self-control; the "air-cure" leaves the son of the bull, or the titan-caryatid, not only "unimpressed," but impervious: "the *breath* of heaven" is not enough for the recalcitrant Vulcan who needs the *hand* of Jove himself, and in that august hand a chastening rod, to "move" him, at certain crises when his native earth threatens to "wall him up" and fossilise him in untimely sleep. Here is where Astrology provides key, clue, diagnosis, medicine, and each appropriate remedial treatment. If any open-minded dispassionate student of psychoanalysis will take the trouble to

relate the dreams of his patients to their birth and progressed horoscopes, he will soon discover that from the psychoanalytic view-point alone, there is more in Astrology than meets the eye of the average "superior" person, "who dismisses the subject with a wave of the hand, remarking "Mesopotamia" or "Basingstoke" according to his special brand of superiority! The present writer, after a considerable amount of experience in the interpretation of dreams, has not yet found one patient whose dreams do not relate themselves, clearly, distinctly, directly (in some far-fetched or merely derivative connection) to the birth and progressed horoscopes.

The plays of phantasy, in like manner, relate themselves to the superconscious, subliminal, and sub-conscious marginal Planetary realms. Volcanic soil nurtures not the same fauna and flora as ocean-bed or sand-dunes: to search for sea-poppies or wild purple thrift in the soil of Surbiton is to invite the appropriate Nemesis attending all incongruous expectations: yet similar *bêtises* are frequently committed on the inner planes, involving physician and patient in a series of mutual misunderstandings. To a true practitioner of Planetary Synthesis, disillusionment is impossible; he knows both country and soil, his concern is to plant and tend those fruits of the earth which will take kindly to the soil as a natural parent, not "an unwilling host" who must be humoured and placated ere he will afford room to live. In this transition epoch, the clamour and horror of the seven years' warfare, foreign and civil, have reacted upon the world-aura and thence by contagion on all but an inconsiderable minority of inhabitants, jarring instruments hitherto supposed atmospherically insensitive, inflicting terrible (in some cases irremediable) injuries on sensitive organisms.

Psychically, the world is seriously out of repair. Psychoanalysis exposes each breakage and flaw and, in many cases, removes blinkers and obstructions, so that the sufferer

can see what caused the evil which led to the state of disease.

The synthetic vision and perception of the individual ideal of perfection, together with the necessary constructive measures to ensure gradual, progressive self-harmonisation along the spiritual, mental and emotional lines of least resistance, these are reflected in each Planetary mirror of manifestation, magic mirrors, indeed, for truths; and the sum of truth is revealed therein to every student according to his ability. Concentration, contemplation, the philosophic mind, construction the watchword, ever-increasing response to Life the aim, based on conviction that each human spirit incarnates, *i.e.*, "falls, to rise, is baffled to fight better, sleeps to wake". If the study of each horoscope be thus approached, neither practitioner nor patient will go unrewarded. Life viewed in the light of the stars, reveals itself as a cycle of glorious adventures, fortunes of war must follow the warrior; he, who counts the cost before setting forth, judges not each payment, knowing it is but the due and fee of body, soul and mind, to that spirit which beareth witness that we are heirs of deity, whose mortal sufferings give hostages to the God within, "if so be that we suffer with Him, that we may be also glorified together". The ten thread-clues, "the perfect number," which when understood and disentangled, lead through the mazes of becoming to the Temple of being, must be reserved for future unwinding.

Leo French

(To be continued)

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

IV

For many years before the T. S. was finally organised, H.P.B. knew what in general was the work which she had to do. In Cairo, before leaving for Paris in 1874, she made an attempt to form a society. I have no documents about this, though I expect to find references to it in a manuscript of H.P.B.'s about her life, which Miss Arundale handed to me just as I was leaving for Australia, and which I had no time to examine. When H.P.B. reached America, she was naturally on the look out to make another attempt. There was at this time, in Boston, a spiritualist publication called The Spiritual Scientist, whose editor was E. Gerry Brown. The editor was evidently out of the ordinary run of spiritualists, and had a scientific and philosophic bent of mind which drew to him the attention of the Egyptian Brotherhood. Mr. Gerry Brown was brought into touch with H.P.B. and Colonel Olcott, in 1875, and the following notice occurs in The Spiritual Scientist of May 27, 1875.

A BUDGET OF GOOD NEWS

The organisation of Col. Olcott's "Miracle Club" is progressing satisfactorily. Applications are daily received from those wishing to join, but few selections have been positively made; as it is desired that the Club should be composed of men of such standing, and scientific and other attainments, as shall afford to the public a perfect guarantee of the trustworthiness of any conclusions they may reach.

The medium who is to sit with the investigators, being actively interested in certain business operations, has been temporarily called from New York. Meanwhile in anticipation of the commencement of his report of séances of the Miracle Club, Col. Olcott authorises the announcement that he will contribute to the *Scientist* some of the results of his winter's reading, in the form of a series of articles entitled "What the Ancients knew, and what the Moderns think they know." This popular author in addition to what he gleaned in his researches among the splendid collections of the "Watkinson Library of Reference", in Hartford, has recently had access to some ancient manuscripts, furnished him by "one who knows *when* and *how*," as the phrase goes; and our readers may count upon both entertainment and instruction in the papers which will appear in this Journal.

We shall also begin at once the publication of a most important paper contributed by M. Wagner, Professor of Zoology in the University of St. Petersburg, and the Huxley of Russia; it gives the results of recent séances held with a French medium, named, M. Bredif, by Prof. Wagner and two other professors of equal eminence. The document which will appear in three successive chapters, has been translated from the Russian language for this paper by Madame Blavatsky, the accomplished lady, to whose trenchant pen several American journals are indebted for recent contributions which have elicited the highest praise for the elegance of their style and the vigour of their argument.

At the end of this cutting, which H. P. B. has pasted in the Scrap-Book, she writes as follows:

An attempt in consequence of *orders* received from T. B.: through P.: personating G. K. ▽ Ordered to begin telling the public the *truth* about the phenomena and their mediums. And *now* my martyrdom will begin! I will have all the Spiritualists against me in addition to the Christians and Skeptics! Thy will, O, M!, be done! H. P. B.

PIONEERS

By MORLEY STEYNOR

Should any soul be touched with grace or glory,
Surely such gifts are their possessor's loss :
Hemlock to Socrates, the stake for Bruno,
And, to your young Divinity, the Cross.

LAURENCE HOPE

IF ever the subject of great souls of the past comes up for discussion—and by “great souls” we mean men and women who have lived and died in the service of Truth and Mankind; in a word, those shining lights who are “touched with grace or glory”—whenever this subject comes up for discussion, and reference is made to the amazing stupidity, injustice and cruelty to which they were exposed during their lives, it is customary to say that of course it was very dreadful and much to be regretted; but as these pioneers lived in an unenlightened age (as though every age was not an unenlightened one to the pioneer!) we must not be too severe on their judges and executioners. After all, they say, these misguided ones knew not what they did; they were acting according to their lights, and of course such stupidity would be quite impossible in *our* day. Would it?

If there are any simple souls who are still of this opinion, any who imagine, for instance, that a great soul of to-day is freer from envy, hatred and persecution than those of the past, or has any better chance of justice in 1921 than Socrates had in 399 B. C., Hypatia in 415, and Bruno in 1600, let them read the Report published by the Theosophical Society of Mrs. Annie Besant's suit against *The Daily Graphic*. It will necessitate the readjustment of their intellectual outlook.

Of course we do not say that modern injustice and persecution would drag a lady from the lecture hall and hack her to pieces with oyster shells, as the monks did to Hypatia. No, we have other methods now—*autres temps, autres mœurs*. True, the spirit that prompts injustice, the blindness that breeds persecution, are the same in every age. It is the mode of expression that differs. For instance, at one time it was fashionable to apply the rack to anyone who dared to think differently from the majority; at another, the stake. The twentieth century, however, will have nothing to do either with the rack or the flames; they are *démodées*. No, it prefers to attack the mental rather than the physical. And to do this most effectively, calumny is now easily first favourite. We now accuse the object of our resentment of crime, attack her honour in a widely read paper, and then, when she resents this, we put her fair reputation at the mercy of a dozen unimaginative, hard-headed Scotchmen who, in all probability, know as much about India, and the great work that Mrs. Besant has devoted her life to, as an Indian *Shudra* knows about the ideals of the Scotchman's "wee kirk". Then, when she has proved her innocence and absolute disinterestedness, we refuse her justice. Possibly this is not quite so drastic as the flames, but "'tis enough, 'twill serve," as Mercutio would say. The victim finds herself without redress, and must suffer the injustice in silence.

We wonder whether they realise what they have done, those Scotchmen, whether they have the least idea that the lady their verdict accuses of sedition, or, in other words, of crime, is regarded with the greatest reverence by many of the most cultured people of Europe, Asia and America? Wherever men and women meet in earnest converse the world over, there her name is revered. The lectures of this modern Hypatia, whether delivered in London, in Paris, in Australia, in India—in short, wherever she goes—are crowded by students of all ages and all nationalities. Her books—enough in themselves to place her among the immortals—are recognised as

standard works on comparative religion and philosophy. Just as her prototype, by her learning and wisdom, drew around her students from all parts of the East where the influence of Greek thought was felt, so Mrs. Besant draws to her the thoughtful student from every country of the world.

Now, it needs no great experience of life to know that men and women who are loved and honoured in this way are not the sort who commit crimes. Bruno committed no crime; but no term was too vile for him in the mouths of his detractors; for Bruno, be it remembered, was one of the great souls, and consequently met with the hostility, envy and persecution that all great souls meet with from mediocre and laggard souls. "Truth that I have worshipped, keep me true," he cries, when tortured on the rack and tempted to recant. Yes, it needs courage to face injustice, but we know the lady of this paper is not lacking in this respect.

Well, once again Hypatia has lost her case, as all Hypatias ever must do, and *The Daily Graphic* has won. We congratulate them both. This is as we would have it. We would have Mrs. Besant say with Alceste in Molière's great play :

*Je voudrais, m'en coûtât-il grand'chose,
Pour la beauté du fait, avoir perdu ma cause.*

For whilst values remain as they are, sacrifice of the individual means success for the Cause. Had Bruno not been persecuted, had he met with fairness and justice, his noble example must have been lost to the world. Think what that would have meant! Had Mrs. Besant won her case, just so much would her cause have lost, and just so much would she herself have lost of that love and sympathy her defeat has awakened in the hearts of her people. "Is it so bad then to be misunderstood?" says Emerson. "Pythagoras was misunderstood, and Socrates and Jesus, and Luther, and Copernicus, and Galileo, and Newton, and every pure and wise spirit that ever took flesh. To be great is to be misunderstood."

Morley Steynor

WAR AGAINST MRS. BESANT¹

By L. W. ROGERS

LAST month I called attention to the campaign of vilification that is going forward in the United States and in Australia, and reprinted a quotation from the letter that appeared in an American paper—owned and published by a member of the Washington Lodge, T.S.—in which the writer declared that they intended to keep it up until Mrs. Besant was forced to resign!

It is often difficult to decide what course of action is the wisest. To defend those who are unjustly attacked is sometimes to make slanders known to those who would otherwise not hear of them. Yet to remain silent may permit the uninformed to be misled; and it is no trifling matter to be led into disloyalty and opposition and base censure where we owe but love and gratitude.

Let us look a little further into this matter and see if we can understand it. The attack is being made jointly on the two foremost Theosophists of the world—Annie Besant and C. W. Leadbeater. As teachers and interpreters of Theosophy, as investigators of the invisible worlds and as writers of Theosophical literature they are without peers among living men and women. Each has given almost a lifetime to Theosophical work, and the Theosophical Society, as it stands to-day, owes its membership and its prestige very largely to their self-sacrificing labours. If they could be discredited it would be a shattering blow to the whole Theosophical fabric. Its most malignant enemy could wish Theosophy's great world-wide organisation no worse disaster.

The attack on Mrs. Besant consists chiefly of petty vilification, of assuming that another person's version of what she said is accurate and then holding her responsible, and so concluding that if not legally,

¹ Reprinted from *The Messenger*.

she is at least morally responsible for "compounding a felony" and that "for ways that are dark the heathen Chinees" has a close second in A. B. This is merely a hint of the coarse abuse of her that has been running in the papers for months and which is well calculated to prejudice the members of the Society who do not know her. As to C. W. L. the scheme seems to be to revive the old troubles of 1906, to set members to quarrelling afresh, and to inaugurate new contentions by circulating a story based upon an alleged incident which, if true, constitutes no ground whatever for the slanderous tale built upon it. Fortunately we have some direct testimony about this matter. A circular-letter signed by Irving S. Cooper and sent out January 27th, 1922, says in part:

"Since 1910 I have served him [C. W. Leadbeater] in the capacity of Private Secretary for about four and a half years. In India I was with him from early morning (we started work at 6 a.m.) until late at night. I had access to all his papers and letters. I taught and knew intimately the boys in his charge. In Sydney I was with him constantly, and the young people, whom he helped in the capacity of father and big brother, were my near and dear friends. They told me their problems and asked my advice. I helped them with their lessons, went with them on their excursions and worked with them day after day during the three years of my visit to Australia. . . .

"I have never in my life met a cleaner-minded, nobler man than Bishop Leadbeater. His teachings are helpful, wise and kindly, and his life is in strict agreement with his words. Year after year I have been with him, and never did I see or sense the slightest taint of impurity or coarseness. On the contrary, I marvelled again and again at the singular purity of his mind so different from that of other men. Do you think that I could be with him for a period approaching nearly five years and not sense vicious tendencies in his character if they were there? Mrs. M. is said to have drawn certain opposite conclusions from something she saw in her own home. I happen to know that the incident described was of a most innocent character."

In the most positive declaration this witness asserts that there was not the slightest ground in all those years on which to base a story of a slanderous nature. Here we have something very different from the innuendo which is the chief characteristic of this campaign of abuse. The quotations above constitute a positive statement from actual knowledge.

Let us assume that those who are spreading the slanderous tales regarding Mrs. Besant and C. W. Leadbeater are sincerely endeavouring to rid the Society of leaders whose characters they question and whose leadership they repudiate. Let us assume that their motives are good and that they really love the Society and reverence Theosophy. Will the course of action they have adopted bring about the result they desire? Of course it will not. What is really happening is that the good name of the Society is being injured.

Brotherhood is an ideal to be lived. We have no right to teach the beauty and power of brotherhood and to acclaim it as the first object of the Society, unless we intend to practise it. If our brother, bound to us by ties of blood, does wrong, or if we think he has done wrong, we do not immediately publish the fact abroad, tell everyone we know, write letters about his mistakes to all of his friends, shun those who cling to him, and seek in every way to drag him down.

Every member should seek a satisfactory explanation of these attacks. Just *why* are they being made? What reason could a friend of Theosophy have for such a course? If there were really something wrong how could such attacks set it right? Let us suppose that some prominent Theosophist should make a moral blunder. Will it help Theosophy any to publicly discuss it? *Did* it help Theosophy any when Madame Blavatsky was called a fraud, and a lot of our members fell to wrangling about it and thus advertising the whole matter?

A NATURAL PHENOMENON

Many of our members are inclined to be unnecessarily alarmed when our leaders are attacked. It is a very disagreeable experience, to be sure, and it will certainly do some damage in the way of shaking a few members out of the Society, but our staunch ship will weather the storm as it has often done before.

When Madame Blavatsky was the centre of the first great agitation that shook the Society, it seemed to some that the end had come. Many were fooled into the belief that the great leader was a charlatan, and they quit in disgust. Others became discouraged and dropped out. But the Society soon recovered and went steadily onward.

In the great secession when Mr. Judge was the General Secretary, nearly the whole of the American Section was rent away from the parent organisation. Only a few feeble Lodges were left. But where

to-day are the seceding Lodges? You can count them on the fingers of your hand, while the few that remained have grown into more than two hundred Lodges.

In the midst of the trouble of 1906 it seemed that we were drifting upon the rocks and some of our members thought we would be unable to interest the public in our philosophy thereafter. A number withdrew from the Society, and some of them were leaders of importance. But the public took no notice of the matter, and to-day we do not even miss those who resigned.

The present disturbance is probably not a storm, but a squall. Only two National Sections are affected at all, and these two not seriously. Probably it will shake a few new recruits out of the ranks. There are always those who are ready to drop out for the slightest cause. Let them go in peace. They are not yet quite ready for this pioneer work. In some other incarnation they will return. We have been told so often that these periodical shakings must occur and that they serve a necessary purpose, that they should no longer alarm anybody.

L. W. ROGERS,

General Secretary, T.S. in America

OUR WORK TO-DAY¹

By WELLER VAN HOOK, M.D.

THERE is a grave pathos in the appeal of the Logos' purpose of the hour for all Theosophists. The preparation for the coming of the World-Teacher could never be perfect; yet can we not make it a little better during the short, precious period yet remaining to us?

America with her more than hundred millions of intelligent, responsive souls feels only vaguely, only massively and not specifically and definitely the facts of the spiritual side of her life. Thousands could yet respond sharply and keenly if given opportunity. And we may be confident that one man of positive knowledge and conviction

¹ Reprinted from *The Messenger*.

will outbalance a hundred wavering or even opposed individuals when the test of His presence is upon us.

The American Section seems asleep in the midst of crying duty. Is *The Messenger* filled with enthusiastic reports of meetings, lectures, new combinations of Theosophic ideas and the accounts of discussions of philosophic truth? What do travellers report of activities in New York, Kansas City, the Pacific Coast centres? Is it not that there are unseemly discussions about the wisdom of those who guide the Society at large? It is not that there should be great effort made to see that the tiny machinery of our petty organisation is in running order? Is it not that the pointing of the finger of scandal unduly engages the attention of the workers?

Suspicion, trivial argumentation about unessentials, the alleged defence of great people who are not swayed by the small waves of opposition and do not need defence—it is these things that call off the attention of the workers from the old, delightful labour of discussing, meditating and disseminating divine philosophy. Are we weary of spiritual study and the calm joys of the serene inner life?

Every man of us should say "This is the day that God has made; this is the community where The Master has placed me to work out his purpose; in my own heart is the light He keeps aflame. So I will maintain *my* centre of life. I will find some co-workers, if but two or three and we together will say that:

'First, we will meditate each day at certain hours, casting our very hearts toward Them;

'Second, that we will meet each week at such and such a place and time; and

'Third, we will use old, and ever devise new, ways of putting the knowledge of the great truth clearly before *those immediately about us.*'"

If we do this the Watchers will see our land dotted full, like the sky-vault, with the illuminating stars of flaming souls.

Then bickerings and the accusing and the defending of Arhaṭs or the worrying over the preservation of the Society's purity will cease to have place among us. And each day will see advancement in the preparation for His coming!

Weller Van Hook

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

THE CRUX OF ALL POLITICAL SCIENCE AND ART

TO THE EDITOR OF "THE THEOSOPHIST"

DEAR SIR,

Will you very kindly publish the following queries in your valuable paper, with your own answers, and also invite and publish answers from readers who may think differently from you? (I shall be very thankful for cuttings of the same.)

Benares

December 7th, 1921.

Yours Sincerely,

BHAGAVAN DAS.

1. Are there not two "selves" in every community, as in every individual, a higher and a lower, a good and a bad, a virtuous and a vicious, a wise and a foolish?
2. Is it not essential that in self-government, the good self of the community, its higher, wiser, and more virtuous self, and not its bad, foolish, and vicious lower self, should govern?
3. Is not government, by any one class, exclusively, of any other class or all other classes, *i.e.*, of the labouring class by the capitalist, or of both by the militarist, or of all three by the ecclesiastical, or of the Protestant by the Roman Catholic, or the Hindū by the Muslim, or the Muslim by the Hindū, or the Shia by the Sunni, or the Shaiva by the Vaishṇava, or the non-brāhmaṇa by the brāhmaṇa, or *vice versa*, as much other-government, foreign-government, alien-government, even when both the governing and the governed classes belong to the same race and nation, as when one race and nation governs another race and nation?
4. Is not the essence of good government, the making of good laws and the enforcing of them justly and efficiently?
5. Is not the essence of good laws, such equitable division and balancing of rights-and-duties, as will give a fair chance (a) of necessities to all who are willing to do work suited to their psycho-physical constitution, and (b) of special rewards to special qualifications?

6. Are not such good laws possible to be made only by the higher self of the community, *i.e.*, by pure and wise and philanthropic legislators ?

7. Is not the securing of such legislators the very crux of all political science and art ?

8. Can such legislators be secured, and have they been secured, by any of the methods, of election, etc., in vogue in the current Western forms of self-government ?

9. Are any of these systems suitable for India ? If so, which ?

10. If not, what is the method, of election or other, by which the better self of the Indian (or any other) people, *i. e.*, philanthropic, unselfish, and at the same time experienced and wise men, may be brought into the legislature ?

11. Is it not desirable that such a legislature should have full supervising control over the executive, without itself exercising any executive powers directly, in order that the laws may be enforced justly and efficiently ?

12. Would it be helpful towards securing such worthy persons for the legislature, to observe some such conditions as that :

(a) All legislators must be elected, from among the permanent residents of the country, irrespective of creed, caste, class, colour, race or sex ;

(b) They must not offer, or canvass, for themselves ;

(c) Must be nominated by a given proportion of the electors, the nominators being possessed of certain qualifications of age and experience themselves ;

(d) Must be at least forty years of age ; should ordinarily (with exceptions) have had experience of the responsibilities of the household life, with children of their own ; must have retired from competitive professional, business, or other life of bread-winning or money-making ; should have distinguished themselves in some walk of life ; be able to support themselves on their own savings, or be assured of all necessities and personal requirements by their families or friends ; should give all their time, practically, to the national work, and do so without any cash remuneration, all requisites for the discharge of their duties being provided to them out of state funds ;

(e) Should have rank, precedence, and honour above all salaried office-bearers ; and that

(f) the legislature should have on it persons possessing between them experience of all the main departments of the national life ?

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MR. WADIA'S TOUR

FROM THE CANADIAN THEOSOPHIST

It is difficult to give any kind of adequate impression of Mr. Wadia's work and the effect of his addresses on those who hear him without being taxed with emotionalism. The cynically or sceptically inclined must see and hear in order to believe, but at least it can be said that it is a unique opportunity for Canadians who hear this representative of the Eastern wisdom on his first visit to Canada. During his course of lectures and classes in New York recently, people have been attending from all over the United States, from Canada, and even from England and the European Continent for the express purpose of hearing him. Since Mrs. Besant visited Canada his equal has not been here. It was the same in Europe when he spoke in France, in Belgium, Holland, the Scandinavian countries and Britain. It is a general testimony that his addresses are pervaded with marked spiritual power. Those who have read "The Inner Ruler," "Individual Progress" and "World Service," in *The Canadian Theosophist* will have no difficulty in understanding this fact.

Mr. Wadia, while largely identified with the Indian Labour Movement, is a moderate in his view of Indian politics, and a supporter of the new legislation which has begun the work of government reform in India. He has twice been chosen by the Indian Government to represent it at the International Labour Conference and last October attended the Geneva meetings in that capacity.

Mr. Craig P. Garman's article on "Mr. Wadia in Europe," which appeared in THE THEOSOPHIST for December, and also in *The Canadian Theosophist*, will make it unnecessary to recall his recent work in Europe. In India he is known as the founder of the Labour Movement there, and has been Mrs. Besant's right hand man at Headquarters in the Publishing House, and her co-worker in her Theosophical and national activities. Like her, he is a loyalist in relation to the Empire, and in support of the new government measures resulting from the Montague Act. It will be seen from the following itinerary that Mr. Wadia appeals to all classes of people, and his Theosophical spirit is evident in all his public work. We regret that it has not been possible to obtain details of the remainder of his Canadian tour, but similar engagements are being made in every place he visits, and we anticipate a widespread interest in our movement as a result.

MONTREAL

Tuesday, February 28, 6.15—7.45 p.m.—Young Men's Canadian Club, Windsor Hotel, "Indian Labour in Relation to Gandhi"; 8.30 p.m., Members' Meeting.

Wednesday, March 1, 8.15 p.m.—Ritz-Carlton Hotel; lecture, "A Study in Indian Philosophy".

Thursday, 12.15 p.m.—Kiwanis Club Luncheon; 8.15 p.m., Y.M.C.A. Hall; lecture, "Unfinished Man: A Study in Evolution".

OTTAWA

Friday, March 3, 12.45 p.m.—Kiwanis Club Luncheon; subject, "The Commonwealth of the Future"; 8.15 p.m., Members' Meeting.

Saturday 4 p.m.—*Bonne Entente* League, at Chateau Laurier, "Universal Brotherhood"; 8.15, Chateau Laurier, lecture, "What is Theosophy?"

Sunday, 3 p.m.—Chateau Laurier, "Life After Death"; 11 a.m., E. S. Group; 5 p.m., Independent Labour Party, "Indian Labour"; 8.15 p.m., Chateau Laurier, "Indian Philosophy".

Monday, 8.15 p.m.—Chateau Laurier, "India, What It Can Teach Us".

TORONTO

Tuesday, March 7, 8.15 p.m.—Theosophical Hall; lecture, "Unfinished Man: A Study in Evolution".

Wednesday—Theosophical Hall; lecture, "The Wisdom of the Upanishads".

Thursday, 12.45 p.m.—Empire Club Luncheon, "India's Place in the British Empire"; 8.15 p.m., "Karma, the Law of Growth".

Friday, 8.15 p.m.—West End Lodge, "India: What Can It Teach Us, A Study in Indian Philosophy".

Saturday, 1 p.m.—Carls-Rite Hotel, Women's International League of Peace and Freedom Luncheon; address, "The Commonwealth of the Future: the Brotherhood to Be".

Saturday, 8.15 p.m.—Theosophical Hall, "The New Art, the Expression of a new Consciousness".

Sunday, 11 a.m.—Theosophical Hall, joint meeting of the Toronto Lodges, for Fellows of the T.S.

Sunday, 3 p.m.—Workers' Party Meeting in Strand Theatre, "The Labour Movement in India".

Sunday, 7.15 p.m.—Theosophical Hall; subject, "Yoga, the Path of Union".

Hamilton and London had not completed their programme at time of closing for press, but arrangements are well on the way, and Winnipeg, Regina, Medicine Hat, Calgary and Edmonton are busy in preparation.

The Vancouver committee had arranged for Salmon Arm, April 16; West Summerland, April 17; Vancouver, 19 to 23, including a members' meeting and four public lectures, and the remaining days at Victoria and Nanaimo. Some rearrangement may be necessary, as Mr Wadia writes as we go to press to say that he has made a special engagement in Los Angeles for the evening of April 30, after the earlier dates had been confirmed.

FIRST PRINCIPLES OF THEOSOPHY

AS translations have been begun of *First Principles of Theosophy*, I should like to draw the attention of translators to the fact that, in the forthcoming second edition of the book, there are various emendations. Most of these are unimportant, but some are of consequence. There are corrections in Figs. 26 and 27; in both, the term "Future-American" has been changed to "Austral-American," and in Fig. 27, "Iranian-Poetical" to "Iranian-Mercantile" (with a consequent change in the text). Figs. 49 and 51 have been redrawn. Fig. 77 has been slightly changed, to incorporate the corrections mentioned in the footnotes on p. 162 and 172. There is a slight change in Fig. 108 also.

Among the corrections omitted in "Errata," are :

(a) p. 118, line 17, change "survival" to "arrival".

(b) p. 167, Fig. 78. The Figure as given is wrong side up. Invert.

New illustrations are given for Figs. 1, 2, 19 and 20, but the change is unimportant.

C. J.

CORRESPONDENCE

A DREAM OF AN IDEAL COMMUNITY

I READ with great interest and pleasure your article on "The Need for Ideals," and after reading it I am encouraged to write to you, upon how to realise an Ideal, which I have had, more or less, before me continuously, for some thirty years—ever since it first dawned upon me that "Man shall not *live* by bread alone". It may seem strange, for me to be concerned about a *vision*, or *dream*, in these strenuous times, but a time of reconstruction seems to me to carry with it a responsibility, and a call to men and women of thoughtful minds everywhere, to be prepared with some well thought out, constructive proposals, or plans, which may aid such world-wide reconstruction.

The peculiar thing about my ideal is that it is impossible that I, or any single person, can achieve it *alone*—it *must* be, by the very nature of the case, carried out by the association together of a number

of individuals. It may be described as a Dream of an Ideal Community. Now the superior person always dismisses this idea with a smile, or a sneer, but the idea seems to be inherent in human nature, for it seems to have broken out again and again with ever greater strength, all down the ages.

Many are the Communities that have been started, and they have not all failed. At one time we find the giant intellect of Plato occupied with the idea, then the early Christians found that something of the same central idea was the only logical and practical method of carrying out the teaching of the Founder of their religion; and, although the Emperor Constantine succeeded in diverting, and almost smothering, the early Christian ideal by giving the movement the bribe of Imperial power and splendour, still, we find its resurrection in the monastic institutions of the Middle Ages and, at the time of the Renaissance, in the *Utopia* of Sir Thomas More.

Coming to more modern times we find the attempt by Louis Blanc to found communal workshops in Paris, the attempt of Robert Owen in England, and the still existing village communities in Russia and India. All these manifestations, more or less imperfect expressions, of such a world-wide and age-long idea bespeak its value, its truth, may we not say its Divinity? This, it seems to me, is the reality behind the modern Socialistic Movement, the principles of which have been so largely adopted—so far as suits their ends—by the Governments of the warring nations of to-day. This is another imperfect expression of this persistent Idea—but we see all things continually working together to prepare for, and aid a more perfect expression of it.

The fact that hitherto these have not been perfect expressions or successful experiments counts for little, now that we look at all history and progress from the point of view of the evolutionist. Because it has failed to triumph over the natural and artificial obstacles which have been placed in its way, it does not follow that it should not eventually come out triumphant over all.

The rate of its progress, and the ultimate date of its triumph, depend upon the measure of sympathy and active support which you and I give to it—every one who comes in touch with it can help or hinder; and therefore none of us can escape responsibility.

Personally, I feel that this idea of helping to devise a plan whereby humanity can live and progress in the true spirit of mutual helpfulness, brotherhood, sanity, and happiness, is the supreme thing in life, and everything else sinks into insignificance beside it. There is work here for all. Every kind of ability can find here a field for its activity, providing only that it is unselfish and desires only to serve the cause of Truth and Love. Of course I am not so foolish as to suppose that the whole world is to be transformed in a moment, or that all men are suddenly to be turned from knavery and folly to goodness and wisdom; but I do know that the power of a true idea and of enthusiastic conviction is tremendous. This is especially the case when it is something more than a mere theory, but has become

an Objective reality. Proof of this can be seen in the progress of the Co-operative movement, and of the Salvation Army. I am not thinking of any charitable scheme, supported by voluntary contributions, for instance, or of any state-supported or privately endowed project.

If we are ever to have anything like the "Kingdom of God" on earth, the central idea of it must be *Work*, and it must be entirely self-supporting. It need not be limited to any one country, or continent or religion, but wherever "two or three are gathered together in Love and Wisdom," there "the kingdom" may be started in very truth.

It must have, of course, a moral and spiritual basis in human hearts, but it must also have its material structure on an economically sound basis, resting on the four corner-stones of Truth (spiritual and economic), Justice (economic, and not merely legal), Brotherhood (which implies a passion for service), and on Order (which is perfect organisation for the end in view). If on those corner-stones are reared the columns of Work, Love, Peace, and Culture or Wisdom, we have begun to create a kingdom, or a republic, if you will—at least an *environment*, which will induce such happiness, and health, and aspiration that a glorious crown of devotion will ever be over it, and its bulwarks on the earth side will be the daily deeds of unselfish love and service of all its members—and the broad spirit of tolerance and discrimination, and patience which will inevitably prevail in all its life, both private and public. Consider what a remedial and redemptive influence such an environment would be! Is not the world in need of such centres? Then why should we not begin to set about building them—at least to plan them?

Given fairly favourable conditions, human labour has always been able to produce more than sufficed for its own immediate requirements. But at the present time, thanks to the progress of mechanical, electrical, and chemical science, the productive power of labour, always great, has been multiplied a hundredfold. Yet, comparatively, the workers are no better-off than their prototypes of ancient days, though the national wealth and income of the leading States and Empires is reckoned in millions, instead of thousands of pounds. This is simply owing to the fact that the owners of the machinery of production have kept for their own pleasure and use—or misuse—the proceeds of the increased speed and bulk of production.

What is the remedy? First, a moral one, and secondly, that the workers should themselves own the improved means of production, and that there should be a juster, kinder and wiser administration and organisation of the national wealth and life.

Yes, you may say, agreed; but how? Well, I reply, the remedy is simple, and can be summed up in three words—*Work, Wisdom, and Love*. First work at the idea in thought, then work to collect the necessary information, then work to spread the idea and to get others interested in it. Work to collect the necessary starting capital, then work to carry out the arranged plan and to carry it to its ultimate success.

Once it is an established success, the great Labour Associations will not be slow to see the practical wisdom of the idea, and will, instead of dissipating their wealth in fruitless and wasteful struggles with groups of Capitalists, use their wealth in carrying out this idea on a larger scale; and many enlightened Capitalists will aid them, so that we shall see a revival of, not only communal organisation but of the ancient trade guilds, with the consequent abolition of poverty for all but the most criminal or immoral classes—and even these will be considered as more worthy the attention of the doctor, than of the policeman, as at present. The natural outcome of all this is International Federation, and a World Parliament for all Humanity, the abolition of armaments, the cessation of wars, and the rumours of wars, and the conservation of the world's wealth for the world's needs, and for the welfare of all the Nations and Nationalities composing it. Is not this worth thinking about, and working for?

What is wanted now is that this teaching should be given to the world, not merely by word of mouth, or by written or printed words, but *objectively* by practical example, as a "working model" for all the world to see; but this is not a one-man job. Men and women of goodwill must co-operate. But we need a co-ordinating centre. I venture to suggest that the Theosophical Society would be most suitable as a rallying and nursing centre for such circles of thought and action as may be formed—more especially as such self-supporting centres would provide ideal environments for hundreds of friendless and mutilated soldiers who have nobly suffered in order to aid and save us all and who otherwise may find themselves cast adrift, and at the mercy of a cold and selfish world, as has happened often before.

This is roughly my idea, my ideal; if you think it worthy to publish it, please do so—anywhere and everywhere you can.

OSWALD GREGSON

AN OPEN LETTER

I TRUST you will find space in THE THEOSOPHIST for a few words from one who has for nearly twenty-five years closely followed the work of the President for the Theosophical Society. I can, I think, claim to have a closer personal knowledge of her work than is possessed by the majority of our members, for I have been for years a first-hand witness of what took place in the T.S. and in her public work for India.

There would be no necessity to recall what she has done except that her position as President is being assailed for the moment. Unhappily the attack is almost wholly led from within the T.S. and presumably by those who have not fully considered the history of the Society.

The first part of the attack is upon her *bona fides* as successor to H. P. B. This can be easily established from existing and authentic documents, supported by the correspondence at that time of those intimately concerned in the affairs of the moment and who were undeniably in a position to know the truth. Only the very uninformed would question this successorship and pretend that she had usurped the prerogatives of another. Mrs. Cooper-Oakley, writing to a friend, November 28th, 1894, said: "H.P.B. never told us to look to Mr. Judge in any way, she rarely mentioned his name. She *did* tell us to look to Annie Besant, and that she would be in direct communication with Master. . . She has told me often that Annie was to be her successor, and that Annie had been 'watched' by Master for years." Then she goes on to quote those historic words of H.P.B.'s—"I hereby appoint in the name of the Master, Annie Besant, Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the teachings." Then she concludes: "Now it was always a solemn thing for H.P.B. to use the phrase 'in the Master's name'."

The second part of the attack is to make it appear that in her position as President she descends, in methods of management, to all sorts of common political wire-pulling; further it is openly stated that she does not permit liberty of thought and action to her followers. Few know that she did not, in the first instance, wish to carry the burden of Presidentship. When Colonel Olcott lay ill and dying she said to us in Benares that as the question of who should be President had been raised she hoped that she would not be asked to take it and she urged the claims of another whom she thought would adorn that position. Mrs. Besant quite frankly said her hands were full of the great projects that she had for the rebuilding of India's nationhood. She had immense tasks before her demanding all her thought and energy. However; at the Master's wish she accepted the onerous post and has ever since conducted the Society to its present eminence, the world over with consummate skill. At the same time she has preserved to all the right of freedom of thought and action that is extraordinarily rare in a leader. She has given us of her best and left it to all of us to accept or reject as seemed right to us.

The third part of the attack is upon her interpretation of H.P.B. Frankly I find that where most is said about this, there seems to be an idea that H.P.B. gave to us something that was peculiarly her own. Any sensible reader of *The Secret Doctrine* knows that H.P.B. promulgated at the wish of the Masters a doctrine as old as God and Man, but recast to suit a modern world. Mrs. Besant being wise, explored in her turn the sources that H.P.B. drew upon and in them found also her own illumination. She has, in consequence, been the best commentator upon *The Secret Doctrine* that we have had so far, and may there be many more like her.

The fourth part of the attack is upon Mrs. Besant's powers of consciousness as related to the inner worlds. It is suggested, nay, affirmed, that she depends upon another for her knowledge of these, as at present they are closed to her. Those who know her can, I think, justly say that her knowledge has been at first hand, and I can recall

instances when there was no possible doubt of it. These instances were only indications, significant enough, of her vast insight into the inner worlds. That she may have chosen to close her brain temporarily to these inner records because of the intolerable strain of the outer activities would seem—not reprehensible—but a simple and sane procedure.

It does seem strange that many who owe her most are able to persuade themselves that it is honourable of them to indulge in a campaign of calumny and abuse. Whatever disagreements any of us may have with her, we all owe Mrs. Besant honour for her magnificent life of devoted service to humanity. She does not deserve, even from her enemies, belittlement and scorn.

Her friends are sometimes quoted against her when they have ceased to see eye to eye with her. I have known many of her intimate friends and have always marvelled at the wonder of her friendship with them. That some have failed her, I quite well understand for she has moved faster than they. Her politics are jeered at, but they have been clean and wholesome and an amazingly powerful factor in creating a modern and alive and aspiring India. Her Occultism is held up to scorn, but in the centuries yet to be, men will revere her for the purity and cleanliness of the Occultism she has inculcated. She must know better than most of us that the world is barely across the threshold of that day when Magic allured through thralldom to the senses. She has followed in the line of H.P.B. with unswerving directness and taught the splendour of that kind of Occultism for which "white" is the only just appellation. She has, as did H.P.B., lifted the veil and, as always, the ignorant and selfish clamour in opposition and misunderstanding.

Letchworth

JOSEPHINE RANSOM

In the May "Watch-Tower" the Editor asked for information as to the authorship of a poem which in *The Daily News*, had the names Robert Lynd at the top and Fanny Parnell at the bottom. I therefore reply,—that the verses beginning "shall mine eyes behold thy glory, O my country" were written by (if I remember rightly) a younger sister of the great Irish leader, Charles Stewart Parnell. Miss Fanny Parnell was born in 1855 and died in 1883 at the age of 28. Mr. Robert Lynd is a journalist in London. He was born in one of the strict Protestant sects in Belfast, but early was touched with the magic of Ireland and became a Nationalist. I fancy his name at the head of the poem means that he wrote an article entitled "Ireland a Nation" (By Robert Lynd) and began it with Miss Parnell's anticipation thirty years ago. Her own title for her poem was 'After Death'. By the way, 'grave-dumps' should be 'grave-damps'.

JAMES H. COUSINS

BULL-FIGHTING IN SPAIN

It is good that the Theosophist looks out for cruelty in the sports of divers lands, and for this reason I am glad that the Bull-fighting article appeared ; but I am sorry that the writer stopped short at the cruelty done to animals. The reason I am sorry, is, that with regret one has to acknowledge that we have so many around us in the world who apparently do not mind cruelty to animals, else should we still allow zoological gardens, performing animals, vivisection and slaughter-houses ?

Had the writer been able to stay on at the bull fight he might have seen a repetition of what happened lately in Spain (about a year ago), I read of one of the toreadors carried round on the horns of the goaded and infuriated bull and he died in the arena with the bull. This episode made a great impression at the time on the public, because they *were* able to image the sufferings of the man.

In one way I want to make the article more realistic and therefore more ghastly and yet I ask myself is that of any use ? Ghastliness is not going to turn the hearts of the people to love and to responsibility for the suffering of others. But what is ? only a realisation of suffering within ourselves and then by imaging the sufferings of everything that has life.

We are apt to condemn Spain for this form of cruelty, but let us look around before we do that, and see if stag hunting and the wearing of furcoats are not on a par, in so far as they cause suffering for amusement and for vanity. Anyway it is of no use to condemn, we must work the harder to arouse public opinion, and when that is awakened, these horrors will cease, not before. It is so largely a matter of lack of understanding, for sport in one age is considered cruelty in the next ; even justice in one age will be considered cruelty in the next if we consider the case of conscientious objectors in the war.

"My son, get Wisdom, and with all thy getting get Understanding"; is true to-day, and, while we want others to understand the cruelty that they are allowing, we must not forget to try to understand that, if they realised the cruelty, it would cease. Cruelty is a want of imagination and therefore it is not intentional. It may come from such a lack of imagination and understanding that you call the author of it insane or a criminal. Are not all crimes committed for the same reason—and from the same cause. In a few hundred years we shall read of the cruelties which we allowed now, we must be careful what we condemn for we tread on thin ice here ; possibly one day we shall realise that the so called refined but cruel darts sent out by untrue or careless words, work more harm and are more cruel than the barbarous and barbed darts stuck into the back of the bull. The bull cannot retaliate and, mostly, neither can the one who is attacked by words. The more refined and camouflaged the cruelty, the greater the suffering. If one cannot imagine suffering, one must go amongst it—it is easily found, then work at public opinion but mostly at oneself.

WAYFARER

REVIEWS

Creative Unity, by Rabindranath Tagore. (Macmillan & Co., London. Price 7s. 6d.)

I hesitate to review any of Tagore's works and I approach them with diffidence, as I do with reverence. In *Creative Unity*, as in all his works, he is greatly impersonal belonging to no *one* nation or race but belonging to all and all seem a part of him.

Tagore has such a deep insight into life in all its sides. "Through creation man expresses his truth; through that expression he gains back his truth in its fulness."

Note his call to greatness and fresh endeavour, "Men of great faith have always called us to wake up to great expectations, and the prudent have always laughed at them and said that these did not belong to reality," and again, "Come out of your present limitations. You are to attain the impossible, you are immortal!"

It is in his description of Calcutta that he makes us remember Ruskin—without Ruskin's bitterness of life (I do not like allowing that Ruskin was bitter). "Calcutta is an upstart town with no depth of sentiment in her face and in her manners."

His chapter on East and West is very fine. Here he tells us that "the East is waiting to be understood by the Western races, in order not only to be able to give what is true in her, but also to be confident of her own mission".

Tagore is always illuminating, he frequently unlatches a door through which, if we are able to open, we can look and see great and wondrous beauty—and learn much truth. This is the highest tribute I can offer. His works grow in popularity all over the world and we welcome more than cordially each work he is able to offer. He has the rare gift of understanding what true Internationalism means.

W.

The Future of Indian Politics, by Annie Besant, D.L.
(Theosophical Publishing House, Adyar, Madras. Price Rs. 3-8.)

We would draw the attention of our readers to this, *The Future of Indian Politics*, the latest of "The Asian Library" series, if they desire to study India in relation to Dr. Besant's political work there; for the question is very concisely dealt with. We, as members of the Theosophical Society, know well the power of our President's writings, with her clearness of thought and ease of expression, and are glad to welcome any book that makes for better understanding of the nations, which is ever a step up the ladder towards Internationalism and Brotherhood.

W.

The Dominion of Health, by Helen Boulnois. (William Rider & Son, Ltd., London. Price 1s. 6d. net.)

Like one of the rosy clouds that appear before the sun rises, this book is a forerunner of the time when man will be free from the aches and pains that now beset him; he will no longer merely exist, but he will feel himself existing. In other words, he will be conscious that his body has the Life-Force pulsating through it, and he will regulate that vitalising force by his will.

The little book is very suggestive, and it sparkles. It is also full of anecdotes which give point to the author's words. No one can read it without feeling more vital when he puts it down. From its pages the sick man may learn to get well quickly, the healthy man may find new heights of vigorous life to which he may attain and rightly direct his powers. The busy man will gain a hint of how to be full of business and yet in no danger of the nerve break down that threatens so many hard workers.

We repeat, the author seems to be imbued with a vivid consciousness of the vital spark that dwells in us all, and that can be called upon to dominate the body, and raise it above disease and vice. Illness and vice are not denied, but they are transmuted into health by flooding the diseased part with vital force.

"Are you a Sergeant?" I asked.

"I am."

"When you say to a Private, 'March,' what does he do?"

"Marches," grimly

"You've a sergeant and a Private inside yourself. Let the sergeant see he gets command."

This was to "a broth of a boy," a red-headed scamp, whose restlessness prevented him from sleeping after typhoid.

"Its your own fault you're sick."

"How do you make that out?"

"Its want of pluck."

He sat up in bed and glared.

"Lucky you're a woman," he growled.

Then the conversation about Sergeant and Private came in.

"Best night I've had for months," he declared next day.

The author will have no one acting on people, or children, from the next room to improve them. All have to be stirred up to make the cure themselves.

To sit apart in another room to change the characteristics of a child has something horrible about it, even if possible.

We thoroughly agree. If such doings seem temporarily to succeed, it is by imposing the will of another. To be really helped, we must be free and help ourselves.

We could quote much more, but it is better that people should read for themselves. So we only recall one other scene before we close.

Round a barrack-room stove young men are discussing the troubles "of overcoming fleshly desire". The advice given (pp. 67-8) is eminently practical. We notice that the writer takes reincarnation for granted.

A. J. W.

Jacob Boehme, by W. P. Swainson; *Prentice Mulford*, by Eva Martin; *Joan of Arc*, by R. B. Ince. (Rider & Son, London. Price Rs. 2 each.)

It is with pleasure that we place before you these three small and popular books of "The Mystics and Occultists Series". This series seems to us extremely useful, and we are glad to see that several other small volumes are shortly to appear. They are simply written and bring to the readers a clear idea of the work done by great people who otherwise might be forgotten in the hurry and bustle of present day existence. In so small a volume it is of course impossible to deal with the whole life of any one of these great people, but the various authors have very carefully picked out those points in their lives which have bearing on the mystic and occult, and we find this both fascinating and illuminating. It may be that, after reading *Jacob Boehme*, the Teutonic Philosopher in this small series, some may be induced to study him more deeply, they would find it time well spent.

In reading of Prentice Mulford the "New Thought Pioneer" we realise much that he has done to widen the present-day thought of the West, and how much he sympathises with Theosophical ideas. It is always refreshing to read of Joan of Arc, now looked on by her countrymen and lately canonised as a Saint of the Church. Her marvellous life is only touched on in this short book, but the mystic side, her obedience to the call, is referred to with sympathy by R. B. Ince, though one cannot but feel that he is not wholehearted in the matter and is not convinced. We recommend these three, they would take up very little room in holiday luggage.

W.

Visions and Beliefs in the West of Ireland—collected and arranged by Lady Gregory: with two Essays by W. B. Yeats. *Second Series*. (G. P. Putnam's Sons, New York and London. Price 22s. 6d., the two Vols.)

In the April number of THE THEOSOPHIST the First Series of this delightful and exhaustive collection of legends was reviewed; but through some oversight only the First Series came into my possession at the time, and one was under the impression that the single volume was complete in itself. It is but now that the Second Series has been handed to me, and I see I was mistaken in speaking of the "excessive price" of the work—because evidently the sum mentioned above refers to the cost of *both* series. I regret the slip, but the term "series" proved slightly misleading.

This second volume is of even greater interest than the first and also, has attached to it, a very attractive section, written by Mr. Yeats. He speaks of "Swedenborg, mediums, and the desolate places" in the manner of one to whom strange happenings and strange, desolate places are by no means unknown.

A somewhat curious and especially creepy chapter of *Visions and Beliefs* is that treating of "Monsters and Sheoguey Beasts" (although what is the exact meaning of "Sheoguey" I confess I do not know). One cannot fail to see the resemblance between these folk-tales of the present day and the myths of old—when Perseus fought with the dragon, etc. although the dragon in most of the modern tales has, usually, shrunk to the dimensions of an eel or a worm; for the persons and property of the folk-lore of all countries are, as Lady

Gregory reminds us, constantly being transformed or remade in the imagination. The monstrous beasts told of to-day recall the visions of Maeldune on his strange dream-voyage, where he saw the beast that was like a horse and that had "legs of a hound with rough sharp nails," and the fiery pigs that fed on golden fruit, and the cat that with one flaming leap turned a thief to a heap of ashes!

In the chapter on "Herbs and Wise Women," a rather interesting point is taken up, *viz.*: the language in which communications from the Unseen are transmitted to us, and Blake's interview with Crabb Robinson is quoted, when he spoke of the intercourse which he had had with Voltaire. He was asked in what tongue Voltaire spoke and replied: "To my sensations it was English. It was like the touch of a musical key. He touched it probably in French, but to my ear it became English."

I should like to quote many fascinating little legends but space forbids, and one can only say to readers of this quite too brief review: "get the book for yourselves," for you will be immensely interested in its weird revelations, which are placed before us in peculiarly quaint and attractive style.

G. L. K.

The Road to Endor: Being an Account of how two Prisoners of War, at Yozgad in Turkey, won their way to freedom, by E. H. Jones. Lt., I.A.R.O. (John Lane, New York and London. Price 8s. 6d.)

In addition to the fact of its being a vivid story of quite exceptional endurance and determination, this account of adventure holds much of particular interest for readers of THE THEOSOPHIST.

In the first place, the psychology of the story is remarkable. The manner in which Lieutenants Jones and Hill were able, by carefully thought-out and persevering fraud, to overcome the scepticism as to spiritualistic phenomena, not only of their Turkish Commandant, Interpreter and guards, but also of practically all their fellow-prisoners, makes one of the strangest stories imaginable. Not only strange, but of very distinct importance in enabling one to judge of the length to which credulity can carry willing belief. The converse also seems to emerge, in so far as the psychology of the author is concerned, for, here and there, one seems able to glimpse something of the length to which incredulity might carry a willing

disbelief. For, in face of the success with which his fellow-prisoners were bamboozled, there emerges the tempting proposition that Sir Oliver Lodge, Sir Conan Doyle, and other genuine investigators, have, in their researches, missed the one vital point that discredits their whole chain of reasoning. That the author attempts to uphold this proposition is by no means the case; but his experiences have certainly nauseated him so far as Spiritualism is concerned.

The book, however, does not claim to be anything but a plain, unvarnished history of events, and as such will hold its own as one of the most moving accounts of hardship and of real pluck.

R. L. C.

The Psychology of Everyday Life, by James Drever, M.A., B.Sc., D. Phil. (Methuen & Co., Ltd., London. Price 5s.)

The title of this volume is a tempting one, and we open it expecting some illumination that we have not come across in other writers. Had we read no other books upon psychology, we should, at the end of Dr. Drever's volume, have gained a fair, all-round idea of what most people understand by psychology: "a science which studies mental or psychical facts or phenomena," and the behaviour of living organisms in contact with such facts.

At the same time, having read some other books, we have to admit that the author ignores the value of certain lines of research which have proved most valuable, because of the hope that they give us of an intimate acquaintance with the facts of nature behind psychology, and hence a truer exposition of the psychology of everyday life. We stress this point, because we believe that it is time that writers of textbooks on psychology should transcend the prejudices of their age. The up-to-date physicist is sensing tremendous forces in the atom, which writers of the last decade did not dream of. The modern psychologist must recognise the possibility of tremendous forces latent in man, and drop the old formulæ which ignore it.

Most psychology is materialistic, as expounded to-day. Where is the writer who has studied along the lines indicated in Dr. Annie Besant's *Theosophy* and *The New Psychology*, or *Psychology*, a collection of essays and addresses, or who, when reading Dr. Drever's chapter on "Illusions, Hallucinations and Dreams" can recall the clear exposition of the subject by the Rt. Rev. Bishop Leadbeater in his

book *Dreams, What They are and How They Are* caused? Yet these modern researchers cannot be ignored by the unbiased searcher after facts, and writers who do so will quickly be out of date.

Here is a hint, from the chapter on "Remembering and Forgetting," which some of our students will recognise as an old friend:

If we have two hours to devote to learning—either the acquiring of skill or learning by heart—we can get a better result by devoting half an hour to the work on four successive days, than by working straight on for the two hours.

Dr. Drever also recommends that, when learning by heart, the piece be memorised by reading from beginning to end, over and over again, until we can repeat the whole, and he quotes several investigators who declare that the longer the piece (up to some 240 lines) the greater the saving of time and energy. Most of us have wasted our time in memorising in short sections.

The hundred Best Books in Psychology at the end is a valuable Appendix.

A. J. W.

The Woman Who Waits, by Frances Donovan. (R. G. Badger, Boston.)

This might have been one of the books mentioned in *Ecclesiastes*, xii, 12; and that, I fear, is its chief claim to notice. It is a sociological account of the conditions under which waitresses work in the United States. We do not question the originality of the material or the care and accuracy of the writer within her limitations, but it is quite evident that little is added to the knowledge of students of social conditions. There is little effort to evaluate the results or advance thought; and as an account of facts it fails through barrenness and lack of insight. For this reason the concluding chapter, a sort of summary, is only a recital of well-understood motives and conditions of life amongst these workers. Possibly the book has its use in bringing facts familiar to social workers to the attention of many who would otherwise not think of them, and has for this reason merited a "second printing". If so, the lack of insight and originality are no special defect; and the minute and tedious narratives and descriptions of incidents of little value to the student may constitute a claim upon the attention of those ignorant of and curious about "an intimate, personal, and realistic account of the life of a waitress".

L. E. G.

Some Observations on the Study of "The Secret Doctrine" of H. P. Blavatsky, by B. P. Wadia. (Theosophical Association of New York, 230 Madison Avenue. Price 25 cents.)

Those who are taking up the study of *The Secret Doctrine* for the first time will find this pamphlet useful; those who are making renewed attempts will find it still more useful; but perhaps its greatest field of usefulness will be among the many who have hitherto been content to regard *The Secret Doctrine* as an object for veneration, long since superseded by easier manuals. For students are here reminded of what our President herself has so often emphasised, namely, that the purpose of occult study does not consist solely, or even chiefly, in the memorising of statements, but essentially in the development of faculty by which truth may be recognised through any form of presentation. Also some valuable advice is given as to methods by which the best results may be derived from study in groups.

The Foreword contains quotations from letters of a Master, indicating the kind of help that H. P. B. received in the compilation of her greatest work. A point that is well brought out in the beginning, is the thoroughness with which all teachings are corroborated by extracts from other sources, a method which naturally presupposes some patience on the part of the reader. Mr. Wadia then explains how each member of a study group may prepare himself, by individual effort, to offer his particular contribution to the work of the group, and recommends that broad principles should always be kept in view at first, rather than details. He is especially insistent on the necessity for trying to understand what was in the mind of the writer, instead of rushing off to find what others have said on the subject. In short, the pamphlet aims at producing "the three great I's of teaching"—"Interest, Instruction, Inspiration"—and we hope it will be widely read and acted upon.

W. D. S. B.

Repressed Emotions, by Isador H. Coriat, M.D. (George Allen & Unwin, Ltd., London. Price 7s. 6d.)

This book consisting of seven chapters printed in large type, deals briefly with the psychology of Repressed Emotions from the point of view of the experienced psychoanalyst. In the first chapter upon "The Meaning of Repressed Emotions" he opens with the clear statement of what exactly emotional repression consists: "Emotional repression is the defence of conscious thinking from mental processes which are painful." This provides a method of mental protection, but in the event of its failure, severe neurotic disturbances may result. In the process of repression, we gather, there is a continual conflict between the primitive emotions as they exist in the unconscious and the more highly evolved human impulse in consciousness. Later, the author adroitly links up the psychology of crowds (always a difficult thing to understand) with the herd instinct, and goes on to say that such is really "nascent thought, which has not become crystallised, into conscious action". Why the individual, apparently a sane and normal being taken separately, acts foolishly or incoherently when merged in a crowd, is explained by the fact, that: "The personal unconscious, that is, the unconscious of the individual human being, is a part of the collective unconscious and cannot be separated from it. This explains why no individual can be completely emancipated from the crowd or from the social structure of society in which he lives, moves and has his being."

After taking some interesting cases of repressed emotions in primitive society and in literature, we have a chapter upon the sublimation thereof which seemed a little vague and we obtained no very clear ideas as to how this is to be carried out, until we read in the following chapter an example of this sublimation through a woman who was religiously minded and suffering from a severe compulsion neurosis of a year's duration, giving an analysis of her own case under the care and guidance of an expert in Psychoanalysis, which was well put and gave an idea of what the patient experiences during the process, and the methods of the person who is dealing with the case.

The book closes with a chapter on the "Fairy Tale" a form in which repressed wishes can be carried over from childhood in an artistic garb, giving pleasure to the adult as well. These wishes, associated with fairy tales in the mind of the author, are repressed, because as adult development proceeded, such wishes came into conflict with the actual world of reality and so could only be realised in an artistic form or creation. On the whole, the book is an interesting addition to

the large number of books already written upon this subject, written in a cultured and restrained style by a man who has evidently had considerable experience in the world of psychoanalysis.

B. A. R.

Masonic Legends and Traditions, by Dudley Wright. (William Rider & Son, Ltd., London. Price 5s.)

To Theosophists, who believe that in process of evolution man reincarnates many hundreds of times, and that the earth is millions of years old, this book presents a very limited and short-lived idea of Masonry—limited, by finding origins in the Jewish and Christian religions alone, and short-lived, by tracing those origins back to some four thousand years only.

We would recommend to the author the study of the ancient mysteries of Egypt, Greece, Mexico, India, and others, when by so doing he would find much that would help him to widen and spiritualise the very narrow and material foundation on which he has built his origins. The legends are always of interest, however often repeated.

W.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

Introductory Lectures on Psycho-Analysis, by Prof. Sigm Freud (G. Allen & Unwin); *Lives of Famous Orators*, by J. N. Ruffin, M. A. (Taylor & Francis); *The Vedic Philosophy*, by Har Narayana, and *The Svastika and the Omkara*, by Harit Krishna Deb (Tatva-Vivechaka Press, Bombay); *Via Triumphalis* (Oxford University Press); *Work and Worship* and *Surya-Gita*, by J. H. Cousins; *The Aryan Ideal*, by Prof. T. L. Vaswani; *The Drink and Drug Evil in India*, by Budrul Hussain; *India's Will to Freedom*, by Lala Lajpat Rai; *Freedom's Battle*, by M. K. Gandhi; *The Great Trial of Mahatma Gandhi and Mr. Banks*, by K. P. Kesav Menon; *The Wheel of Fortune*, by M. K. Gandhi; *Apostles of Freedom* and *Krishna's Flute*, by Prof. T. L. Vaswani (Ganesh); *Vaccination and Small-pox*, by Miss Lily Loat, 'Bombay Humanitarian League'; *The Temple of My Heart*, by Armstrong Smith (Star Publishing Trust, London); *The Classic of Spiritism*, by L. M. Milburn; and *Revelations of a Spirit Medium*, by H. Price and E. J. Dingwall (Kegan Paul).

THE THEOSOPHIST



FROM the Watch-Tower, this month, my eyes have surveyed many lands, and the view, as a whole, is full of promise. The storm-centre in the T.S. was in the United States in 1920 and 1921, and our serious storms have mostly begun there, since that vast land is a land of promise, in that the first definite gathering of the Sixth Root Race will be established there, and at present it has more members of the sixth sub-race than has any other country. The sub-race is there definitely recognised as a new type, and is increasing more rapidly than elsewhere. It is therefore natural that the biggest shocks, our local earthquakes, shall take place there,

shaking out those who are not yet ready to advance with the vanguard. Each shock has been followed by a new period of vigour and activity in the Theosophical Society, while those who have left it have drifted into some backwater, and have ceased to influence the forward thought of the time. As it has been so it will be ; bitterness and hatred are disintegrating forces, but they beat vainly on the Rock above which shines the STAR.

* * *

From the United States the storm-centre moved across to Australia, where, again, the new sub-race is showing itself, to form a Theosophical centre in that old-new land. It has affected Sydney only, save for a handful—scarcely that—of individuals here and there. The special phase in Sydney has been the virulent attack on the Liberal Catholic Church, advantage being taken of the Puritan and materialistic sections of the population, and of the anti-British agitation carried on by some leading Roman Catholic officials, among them a well-known prelate. Attack on Bishop Leadbeater was based on the accusations levelled against him in 1905, utilising the unjust action of Colonel Olcott's Advisory Committee of 1906, the action for which Colonel Olcott on his death-bed cabled his apology to his wronged colleague, and bade me redress the injustice. This was done by the prolonged investigation of 1907-08, and the report laid before the General Council, and its vote, clearing him. Needless to say that the Sydney assailants used the London unofficial vote of 1906, and said nothing of the international official vote of 1908. The attack would have been quite ineffective, had it not been that Mr. Martyn, who led it, had great influence with a local paper, which, eager for "a scoop," opened its columns to a mass of scandalous correspondence. Apparently, the paper had little influence with newspaper readers, or with the general press, as despite the most venomous insults levelled

at myself, I was invited as the guest of honour by the Lord Mayor, the Institute of Journalists, the Directors of the great Sydney weekly, the *Sydney Times*, at an At Home attended by the leading citizens in the parlours of the Town Hall, and was welcomed by huge audiences in the largest Sydney Halls. I also lectured by invitation for the League of Nations Union, the Women's Union of Service, and the University Students, and everywhere met with the most enthusiastic welcome. One interesting result of the attacks on Bishop Leadbeater was that all the lads who had been under his care in Sydney, and four of his older pupils, Messrs. C. Jinarājadāsa, Fritz Kunz, J. Krishnamurti, and J. Nityananda, who were in Sydney, and are now grown men, came boldly forward and testified that they owed to him only good, and the highest inspiration to noble living.

* * *

In the other towns I visited on my way from Sydney to Fremantle to take ship for Home—Melbourne, Adelaide and Perth—I found prevailing absolutely unanimous good feeling and harmony, and the warmest welcome to myself personally. The Section is solid, except for the little knot of malcontents in Sydney, and with the exception of Mr. Martyn, these are men unknown outside their own circle. Mr. Martyn has weight from his long and great services to the Society. The chief power in Theosophical matters had been centred in his hands, and he would have been able probably to produce much more effect had it not been felt that his antagonism to Bishop Leadbeater sprang from personal feelings against one whose influence, due to knowledge and widespread service, inevitably overshadowed his own. The action of himself and his fellow-trustee of the Sydney Lodge building, in suddenly turning Bishop Leadbeater and the 200 members of the Sydney Lodge who were E. S. students, out of the room they had long occupied for their meetings, was

felt to be due to this personal feeling, and I could not have held any E. S. meetings had it not been that the Masonic Temple was placed at our disposal. A good result was that the members left the Sydney Lodge, and formed a new one, the Blavatsky Lodge, where they could work in peace, without being obliged either to listen in silence to violent abuse of their leaders, or to disturb harmony by constant protest. The Annual Conference by 86 delegates' votes to 15—14 being those of the Sydney malcontents—declared their confidence in Bishop Leadbeater and myself, and the National Executive, Mr. Martyn dissenting, sent out to every Lodge in the Section a resolution condemning the malignant propaganda of the so-called Loyalty League. The Blavatsky Lodge has taken a Hall for Sunday evenings for a year, holding 1,000 persons, and Mr. C. Jinarājādāsa opened it on June 4, with the first of a series of six lectures. Our Vice-President is much loved and admired in Sydney for his learning, culture and earnest devotion; he inspires deep and lasting enthusiasm for Theosophy, which he not only teaches but lives.

* * *

The Liberal Catholic Church in Sydney is a very remarkable centre of force, as might be expected. Its doctrinal teachings are Theosophy in Christian language, Esoteric Christianity in fact, and its ritual is very fine, practically the English Eucharistic service, with a few additions, with the substitution of a joyous for the penitential note, and an intensity and reality in the congregational chanting and singing which is unique in my experience of Church services, Roman or Anglican. It is emphatically an act of congregational worship, with a recognition of the reality of the invisible Presences invoked in the words, as taking part in the worship. I gave three short discourses on the Sunday mornings on the Mystic Christ, and two evening lectures on "The Value of Heaven," and "Man, the Master of His Destiny". There

is no doubt that the L. C. C. is spreading Theosophy among Christians in a most remarkable way.

* * *

During my stay in Sydney, I was the guest of Mr. and Mrs. Mackay, two earnest Theosophists who devote their wealth and influence to the service of the Society. Bishop Leadbeater was also a guest during my stay, and Mr. and Mrs. Jinarājādāsa are living there while in Sydney. From sixteen to twenty people gathered daily round their hospitable board, and there seemed to be no limit to their generous welcome and goodwill. For me, they could not do too much in every possible way, and I shall ever keep them in grateful memory. While everyone was goodness itself to me, I must say a word of special gratitude to Dr. Mary Rocke and Senator Reid, who met me on my arrival at Fremantle, five days from Sydney, cared for me in every possible way, and when I left Sydney again escorted me back to Fremantle.

* * *

We had a wonderful gathering at Sydney, and were able to do some useful work for the Society. The little storm raged outside, but could not mar the joyous serenity of our happy circle. It remains a blessed memory of strength and harmony, and now several of its members are scattered far and wide, strong messengers of light and peace wheresoever they may wander on the work committed to them, knowing that dangers and difficulties await them, but that final victory is sure. How true are the words of the old Hebrew prophet: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint."

* * *

I am glad to hear from Dr. Bean, the General Secretary of the Australian Section, that the Blavatsky Lodge is already setting to work in matters of Public welfare. It was offering

its platform to Professor Atkinson, who has just returned from Russia, to lecture in aid of starving Russia, Sir William Barrett, a leading Melbourne Surgeon and Social Disease Reformer, and other Social Welfare workers for a series of lectures on their own subjects. His wife, Mrs. Bean (known to all Australian Theosophists as the widow of Mr. John, the late General Secretary) is working hard for the new Lodge, and will help to inspire it with her own fine energy.

* * *

June 18, 1922

I landed this morning in Colombo, and have already had one meeting and a newspaper interview. In the afternoon there is a T.S. Lodge meeting and a lecture to the students this evening, to-morrow I address the general public on Theosophy. I am staying at the Musæus College for Buddhist Girls, the great work of Mrs. Musæus Higgins and Mr. Peter de Abrew. The College and School are in the most flourishing condition. Mrs. Higgins is herself away in Europe enjoying a well-earned rest. On the 20th I go to Galle to visit our College there, and have already seen Mr. and Mrs. Pearce, who came to Colombo to meet me. On the 21st I come back to Colombo, and leave by the evening mail on the same day for Home.

* * *

It was very pleasant to meet Mme. de Manziarly here, though only for half an hour, as she was leaving for Europe this morning. She brought me Indian news, so was doubly welcome. She is a fine worker as well as a charming woman. She is looking very well, and leaves much of her heart in India, I think.

* * *

The Theosophical Society in England and Wales, France and Scotland has been holding Annual Conventions, and loving messages of confidence have come from them across the Sea. A Federation Conference of the Lodges in South-East France

also sends warm gratitude and the hope that I may long remain as President. The Spanish countries are waking up, and a good sign is the foundation of a Society for the Prevention of Cruelty to Animals, started by one of our members in Costa Rica to which the President of the Republic has promised his protection. It is badly needed, for a Belgian doctor has been spreading in South America the infamous falsehood that animals do not feel physical pain, and that any manifestation of supposed pain is merely reflex action. It seems that in Costa Rica a frenzy for bull-baiting and cock-fighting has followed his stay there. It is a terrible message to spread through a world already too indifferent to the pain of others, and ready to find excuses for the gratification of savage and brutal passions.

Just as we are going to press, we expect the President. On her arrival she will be inundated with greetings and good wishes. The National Societies in Norway, in Sweden, in Switzerland have also held their Annual Conventions and each of them have cabled their loving greetings and expressions of confidence. The same has been received from the Chidambaram Lodge in South India and from the Madrid Lodge. Greetings and expressions of confidence which include Bishop Leadbeater, Brother C. Jinarājādāsa, Brother J. Krishnamurti, also await her from the Karnataka Theosophical Federation held last month at Mysore.

* * *

The following letter has been handed to me, and I think I cannot do better than put the matter before the readers of **THE THEOSOPHIST**. It speaks for itself, it needs no comment. Miss Poushkine is so well known to many of us as a faithful and devoted worker. She is the National Representative of

the Order of the Star in the East in Russia, and is at present in London. All will help, if in any way possible, I am sure.

I should like to ask you if it were possible to insert an appeal to Star members and to members of the Theosophical Society on behalf of our Russian members. They are suffering terribly from hunger and hardships of all sorts. Many are ill of consumption and other diseases brought about by privations. One of them has died a few weeks ago, three are dying from tuberculosis. I am only speaking of Petrograd and Moscow, having had no news from other parts of Russia. But in the South it must be worse, as it is the famine area.

At the same time the Star Secretary of Petrograd writes: "You cannot imagine how courageous they are and how perfectly united among themselves; they are like one harmonious chord on an old, worn-out, but not discordant piano. We are like the keys on such a piano, utterly worn out, but we are trying to play the music which must sound in this terrible night, when stars have to shine most brilliantly. Every one of us is ill, or has been ill, but as yet only one has died."

Isn't this a pathetic phrase: "as yet only one has died." Slowly many will follow him, I wonder, if help is not given. And help can be given through donations to the *International Russian F.T.S. Emergency Fund*, started here by the Order of Service, which sends through Hoovers American Relief Administration (Headquarters in London) packages of food to individual Theosophists in Russia. One package costs 10 dollars and contains 150 lbs. of food. If in three months you do not get the receipt signed by the addressee, your money is refunded. Money should be addressed to *Russian Emergency Fund, c/o Mr. Burgess, 3 Upper Woburn Place, London, W.C.1.*

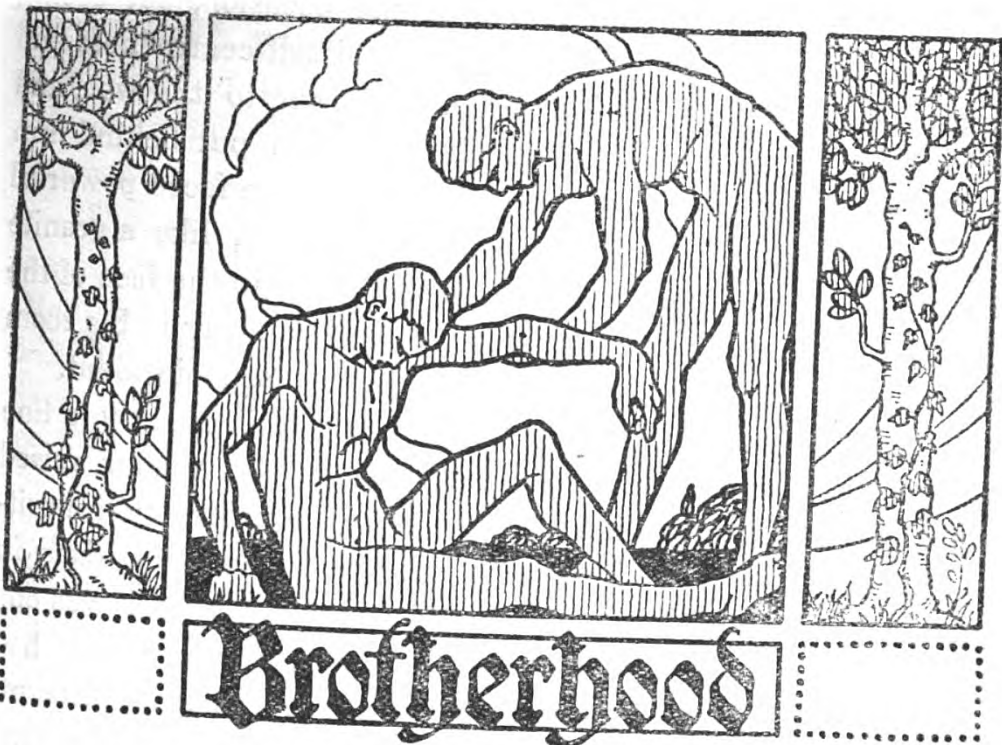
If you could help in this, dear Brother, you would do a really brotherly act. The distress is terrible and the need for prompt action is great. As yet we could send only to 15 people. Many is coming in very slowly. After all there are so few of them—about 350, so that the 40,000 Theosophists and Star members all over the world, could so easily feed them without great sacrifice to themselves. I am the Secretary of the Fund. If an appeal could be put in the Theosophist it would help matters greatly.

Dear Brother, I rely on your co-operation.

Yours in fraternal Service,

BARBARA POUCHKINE

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INTERDEPENDENCE

A PLAN FOR CO-OPERATIVE HUMAN PROGRESS

By A. P. WARRINGTON

A BRILLIANT gathering of wealth and culture filled the salons of a palatial, metropolitan home. The Great War was ended, and a speaker had been invited to deliver a discourse on the idealism to be applied in the immediate future. The last words of the lecturer had just died away, and a charming little artiste of international fame had begun to sing one of her inimitable songs. In the spacious dining-room and halls, soft-footed servitors were making ready the elaborate repast that was to follow.

Just then a young man, scarcely past thirty and wearing the uniform of an officer in his country's army, entered. Knowing nothing of the nature of the occasion, but seeing only the outer symbols of all the social self-centredness and luxury he had left behind when he went to the war, and which he had persuaded himself had been put behind him for ever, this brave young man who had once faced powerful forces of "graft" and remained up standing, like a granite rock, and who, later, had gone to the front, in the face of the dangers of the cruellest of wars, now stole away to his room upstairs and, it is said, wept tears of bitter disappointment.

Born of one of the oldest families of his country, a line of the most uncompromising uprightness and honour, raised amid the opportunities that large wealth provides, and inheriting from parents an altruism which they were living daily in practical deeds of human service; this young officer was one of a family group of influential altruists, each of whom had done some striking service to the cause of human upliftment. Indeed from early life he had been fired with a zeal to help the great human family to raise its head to the heavens and start upwards in more real earnest on the high road of true greatness. Later, as he touched the hearts of his brother soldiers at the front, he came to see, in the spirit evoked by the terrible welter of human carnage, the secret of the ideal national life. So, henceforth, to him the war was to be the great revealer of the new day; it was to be the cruel lash that would mark the awakening of the race of man, now drunk with the lethargy of material selfishness, to a realisation of its composite unity; and the hope that this awakening, so cruelly wrought, had come to stay and would find expression in the walks of peace, had become to him a burning conviction. So great was this hope that no thought had entered his mind that all others were not equally zealous in sharing his passionate hope, and especially those who had remained at home and so had had the

high privilege of thinking over the wonderful, momentous change, with freedom and clear foresight as to the future.

It was in this frame of mind that this young officer left the scenes of war's madness and returned to his native land, determined to throw his vigorous and talented life into the crusade which should indeed help to usher in the New Age that was to bring forth a new race.

The author of the prospectus just off the press, bearing the above title, and showing the copyright of Samuel P. Wetherill of the Morris Building, Philadelphia, U. S. A., will know something of the young officer of this incident which, I believe, is told with at least approximate accuracy.

At all events, Major Wetherill has laid before the public a most interesting and comprehensive scheme for world regeneration, one that merits the careful study of all who are searching for the way out. Most theorists who come to grips with so great a problem usually begin by razing all existing civic and political structures and rebuilding with new material after a novel architectural plan. The Wetherill plan is not of that order. The "Interdependence" idea which he puts forth, involves the intelligent organisation of the responsible citizenship of any community or of any nation, or all nations, on the basis of mutual fair play; for the purpose, not of *supplanting* the existing forms of government, but rather of *supplementing* them, in such broad and practical ways as to stimulate and aid the governments to bring about the civic ideals that must ultimately find expression in those nations that call themselves civilised.

The plan starts out fittingly with a dedication to the "Gold Star Mothers of the World", and proceeds:

The gains in human progress have not yet justified the price we paid in war. Our high aims have not been realised, and the spirit of unity engendered by the war is disintegrating—*over-individualism* once more holds sway.

We are fast slipping back into the grip of outworn customs.
Selfishness, extravagance, and suffering rule.
Capital and labour are battling again.

The old joy in workmanship is disappearing, and with it untold creative abilities.

The reconstructive effort remains scattered and ineffective.

Many there are who yearn to carry on, to co-operate in peace as they did in war.

There is a vital need for a comprehensive programme of co-operation.

To fail to rise to the responsibilities imposed by these conditions seems treason to mankind.

The time has come to recognise our interdependence, to agree upon fundamental principles essential to healthy progress, and to plan for their establishment.

After a few trenchant lines against the anachronism of seeking justice through force and war, the author's opinion as to right governmental policies is thus laid down :

The immediate discontinuance of competitive armaments.

The reduction of war facilities to the minimum, consistent with national security against surprise attack.

The ultimate entire elimination of armed forces, except to the extent necessary for the enforcement of local, national, and international law and order.

That the powerful governments of the world should not wait for the creation of a competent international tribunal, but that they should establish in practice a spirit of mutual understanding and a high standard of international fair dealing.

Then follows the gist of the plan ; which is, that public opinion, if it is to sustain governments in the establishment and maintenance of a lasting peace, must first qualify itself for :

Universal understanding of the modern economic and political interdependence of all peoples :

Must be, strengthened in faith in the ultimate prevalence of justice over might :

And must take definite action toward the elimination of economic and political causes of war, poverty and suffering.

To this end, and since the burden of reconstruction must really fall upon the people themselves, the hands of government being already filled with immediate responsibilities, the author would organise the citizenship of a community, of a country, and indeed of all countries for that matter, for active service along the following lines :

First, he would have a general council of the citizens, which he calls a Council of Interdependents, consisting of the united action of all the elements of the community such as Labour, Banking, Farming, Industries, Social Service, Art, and Religious, Educational and Women's organisations with those already in existence.

This Council selects a Board of seven to represent the citizenship and to organise the psychological forces of the community, so as to obtain for the community that which is rightly essential to its proper being. This board consists of six technical experts, called Technical Directors, and a representative and capable executive as the seventh who shall act as Chairman, co-ordinating all the activities of the body. This executive, in turn, chooses a staff of four assistants, one in charge of Administration, one, of Information and Contact, one, of Co-ordinated activities, and the fourth in charge of Resources.

In addition to this organisation there are, elected by the various elements in the community, an indeterminate number of ex-officio members of the Board, called Vice-Chairmen ; there being one, I take it, representing each of these elements, thus making sure that all the local conditions are met.

The duties of the six Technical Assistants, or Directors, are thus outlined :

A. *Director of Agriculture*, having duties in connection with adequate food supply, stabilisation of markets, modernisation of the conditions of farm life, conservation of soil fertility, and having sympathetic contact with the granges, co-operative marketing associations, agricultural experiment stations, and government departments of agriculture, etc.

B. *Director of Industry*, having duties in respect of appropriate shelter and clothing, maximum efficient production, through encouragement of individual initiation and equitable distribution of profits; and having sympathetic touch with manufacturer's associations, engineering societies, labour organisations, scientific management, and other industrial groups.

C. *Director of Commerce*, concerning himself with human intercourse and markets for goods and services, profits as an incident to service and the co-ordination of the agencies of commerce with primary regard for the public welfare; and having sympathetic contact with boards of trade, chambers of commerce, transportation companies, public service commissions, public utility companies, bankers associations, commission merchants, etc.

D. *Director of Health*, with duties in respect of healthful living conditions, elimination of congested tenements, provision of adequate recreational facilities, conservation of child life; and with sympathetic touch with the various groups which concern themselves with public health, recreation, sanitation, etc.

E. *Director of Education*, with duties in connection with access to the reservoirs of recorded thought and experience, the widest dissemination of useful knowledge and education in the practice of citizenship; and having sympathetic contact with educational agencies of the community, including the press and all other means of educational extension.

F. *Director of Inspiration*, having concern with activities bearing upon the stimulation of the creative faculties, the recognition of the interdependence of all peoples, encouragement of faith in the ultimate prevalence of right and the perfectibility of man; with sympathetic relations with the Churches, the Arts, the Sciences, and Philosophy—in fact, all fields of effort which contribute to the interpretation of truth.

The duties of the four members of the Executive staff who are the immediate assistants to the Chairman are, in substance, described as follows :

The First Assistant is to act as Office Manager and may also be the Secretary. He is responsible for all administrative work. His wider tasks will be to see that justice and fair play obtain in all relations within the community as, also, in his organisation. Naturally he should be a judge of character and should be well informed as to law.

The Second Assistant, preferably a woman, "must combine the architect's ability to formulate pertinent facts with a keen and sympathetic sensing of the incentives of those within and without the organisation," and should encourage decentralised initiative and discourage *over-formalism*.

The Third Assistant, necessarily a strategist by nature, should be the active co-ordinator of mutual effort, inspiring "co-operation in the conduct of the campaign to inject the spirit of the declaration of Interdependence into all of the diversified activities of the community".

The Fourth Assistant is to be the financial man, acting as Treasurer, raising all needful funds and helping in the conservation of the resources of the community.

This outline of the organisation of the citizenship of a community implies no governmental powers whatsoever, but indicates how the community may organise itself, in co-operation with the duly constituted governmental authorities, into a kind of leadership of citizens based upon what must necessarily be, in the circumstances, an order of public responsibility which in time must rank very high.

The scheme shows application to a single community, but that the author sees far beyond his own locality is indicated in the ambitious scope he claims for it. He says:

in principle it is believed to be applicable, not only to all parts of the United States, but with minor modifications to most of the countries of the world.

Then he goes on to show, diagrammatically and otherwise, how the citizenship of the various nations might be organised with relation to conveniently located headquarters, and how a single national body may be organised into districts. From this he hopes for ultimate wide-spread human advancement and the growth of a universal spirit of mutual understanding and co-operation. In a phrase, through this plan of organising the entire citizenship of a locality, the spirit of public responsibility will be developed in all, and those conditions needful for the highest advance in civilisation can be ensured, the one object being to serve the collective interests of the people in the most practical and ideally civilised way.

There seems to be no doubt that what is needed most in a democracy is the proper education, development

and organisation of public opinion. A listless, slack, money-grubbing people, who leave all questions of public welfare to elected politicians, do not deserve a democratic system of government. The real value of democracy to a people lies in the opportunity it affords to them to properly post themselves as to what a truly progressive civilisation should be, and then to set in motion the enlightened public opinion thus formed, by means of a citizens' organisation that sees to it that the government does its duty in fulfilling properly and continuously that opinion. Modern democracies usually consist of a more or less ignorant electorate, moved to action through local interest, or by stump oratory, mass prejudice and such slack methods; often most of the people not taking the trouble to vote at all, save in some critical emergency, and even then not really knowing much concerning the man on the ballots or the issues at stake. So true is this, that the vested interests, composed of really intelligent though self-seeking people, have long since come to the plan of selecting the politicians and backing them amply with *the sinews of war* to get themselves elected.

It is also true that the great interests have learned the value to themselves of organising for the purpose of informing the public of conditions favourable to their ends, and of pressing their views upon the public representatives in the legislative halls. Immense lobbies have thus grown up, which after all are only informational and influential bodies formed of a part of the citizenship of a state, to secure their own particular ends. Indeed, so successful has been this kind of activity that bodies other than those of vested interests have come into being to ensure justice to other sections of the citizenship, until there is a kind of all round struggle for recognition by various organised sentiments, mostly local and particular and, therefore, not statesmanlike, and yet in some cases of general value to the people.

Why, therefore, would it not be the wisest thing to embody the principle of organising public sentiment into one vast whole for the good of the whole, all elements being properly represented, even the smallest, and a real statesman-like plan worked out and steadily maintained? Would it not put the real democratic spirit into all? Would it not make of a State a powerful, unified, self-conscious intelligence?

Surely the present practice in the various nations of the world is low enough in the scale of civic intelligence and righteousness to require some radical remedy and the Wetherill plan seems, to that end, worthy of careful study.

A. P. Warrington

TEMPLE OF BRAHMĀ

TEMPLE of Brahmā ! Silent, weird in the moonlight
 Mystical, holy, calm, as the soul of the East,
 Flooding my heart with remembrance of passion eternal,
 Love without end, and remorse, which never hath ceased.

Temple of Brahma ! Drawing me,
 Calling me homeward,
 Back to the land of my birth and the heart of the sun !
 The wind in the palms, and the rythmical beat of the
 tom-toms
 Have stolen my powers of resistance !
 India has won.

RALPH YOUNGHUSBAND

THEOSOPHY AND EDUCATION

By V. L. CLIFT

THE phases of this vast and important subject upon which I intend to touch in this and the succeeding paper will be confined to education as it affects the child-life. At present there is, although there should not be, a great difference between the educational methods employed in the training of our young life and those in vogue for the maturer individual. Both are fundamentally wrong, but the former is more so than the latter. This is not much consolation, as, however good later methods may be in themselves, they lose most of their efficiency through the mere fact of having to be based on poor foundations—the outcome of faulty methods in earlier years. The fact that time will not permit of going fully into all branches of education, need not therefore discourage us, for by treating of the more far-reaching branch—child-training—we shall be laying solid base rock, on which later superstructures may be erected with safety. The child is unable to judge of the wisdom or otherwise of the methods employed for its education; whereas the grown man or woman should have learned at least something of the laws of life, and have appreciated in some degree the fallacies of the old-school educationists.

What is the child? Whence did he come? Why is he here? Whither is he going? These are questions that must be answered before the teacher can know what to teach and

how to teach it. It is at this very first inquiry that we begin to diverge from the old ideas. According to our new philosophy, sometimes called *new*, although older than the hills themselves, we find that a child, although but young and feeble in physical form, is in reality an evolving ego. Having originated in the divine, he must by nature be essentially divine. He is the product of a far-off past and the glorious promise of a distant future. From God he came forth, but was not, as Western religion assumes, created. In matter he progresses, but his nature, far from inhering in matter, is entirely independent of it. He develops his potentialities by his experiences on this globe, and by the environment in which he finds himself here. This environment, however, whilst it may further his growth—in fact, is essential for such growth—cannot either limit or add to his illimitable inner being. To use the expressive phraseology of Mrs. Besant, he is

an immortal individual, taking birth amongst us after many hundreds of such births upon our earth, with experience garnered after many lives and wrought into him as faculties and powers, with a character which is incarnate memory of these past lives. It is his receptivity which is limited and conditioned by that past, and which determines his response to impressions from outside. He is no longer a plastic soul, ductile in the hands of his elders, but a being to be studied and understood before he can be effectually helped.

A child may in reality be far older than his own grandfather, when we get down to bedrock and leave mere physical years of a particular incarnation out of count. This is the first new idea which has to be superimposed on the old educational conceptions. Each child born into the world is the product of his previous lives, with all the wealth of their experiences, conditions, acts, achievements, thoughts and aspirations. His faculties, his character, his tendencies and (this is most important) *his present circumstances* are the fruits of his past failures, endeavours and development. His past has created his present, his present determines his

future—that is to say, of course, the past, present and future of his *line of evolution*, not his essential being or his ultimate destiny, since these are as unalterable as the source from which, potentially complete, he came forth, and to which, actively evolved, he must at last return.

Thus we get some answers to my opening questions. We see what the child really is, whence he came and whither he is going. The only question of the four not yet answered is, “Why is he here?” There can be little doubt, after what has been said, that the purpose of life—all life, whether here or on other planes—is to further the growth, the unfolding of the evolving unit within. From this we may deduce that the purpose of education, if it is to serve any purpose at all, is to aid in this process of growth, since all things which do not assist, or are even merely inactive, all things which are contrary to the great urges of evolution, are opposed to the Universal Law and the will of the Universal Father. Education, therefore, must aid life’s opportunities and eliminate as far as possible its obstacles to progress.

The child, as we know, is born into just that environment, family, country, best suited to the needs of his particular stage of development. The law of cause and effect, the law of Karma, never errs, and we can be sure that at birth the correct set of circumstances exists for the needs of any particular soul. Education can either assist in supplying these needs, or it may starve them out. The child has his own character, his own temperament, his own line of development; education can train his character or distort it, can help his development by working in the right direction, or hamper it by forcing it in the wrong one.

These two great laws—the law of reincarnation, and its complement, the law of cause and effect—change our whole attitude towards life, if we accept them. And this change of attitude towards life necessitates a change of attitude towards

the child, which consequently means towards the education of the child.

The influences which are to affect the growth of the child, and therefore the principles of education, come into operation in the prenatal period. The child will be born of those parents best fitted by lineal and soul heredity, and by their environment, to provide for that child the opportunities of developing the qualities which, in this particular incarnation, it is his task to evolve. I want you to notice most carefully that point—the qualities which it is his task to evolve in *this particular incarnation*. We must admit that education, however excellent, cannot produce in one short life the perfect child character. Education alone cannot suffice. Experiences of such an infinite variety are necessary for the unfoldment of the soul, that many lives are necessary. One, or at most a few, of the attributes of the perfect character can be developed, and even then only partially, in one incarnation; and therefore, out of a class of say twelve children, each one will have been allotted as his or her particular task for this life some step in progress which, according to the simplest laws of probability, must be quite different from that of all the others.

In the drawing together of the parents best suited to supply the desired combination, the most potent factor made use of is sex love—the love of man for woman, of woman for man; and the purer, the stronger, the more spontaneous the love, the finer and the stronger is the physical body of the child likely to be. The influence of ardent affection in the parents upon the physique of the child is a fact of nature, a fact upon which religious sanction and legal conditions have no bearing whatsoever. Children who owe their physical existence to pure and forceful love are healthier and more beautiful than those whose prenatal life begins in calculated opportunity, in unwillingness on the part of the mother, or in uncontrolled sensuality. Love, in this, as in all else, is the fulfilling of the law.

Besides the heredity and environment furnished by the parents, links, formed in past lives, constitute a powerful factor in drawing egos to particular parents, and these links may be in accord with the necessary heredity and environment, or may detract from the possibilities of progress which these provide. The complexities arising out of the interaction of soul and physical heredity are incomputable; but these complexities, while they do and must affect the relations between himself and his parents, are beyond the scope of what, in the prenatal life, the parents should feel themselves bound to consider. What parents ought fully to recognise, is the wonderful privilege of providing a vehicle for an ego; and what they ought earnestly to set themselves to do, is to make that physical vehicle as healthy, as pure, as nearly perfect as possible by following the laws of hygiene, by using their common sense, and by surrounding the mother, and consequently the unborn child, with an atmosphere of love. For love, the strongest principle in the universe, influences prenatal conditions to an extent unrecognised by medical science, in spite of all the very excellent progress made in recent years in the new study of eugenics. And though the physical surroundings of the mother are highly important, they are not so basic in influence, as is the mental and emotional atmosphere in which she lives and moves. Unwillingness, anxiety, fear, unhappiness—all these, present in the mother, have a detrimental if not a disastrous effect upon the physical, psychological and mental vehicles of the incoming ego; and these it is which are often injurious in the case of illegitimate children, working against and overpowering the initial advantage of children who, in fact, as well as in popular parlance, are love-children.

There are masses of parents in the world who not only have no conception of the true significance of parenthood, but are ignorant of hygienic laws and elementary physical processes, and who, moreover, are placed by poverty in conditions

in which wholesome and sufficient food, pure air, sanitation, and surroundings with any approach to beauty are unattainable. It is here that the State comes in, or should come in.

Physical birth consists precisely in the fact that the physical body of the mother releases the child, therefore causing the surroundings of the physical world to influence him immediately. The senses open themselves to the outer world, and this latter is thereby able to exercise those influences over the child which were previously exercised by the physical body of the mother.

The first efforts of an infant seem to aim at gaining control over his own movements. The process of guiding his own fist into his own mouth, is seen at first to be one of great difficulty and complexity, taking days, weeks or even months to accomplish. The struggle to obtain mastery of movement continues through the creeping and then the walking exercises, and it is continued and helped to perfection by the best kinds of gymnastics and dancing. The aiding of the child's efforts is an important part of education, and it should begin from the moment of birth. Habits of cleanliness and of regularity of function are formed in the cradle; control of the body is the easier and the more complete the earlier it is obtained; and children who have been ill-trained, or untrained, in babyhood have great difficulty in acquiring clean and healthy habits later on. The body is the most material instrument of the reincarnating ego, and it cannot therefore be trained too soon to efficient service.

The body requires clean, pure surroundings. It has been said that all children are born healthy, and certain it is that much of the suffering, endured by the children of poverty-stricken and ignorant parents, is due to the neglect of cleanliness; the ears and eyes particularly, are affected by the absence of proper cleansing. Food, sufficient in quantity and not more than sufficient, wholesome and pure, is vital to the

growth and health of the body ; and fully as important as food is fresh air. Lack of care and nourishment in the first five years of a child's existence can never be made up in after-life.

Besides right food, fresh air and cleanliness, children require space for movement, and surroundings into which the beauties and wonders of nature enter at least to some extent ; and where the purse and power of the parents are unable to procure these, the only intelligent policy on the part of the State is to supply them. State nurseries, while the housing of the poor remains in its present condition, are a necessity, and State feeding, whilst poverty dominates a large proportion of our population, is indispensable, if the future generation is to be composed of sane and healthy men and women, and not of defectives. There has been much talk in the home country, since the war, of rearing an " A 1 " race ; a " C 3 " people can never hope for prosperity, either national or international. Well, the points I have mentioned are the first to which these ardent reformers should give their attention. It is gratifying to see that at last they are realising some of the necessities of the race, but it is essential that they should work on the right lines if they are anxious to obtain the maximum results.

In the light of reincarnation, the child does not belong to the parents except in a very special sense ; he is not given to them to be moulded into the particular type they happen to prefer ; he is to be studied in order that his individuality may have scope to develop on its own lines.

The training of the senses—the windows of the soul—in the first years of life is positively necessary. The earlier this training is begun, the more truly and accurately will the *without* be conveyed and interpreted into the *within*. Madame Montessori's method supplies fully the method for this training. It is for this reason that a mother should mount guard over her emotions, and, if she employ a nurse to look after her children, must be extremely careful as to the person

selected. An irritable nurse or mother, given to losing her temper, awakens irritability in the child, who becomes fretful and peevish ; and what is true of bad temper is true also of all other qualities, both good and bad ; the nurse, the mother, and teacher really provide the soil in which the child is to grow. In some children the physical nature will predominate, in others, the emotional, and in others still, the mental, so that the consciousness of young children needs very careful study.

The ego does not take complete possession of the lower body until about the seventh year. It is quite a sensible thing to read good literature to small children, also to let them learn poetry by heart before the seventh year. Children at this age learn very quickly and, though they may not understand the meaning of the poetry or literature completely, it helps the ego consciousness to come through and makes it easier for the ego to take possession of the new vehicle. Mental development will differ in different children, and class teaching for children under seven years of age should therefore be avoided, except in the case of games, music and rhythmical movement. It must be remembered that the child is nearer to the spiritual centre of things than are those who are hedged round by many years of physical existence. "Heaven lies about us in our infancy." Much of the consciousness of the child is on a plane less concrete than the physical, and to that consciousness a world is open, unseen by those upon whom the "shades of the prison house" have closed ; a world of which, for many children, fairies and other ethereal entities, hid from the eyes of sensible, insensitive people, form a part. The untruthfulness with which children are often taxed, for which they are often rebuked, often punished, is sometimes a statement of realities unrevealed to older folk, and sometimes an imagination so vivid as to seem to the imaginer to be actual. It is as absurd and as harmful to punish or condemn in the one case as in the other. What is reality to the child should be

respected, not reprov'd or ridiculed. It is no argument to say that in your childhood you had no such experiences. You may have had them and forgotten them in the passage of time, or, what is more likely, your child belongs to a different class from yourself. You may have concentrated largely on the physical, whilst your offspring may concentrate on the emotional or other planes.

Imagination, true imagination, should be encouraged, not thwarted or stamped out. It is a peep-hole into regions beyond the range of the senses, and through it may be perceived the greater mysteries of life. In children it is potent and it should be husbanded; not encouraged to run riot, but duly considered and carefully trained; for in its nature it is creative, and all too soon creative ability tends to give place to more mechanical routine.

The child should be provided with creative toys instead of mechanical ones. Perfectly constructed and self-acting toys are amusing and interesting to grown-up people, but the child generally speaking wants to discover and create. All he really cares to do with an expensive toy is to break it in order to find out how it is made; but out of a piece of rag, a stick, broken odds and ends of things, children will construct horses, trains, dolls, houses, anything and everything that belongs to their world; and far dearer, far more real to them, are these products of the imagination than any ready-made plaything. For the child is an artist, and the sympathy and free scope for developing his powers that are necessary to the artist are necessary also to the child, together with the love which is the foundation of all right education.

The Ancient Wisdom makes many contributions in regard to the child, and amongst the most important of these are:

That his present life has been preceded by many other lives.

That he is subject to the law of cause and effect, and that causes set going in any one life may produce their effect in any other.

That he must be differentiated from his vehicles.

That he belongs to one of three main types of individuals.

That he has been in the heaven world, and brings with him a memory of that world.

All of these matters must be taken into consideration when deciding the methods we must employ for the better education of our children, but for the moment we will consider just the different types, which the Ancient Wisdom teaches, exist among children, and for that matter among all mankind. The teacher must get rid of the idea of moulding a child; he must help the child to grow in the child's own way. But though every ego is different from every other ego, there are three main types of character and temperament, and to one of these types every child more or less definitely belongs. These three types are the active or worker type, the devotional type, and the student type; and the children belonging to any one of them must be differently treated from those belonging to either of the other two.

First of all let us consider the devotional type. The devotional type of child can be affected chiefly through the affections; love is pre-eminently necessary to their right growth; but while they should be given plenty of love and affection, they must be restrained from "gush" and sentimentality. A tendency to hypocrisy is amongst their weak points; another is that they are apt to be dominated by their surroundings. Sensitive to their whole environment, they are easily influenced by their companions and are apt to single out and idolise a particular friend. The inclination towards hero-worship is very valuable at the adolescent stage, and these children may be greatly helped by bringing them into contact with fine examples of men

and women. What is true of the individual child is equally true of the race.

Next we come to the intellectual type. This is the type which readily responds to reason, and their faults can often be eradicated by an appeal to this. Children resent most bitterly being ordered to obey, without understanding the meaning of the order. They are very fond of asking questions, and their continual "why" and "wherefore" should be answered, because they want to know. There is a real desire for knowledge. It is not mere idle questioning. Inquiry is their method of growth. I do not say that a certain amount of blind obedience is not sometimes both necessary and useful, but generally speaking that is not so. It is often useful with the intellectual type of children to put them in a position of leadership, and let them learn by helping to teach younger children; and it is especially important to stimulate their sympathies, for they are sometimes inclined to be egoistic and self-centred.

The third and last is the active type. The children of action require to be constantly employed; handicrafts of all kinds should enter into their training; they are never so happy and so good as when they have plenty to do. It is wise to try to teach them to spend a little time in planning their actions, as they are apt to plunge into activity without much thought. As a rule, practical argument is best for these children, as they belong to the concrete type, and emotional talk has but little effect upon them, while they are ready and able to see cause and effect on the physical plane.

It must be remembered that all children do not belong in any marked way to one of these three types. Some children, for instance, belong to one type outwardly, but when you delve deeper you find there is a substratum of another type to which they respond in their bigger and best moments. So that, though knowledge of the different types is useful, it must never be used automatically. Only by individual study, by

love and by intuition, can the best method of treating any individual child be discovered.

Universities are not fountains of wisdom ; the fountains of wisdom are human souls. The problem of to-day to the thinking parent is to see that education is not robbing the child of a divine heritage, the intuition, the voice of truth, the voice of divine authority *within him*. The mere bearing of children is not motherhood or fatherhood. God came with the child and planted the voice of truth in the child. It faces no dangers except from the ignorance of its trainers. You and the babe have come on the same errand. You have come to express *yourselves* (joyous comradeship), to apply the wisdom which *was* since the world *was*, together.

“Suffer the little children to come unto Me.” What a charter of emancipation to the children ! How its beauty rings down the ages ! We are the sowers, our children will be those who reap. Let us make sure that their harvest is both plentiful and pure.

V. L. Clift



ATLANTEAN INFLUENCE ON THE WEST AFRICAN COAST¹

By LEONARD TRISTRAM

THE West Coast of Africa must have been profoundly affected by Atlantean influences ever since it emerged from the waves. Atlantis, and afterwards Poseidonis, was only a short distance away. We are told in *Man: Whence, How and Whither* that the Arabs of the South African Empire tried to penetrate to the West Coast, but were driven back by men from Poseidonis. The question arises whether there are any traces of these Atlantean people still remaining. This problem is discussed in this essay.

There are many most curious customs in West Africa, such as the practice of embalming, which are found nowhere else in Negroland, and which must be due to foreign influences. Modern Anthropologists declare that these must have come from Egypt, either by direct contact, or by transmission from people to people. They say this, because they do not know of any other place from whence these customs could have come, since they either do not believe in Atlantis, or perhaps have never heard of it.

There are many instances of the practice of mummification among the present negro inhabitants of West Africa. In Sierra Leone, early in the fifteenth century, when an important

¹ A Transaction of the Verulam Lodge, Cambridge. The first of these Transactions appeared in THE THEOSOPHIST for March, 1922, under the title of "The Structure of the Atom," by W. R. C. Coode-Adams.

man died, his body was opened at the side, the entrails were taken out and washed, and the cavity was filled with sweet-smelling herbs like mint, and also with meat and salt, and the body was rubbed with palm-oil. This custom disappeared in the sixteenth century, after a foreign invasion which imposed on the indigenous people, alien chiefs whose burial rites are still practised. These later rites, it may be noted, involve burial in the bed of a running stream, a very unusual custom, which is itself probably of Poseidonic origin.

On the Ivory Coast, the Baoulé take out the entrails of a dead man, wash the cavity with alcohol, and fill it with alcohol and salt. The orifices of the body are plugged, and, moreover, gold plates are put over the eyes, nose, etc., a very unusual custom. The Ashanti kings, the Ata of Ida, and other potentates, are or were mummified, and their bodies preserved for years. Among the Jukun, whose king is, or was, slain by his successor, the entrails are removed, and the corpse is smeared with butter and salt. It is then dried over a slow fire for two or three months. In the Kurukuru country, the king of Ijeba is rubbed with alcohol before being buried. The tribes of Gambia and of several parts of Nigeria dry the body over a slow fire.¹

M. Félix Dubois, speaking about Jenne, a town on the Upper Niger, writes:

In Jenne a great many Egyptian customs have disappeared. The embalming of the dead bodies of celebrities is no longer practised. The Muhammadans considered the practice impious, but the custom survived among the Songhois for a long time nevertheless. The old chronicles tell us concerning Ali the Conqueror (the Songhois ruler from 1464—1493) "The king being dead, his children caused him to be opened, and the entrails were taken out and replaced with honey, so that the body should not become corrupt."²

The death ceremonies are generally very complicated, and are much too long to go into here, but would well repay

¹"The Burial Rites of West Africa in relation to Egypt," in *Ancient Egypt*, 1921, by N. W. Thomas.

²*Timbuctoo the Mysterious*, 1899.

a careful study. In many places the body is wrapped in linen clothes, and is sometimes so swathed round that it resembles an Egyptian mummy.

As is usual throughout Africa, many things are generally put into the tomb with the body, with the idea of providing for the dead man in the next world. The spirit of the dead man takes the spirits of these objects. El Bekri, an Arab who visited the Songhois country about the middle of the eleventh century, says :

Upon the death of a king these negroes construct a wooden dome, which they set up in the place which is to be his grave. They then arrange the body on a couch covered with stuffs and cushions, and set it inside the dome. Beside the dead they place his ornaments, arms, and the plates and cups from which he had eaten and drunk during his lifetime. Different kinds of food and beverages are also placed there, and they enclose with the monarch several of his cooks and concoctors of royal drinks. The whole being covered with mats and cloths, the people assemble and throw earth upon the tomb until it forms a large hillock. These negroes sacrifice victims to their dead, and bring them intoxicating drinks as offerings.

These mounds form tumuli, which have a wide distribution on both banks of the Niger. Other tumuli belonging to the Neolithic period are found all over West Africa north of the forest zone. Towards the north they are often found in what is now complete desert, but which was then habitable, for the climate of this region must have been much damper in the Neolithic period than it is at the present day. Several of the authorities who have written about these burial mounds begin by calling them tumuli, but in the next sentence, and for the rest of their books, they call them pyramids, without explaining why they do so. The axis of the base of each pyramid always runs from east to west.

These pyramids were not made in the Neolithic age only. M. Désplanges states that they were constantly being thrown up by all the tribes of the Nigerian and Sudanese plateaux in pre-Islamic times. They are particularly numerous in the neighbourhood of Timbuctoo. They consist of great masses of

clay, stones, and broken pottery, "generally erected in the form of truncated pyramids," of which the summit is of clay, baked red by burning fires in specially constructed fireplaces. Only one of these pyramids has so far been excavated. The centre of the pyramid at the bottom was occupied by a burial chamber, oval in shape, of which the major axis ran from east to west, the walls being made of tree trunks and the roof of wooden beams. Descending from the top of the pyramid to the west end of the burial chamber was a well, which was the channel by which the souls of the departed were fed. It was filled to the top with thousands of animal bones and broken pots; rings and bracelets of copper, iron arms, sword blades, etc., were also found. There were large offering chambers all over the outside of the pyramid, filled with all sorts of objects, including many blue glass beads, exactly similar to the ancient Egyptian beads. The pottery and metal-work appeared to be very advanced in type. Many little clay figures of animals were discovered, which had probably been offered as substitutes for the real things, as in ancient Egypt. These tumuli were apparently built by the *red-men* of the Empire of Ganatha. Some of them have been used by comparatively modern people as cemeteries, and have their whole surface covered with recent interments, including jar-burials. Many tribes to-day still make tumuli, but these are hardly more than mounds of earth raised over the body as it lies upon the ground.

The tumulus is not the only type of Neolithic tomb found in West Africa, and judging by the number of different kinds of tomb there must have been many different Neolithic races. The stone circles are as common as the tumuli, with which they are often found intermingled. They are sometimes placed in isolated positions, sometimes in large groups, forming regular funerary villages. Several concentric circles are often found. The stones of the circles are generally cylindrical

and polished monoliths, from two to three yards high. Very few of these circles have yet been excavated. The burial place seems to be at the west end of the east-west diameter; an inverted pot is sometimes found in the centre of the circle. At the east end of the east-west diameter is generally found a line of stones, three or four in number, running from north to south, placed just outside the circle, which may have taken the place of the chapel of offerings found in Egyptian tombs. A few tribes to-day, notably some blacksmiths among the Tuaregs, surround their graves with a circle of small stones.

All the Nigerian Sudan is covered with sepulchres. Besides the tumuli and the stone circles there are many menhirs, and also dolmen-like structures resembling those found in Tunis, but perhaps the most curious tombs are those in which a well is dug in the ground in the shape of a cone, the mouth being closed by a pottery tube leading from the corpse to the open air. The whole tomb has rather the shape of an inverted toad-stool. Presumably the tube was intended to be a channel down which food and drink could be given to the dead. Some of these tombs must be very ancient. A similar type of tubed-tomb has been found at Carthage and at Boulogne-sur-Mer. The idea of the tube often recurs, as when the Fulbé place a hollow bamboo tube in the grave, leading from the head of the dead man to the surface of the ground, through which they can pour down milk to feed the dead man's soul. The inhabitants of the cataract region of the Congo, the Bangata of Central Congoland, and several other negro tribes have the same idea. Reeds leading to the open air were found in the corners of several graves at Tarkhan in Egypt, belonging to the first dynasty. The Ancient Egyptians and the Ancient Greeks nearly always put their dead in communication with the places where offerings were made by means of an air-hole or some sort of a channel.

Some ancient jar-burials are also found in West Africa, and there are many tombs excavated in the sides of hills, having their mouths closed with stones. This last method of burial is still practised to-day, the tombs being often highly decorated, and the bodies being usually painted red before burial.¹

The explanation usually given by the natives as to the origin of the ancient tombs is that they were made by *red-men* or *blacksmiths* or *serpent-men*. These names probably all refer to the same people. Many existing tribes have such names as *red-men*, *sons of the serpent*, *red serpents*, etc., and the *blacksmiths* throughout West Africa, and to some extent throughout the rest of negro Africa, generally form a caste apart, being often a subject population, although their physical characteristics usually do not appear to differ from those of other negroes.

There was evidently a very highly developed Neolithic culture spread all over the South Sudan. Multitudes of stone implements are found, of all the usual Neolithic types, often in close proximity to circles and tumuli, and sometimes inside the graves. Specially noticeable, however, are quantities of highly-polished of small stone cones and pyramids, of various sizes.

The cone plays a very significant part in the culture of the Nigerian Sudan to-day. Thus some tribes (Habbé, Mossi, etc.), believe in a divine Triad, consisting of a Supreme Divinity and a male principle and a female principle which proceeded forth from Him. People who adore the male principle

¹ This information has been gathered chiefly from . . .

Le plateau Central Nigerien. Désplanges.

Gravures Rupestres Sud-Oranaises et Sahariennes. *L'Anthropologie*, 1914, p. 497. E. F. Gautier.

Le Noir du Sudan. L. Tauxier.

L'Anthropologie, 1905, p. 16. (Duchemin.)

Comptes Rendues des Séances, Academie des Inscriptions et de Belles Lettres, 1904, p. 500. (Hamy.)

Notes sur quelques Populations Noires. *L'Anthropologie*, 1904, p. 687 seq. Dr. E. Ruelle.

erect clay altars having the shape of pointed cones, about four feet high and painted red. These conical altars have a wide distribution even among tribes who do not believe in the above Trinity. The Trinity and the priests are somehow connected with the sun. The title of the high priests means "the Fire" or "the heat of the Fire". The Hougho-Ouango tribe of Mossi sacrifice to the sun on these conical altars at morning and evening, in order to attach him to the earth. They erect altars to the Triad made of three conical stones, and they also keep a sacred fire burning all the year round in a highly decorated niche in a rock. These fire sanctuaries have a wide distribution in the Sudan. One writer says that small clay pyramids painted red are used in one place instead of the cones. Pliny (XXXIII—112) says that: "The chiefs, the idols, and altars, of the native African tribes are painted in red." The Phoenician Baal was adored under the form of a conical stone.

A great many solar emblems are depicted in rock engravings, ornaments, and so forth. Ceremonial periods of three and seven days are common and no other number seems to have any special significance. In all the ceremonies young people wearing masks and ancient costumes play a great part.

In this paper a very brief account has been given of one or two interesting elements in the complicated cultures of West Africa, north of the forest zone. M. Delafosse¹ draws elaborate parallels between the primitive culture of the forest negroes and the culture of the Ancient Egyptians. He sets out to show Egyptian influence in the construction of the negroes' huts, in their clothing, furniture, pottery, tools, metal-working, ornaments, sculpture, religion, insignia of royalty, property rights, medicine, and sorcery. Very few anthropologists have much trust in M. Delafosse's arguments, because

¹ Sur des Traces probables de Civilisation Egyptienne et d'hommes de Race Blanche. *L'Anthropologie*, 1900, p. 431. M. Delafosse.

they seem too far-fetched when applied to Egypt. When applied to Poseidonis, however, they would be quite reasonable.

It is not pretended that all the extraneous elements in the culture of the Southern Sudan have come from Poseidonis. Undoubtedly some influences have come from Egypt, and of course there has been a vast amount of later Arab influence, but undoubtedly some elements of culture have come from Poseidonis too.

This is especially the case with regard to the primitive forest negroes, to which M. Delafosse referred, since these have been comparatively unaffected by the later influences which have probably wiped out most of the traces of Poseidonic influence further north. If only we knew the complete details of Poseidonic culture many anthropological problems could be solved.

Leonard Tristram

GODS OF MY FATHERS

GODS of my fathers !

**You are not dead ; but sleeping
With drowsy downcast eyes
Wherein all mystery lies,
Your vigil you are keeping !**

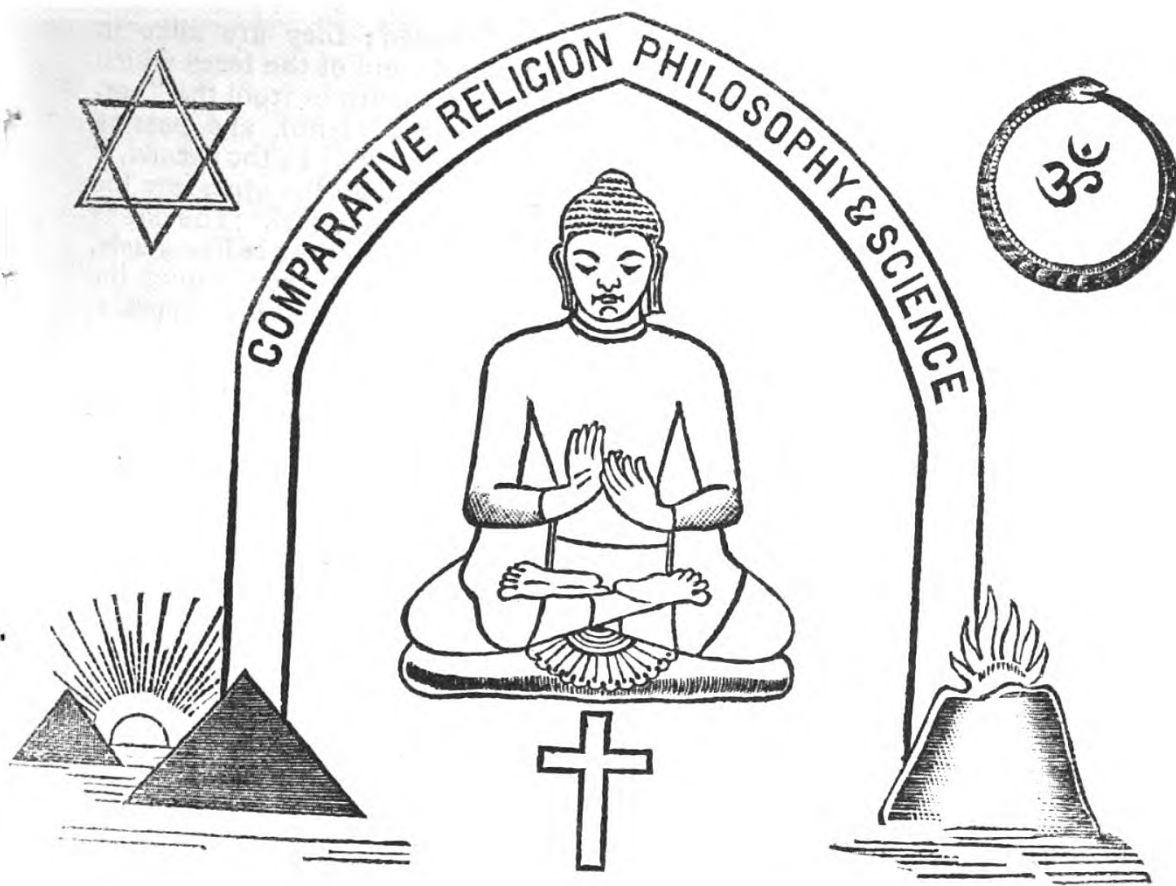
Gods of my fathers,

**Loved and revered, arise
From out your Eastern skies
And dreams of wondrous charm !
Great Kṛṣṇa, Shiv, and Brahm !
Thy servant cries.**

Gods of my Fathers !

**Yearning, pleading, calling me home ! The
twilight, falling
Throbs with your great hearts beating
And tells me that the meeting
Of destined souls is dawning,
When on some golden morning
India shall claim again
Her child, and heal his pain.**

RALPH YOUNGHUSBAND



STUDIES IN OCCULT CHEMISTRY AND PHYSICS

By G. E. SUTCLIFFE

(Continued from p. 271)

IV. THE PROTON AND ELECTRON

48. In this article we propose to determine from the information given in *Occult Chemistry*, and the textbooks of Western science, the main differences between positively and negatively charged elements. References to *Occult Chemistry*

will be generally to the new edition of 1919. On page 21 we are told that in the ultimate state of physical matter

two types of atoms have been observed; they are alike in everything save the direction of their whorls and of the force which pours through them. In the one case, force pours in from the "outside," from four-dimensional space (the astral plane), and passing through the atom, pours into the physical world. In the second, it pours in from the physical world, and out through the atom into the "outside" again, *i.e.*, vanishes from the physical world. The one is like a spring, from which water bubbles out; the other is like a hole, into which water disappears. We call the atoms from which the force comes out *positive* or *male*; those through which it disappears, *negative* or *female*.

In the terminology of Western science, according to the above description, the positive atom is a *source*, or *ether-squirt*, and the negative atom an *ether-sink*; and theories of gravitation have been built up by physicists on the properties of such sources and sinks.¹

49. Returning to *Occult Chemistry*, we read (p. 11):

Speaking generally, positive bodies are marked by their contained atoms setting their points towards each other and the centre of their combination, and repelling each other outwards; negative bodies are marked by the heart-shaped depressions being turned inwards, and by a tendency to move towards each other instead of away.

The drawings opposite page 7 shew the hydrogen atom as consisting of four triangular triplets, marked negative, and two linear triplets, marked positive; we have therefore apparently twelve negative atoms and six positive atoms, which constitute the element hydrogen. But from the description of these linear triplets it would appear that the atoms composing them are not all positive, for we are told (p. 11):

In the first positive hydrogen combination, E2, an atom revolving at right angles to the plane of the paper, and also revolving on its own axis, forms the centre, and force, rushing out at its lower point, rushes in at the depression of two others.

¹ *Grammar of Science*, by Karl Pearson, p. 267.

From which we gather that the centre atom of the linear triplet is a source, and therefore positive, whilst the two end atoms of the linear triplet are sinks, and therefore negative.

50. As there are two linear triplets in hydrogen, we have from them four negative atoms, which, added to the twelve forming the four triangular triplets, make a total of 16 negative atoms, out of the total of 18 forming the element hydrogen. We have thus only two positive atoms, in hydrogen, to neutralise the 16 negative ones, and form the electrically neutral element.

A molecule of hydrogen consists of two groups of 18 atoms, and when the molecule is ionised, one of these is charged positively, and the other negatively. We can conceive this as happening by transferring the two positive atoms from one group to the other, so that the positive ion would consist of 20 atoms, and the negative ion of 16, hence the ratio of the masses, positive and negative, would be

$$20/16 = 1.25 \quad (6)$$

51. The velocity imparted to an ion by an electric force is proportionate to the charge on the ion, and inversely as its mass.¹ The charges on the two ions are the same, but their masses are different; hence, under an electric force, the velocity of the negative ion should be greater than that of the positive in the ratio 1.25, as shown by (6). The following observed velocities of positive and negative ions are obtained from the *Smithsonian Physical Tables* (p. 405), and Kaye and Laby's *Physical and Chemical Constants* (p. 95). They are the velocities under an electric force of one volt per centimetre.

¹ *Conduction of Electricity through Gases*, by Thomson, p. 74.

VELOCITIES OF IONS

	Negative	Positive	Ratio
Hydrogen	7.95	6.70	1.1866
Oxygen	1.80	1.36	1.3235
Air	1.78	1.40	1.2714
	Average Ratio		1.26

52. We thus see that the ratio of the velocities, or, as they are technically termed, the mobilities, of the negative and positive ions in the permanent gases is, on the average, 1.26, which agrees, well within the margin of experimental error, with the required ratio given by (6), and thus supports our theoretical conclusion from the description of *Occult Chemistry*, that the proton, or positive ion, consists of 20 atoms, and the negative ion of 16 atoms. In the following table are given the masses in grammes of these positive and negative bodies, multiplied by 10^{28} .

MASS IN GRAMMES X 10^{28}

Proton (20 atoms)	18424.0
Hydrogen (18 atoms)	16620.0
Negative ion (16 atoms)	14773.0
Electron.	9.01

53. If now we take the electron and weigh it in the surface gravitational field of the earth, and the negative ion and weigh it in the sun's gravitational field, at the earth's distance from the sun, we obtain a remarkable result. The weight of a body is its mass multiplied by the acceleration of gravity, at the point where the weighing is performed. The acceleration of terrestrial gravity at the surface is 979.75, when the average value is used, and the acceleration of solar gravity, at the earth's distance, is 0.59491. If now we

multiply the mass of the electron by 979.75, and the mass of the negative ion by 0.59491, we obtain,

WEIGHT IN DYNES X 10^{28}

Terrestrial weight of Electron	8826.3
Solar weight of Negative Ion	8788.6

54. The above result requires a little studious consideration. It will be seen that the weight of the negative ion, in the earth's gravitational field, is practically identical with the weight of the electron in the earth's gravitational field, the difference being only about one half per cent. If, instead of taking the earth's gravity at the solid surface, we take it at about 11 to 14 kilometres above the surface, or in the lower part of what is called the isothermal region or stratosphere,¹ where ions and electrons are numerous, the weights, instead of being half per cent different, will be in exact agreement. Now occult students are familiar with the phenomena of levitation, in which a body is removed from the earth's gravitational field, and in consequence rises in the air; so that the above result suggests that the electron is simply a levitated ion, that is to say, the electron may be simply an ion transferred from the earth's gravitational field to the gravitational field of the sun. If this were so, a very interesting consequence would follow, for the presence of an electron in a chemical element would not add to its weight, but would subtract from it, so that the atomic weight of an element would be the weight of its positive constituents, minus the weight of the electrons, for the electrons in the daytime, when weighings are mostly made, would gravitate upwards, towards the sun, instead of downwards, towards the earth's centre.

¹ *Physics of the Air*, by Humphreys, p. 45.

According to modern theory, confirmed by experiment, the number of electrons in a chemical element is called its atomic number, and these atomic numbers increase from hydrogen, 1, to uranium, 92, one step at a time. Hence although the weight of the electron is small, when there are many in an element, their effect on the atomic weights will be quite measurable.

55. Mr. S. G. Brown, in a letter to *Nature* (Vol. 106, p. 342, November 11th, 1920), writes as follows:

If we can consider that the element is composed of a number of hydrogen atoms, then the departure from the simple sum of the weight of the hydrogen atoms composing the element must be due to the negative electrons. For example, the element vanadium has an atomic weight of 51.06. Suppose we consider it to be composed of 51 hydrogen atoms, then its atomic weight should be $1.008 \times 51 = 51.408$; but its atomic weight is 51.06. The difference is -0.348 , due, I take it, to the negative electrons which have entered into the composition of the element.

I have obtained *minus* quantities for a number of the elements, starting from hydrogen, atomic weight 1.008, and stopping at Ge, and I find that they space themselves along a regular curve as shown in Fig. 1. That the minus quantities of the atomic weights should have arranged themselves in this regular way by pure accident, I cannot believe, so I suggest that there is some natural law at work to account for it. The explanation is to be sought, I think, in the supposition that the hydrogen atoms attract each other, producing the force of gravity, whilst *the negative electrons are repulsed by gravity*; the elements are, therefore, lighter than the sum of the hydrogen atoms themselves.

56. We thus see that Western scientists, from a study of the atomic weights, are led to contemplate a negative weight for the electron, which is the conclusion we have arrived at, on quite other considerations, in paras. 53—4. So far, therefore, as a comparison of weights is concerned, our conclusion has the support of observation; but it so happens that, in physical experiments on the electron, it is not in general weighed, but its mass is measured directly from its

inertia, or its resistance to a change of momentum, and this brings us to a rather abstruse department of physics. Those readers who have not quite clear ideas on the difference between mass and weight, will find a simple explanation in Sir Oliver Lodge's *Elementary Mechanics* (pp. 42—4), and may with advantage also consult Everett's *C.G.S. Units* (p. 23). If we kick an empty barrel, it rolls freely; but if the barrel is full of oil or water, a much more powerful kick will be required to move it, and the strength of the kick will be a rough measure of the mass, or inertia, of the barrel. In the same way the mass of the electron has been measured by its resistance to a kick, and not by weighing. Newton showed that the weight of a body, and its mass, are proportionate to one another within the limits of experimental error. The experiments of Bessel, and recent determinations by Eotvos, have also demonstrated this to a high degree of accuracy.¹

But these experiments can only be tried under the small variations of gravity observed on the earth's surface, and the variation between terrestrial surface gravity, and solar gravity at the earth's distance, is

$$979.75/0.59491 = 1646.9 \quad (7)$$

which is great. Can we therefore go to the extent of saying that, when the weight is reduced in the ratio (7), which happens when a body is transferred from the earth's gravitational field to that of the sun, then the masses are reduced in the same enormous ratio? If this is permissible, we have a complete explanation of the relative masses of the negative ion and the electron.

57. The two greatest authorities recognised by physicists, on a question of this character, are probably Profs. Eddington

¹ *Nature*, Vol. 97, p. 321, June 15th, 1916.

and Einstein; and as the settling of this problem is all-important for our further studies, it may be well to quote here the conclusions of these eminent physicists. In his book, *Space Time and Gravitation* (p. 136), Prof. Eddington, dealing with this same problem of inertia and weight, writes:

One of the most important consequences of the relativity theory is the *unification of inertia and gravitation*.

The beginner in mechanics does not accept Newton's first law of motion without a feeling of hesitation. He readily agrees that a body at rest will remain at rest unless something causes it to move; but he is not satisfied that a body in motion will remain in uniform motion, so long as it is not interfered with.

It is quite natural to think that motion is an impulse which will exhaust itself, and that the body will finally come to a stop. The teacher easily disposes of the arguments urged in support of this view, pointing out the friction which has to be overcome when a train or a bicycle is kept moving uniformly. He shows that if the friction is diminished, as when a stone is projected across ice, the motion lasts for a longer time, so that, if all interference by friction were removed, uniform motion might continue indefinitely. But he glosses over the point that if there were no interference with the motion—if the ice were abolished altogether—the motion would be by no means uniform, but like that of a falling body. The teacher probably insists that the continuance of uniform motion does not require anything that can be properly called a *cause*. The property is given a name—*inertia*; but it is thought of as an innate tendency, in contrast to *force* which is an active cause. So long as forces are confined to the thrusts and tensions of elementary mechanics, where there is supposed to be direct contact of material, there is good ground for this distinction; we can visualise the active hammering of the molecules on the body, causing it to change its motion. But when force is extended to include the gravitational field, the distinction is not so clear. For our part, we deny the distinction in this last case. Gravitational force is not an active agent, working against the passive tendency of inertia. *Gravitation and inertia are one*. . . . Whether the natural track is straight or curved, whether the motion is uniform or changing, a cause is in any case required. *This cause is in all cases the combined inertia-gravitation*. . . . Meanwhile this identification of inertia and gravitation, as arbitrary components of one property, explains why weight is always proportionate to inertia.

58. Thus Prof. Eddington gives us the strongest support possible, for in his opinion gravitation and inertia are one, so that if the force of gravity varies in the ratio (7), as it does

when changed from the terrestrial to the solar field, then the mass or inertia must also change in the ratio of the mass of the negative ion to that of the electron, or, as given in para. 52, the mass must change from 14773·0 to 9·01, which are to each other in the ratio (7). Einstein lays stress on the same fact in his popular exposition of *Relativity* (English Translation, p. 65) :

If now, as we find from experience, the acceleration is to be independent of the nature and condition of the body, and always the same for a given gravitational field, then the ratio of the gravitational to the inertial mass must likewise be the same for all bodies. By a suitable choice of units we can thus make this ratio equal to unity. We then have the following law : *The gravitational mass of a body is equal to its inertial mass.*

It is true that this important law had hitherto been recorded in mechanics, but it had not been *interpreted*. A satisfactory interpretation can be obtained only if we recognise the fact that the same quality of a body manifests itself according to circumstances as "inertia" or as "weight".

59. Having now such high authorities to support us, we may say with confidence that if a negative ion were transferred from the earth's gravitational field to that of the sun at the earth's distance, its mass would be reduced in the ratio (7), and would thus be identical with the observed mass of the electron. In view of the evidence adduced, we shall therefore conclude that *the electron is the negative ion consisting of 16, in place of 18 atoms, as given in para. 52, transferred from the earth's gravitational field to that of the sun.*

60. This view of the relationship of the negative ion to the electron is quite different from that current in scientific circles, where the negative ion is usually regarded as an electron combined with one or more molecules.¹ But recent researches by E. M. Wellisch, of the Sydney University,²

¹ *Electricity in Gases*, by Townsend, p. 119.

² *Phil. Mag.*, Vol. 34, p. 33, July, 1917.

appear to prove that the electron and the negative ion are quite distinct entities. In the above article he says (p. 56):

It has long been known that in air at very low pressures the current of negative electricity is due practically entirely to free electrons; at the higher pressures, however, the current is due to the motion of negative ions. What is the nature of the negative carrier at intermediate pressures? The answer hitherto given to this question was, that the carrier altered in nature during its motion between the electrodes, but in such a manner that for a given pressure it possessed an "average" mass. If, for instance, we regard the ion as being constituted at high pressure by a cluster of molecules, then we should have to assume that, as the pressure was reduced, the average number of molecules in the cluster decreased; as the pressure was still further reduced, an individual negative carrier would be for part of the time in the ionic state (say now as a single molecule), and for the remainder would exist as a free electron; at this pressure we would have at any given instant a number of free electrons and a certain number of ions, but if we were to follow one electron throughout its motion, we should find it associated on the average with a mass intermediate between that of an electron and that of a molecule. Ultimately at very low pressures the carriers would be all free electrons. . . .

The answer afforded by the present experiments is fundamentally different. We now regard the electrons and ions as passing independently through the gas, each kind of carrier remaining constant in nature throughout. The transition from the ionic conduction at high pressures to the electronic conduction at low pressures is effected by means of *an increase in the number of free electrons relative to the number of negative ions, without any alteration in the nature of either kind of carrier.*

We may regard the above as the coping-stone of the evidence required by our theory. The increase in the number of electrons, relative to the number of negative ions, can be due to the transformation from the terrestrial gravitational field to that of the sun, as the pressure of the gas is diminished. The change from the ion to the electron will necessarily be a *per saltum* change, in which there are no intermediate phases. The ion will step out of a terrestrial line of force into a solar line of force, and the transformation from ion to electron will be immediate. The ion will vanish, and the electron appear in its place. *Thus there will be an increase in the number of free electrons relative to the number*

of negative ions, as the pressure falls; and this agrees with observation.

CONCLUSION AND SUMMARY

61. The element hydrogen consists of 18 atoms, two of which are positive, and sixteen negative. When a molecule of hydrogen is ionised, the two positive atoms of one half of the molecule are transferred to the other half, so that the positive half, or proton, consists of 20 atoms, and the negative half of 16 atoms, and the ratio of the masses, positive to negative, is $20/16=1.25$, whilst the ratio of the velocities, or ionic mobilities, under an electric force, negative to positive, is also 1.25.

The ratio of the mass of the negative ion (16 atoms) to the mass of the electron is the same as the ratio of the intensity of the earth's gravitational field at the surface to the sun's gravitational field at the earth's distance, or, using the figures from paras 52, and 56, we may say:

$$\begin{array}{l} \text{Negative ion} \quad \text{Electron} = 14773.0/9.01 = 979.75/0.59491 \\ \qquad \qquad \qquad \qquad \qquad \qquad = 1646.9 \qquad \qquad \qquad \qquad \qquad \qquad (8) \end{array}$$

The negative ion and the electron are interchangeable, by an interchange of the terrestrial and solar gravitational fields. By a change from the terrestrial to the solar, the ion is changed to the electron; and, by a change from the solar to the terrestrial, the electron is changed to the negative ion.

The postulate that weight and inertia are identical, which is a fundamental portion of the theory of Einstein, is confirmed by the results of occult research.

G. E. Sutcliffe

(To be continued)

TOWARD THE LIGHT

NEVER shall cease The Quest,
Never again to rest,

Pause or delay.

Heedless of birth or death,
Borne by the Brahmic Breath,
Upward, the Way.

Fleeting, the criminal's shame ;
Honour and worldly fame

Last but the day.

Rose-cloud and gray are past—
Only the Real shall last,
Present always.

Touched by the Higher Light
All that before seemed bright

Fades into murk !

Once having caught the Gleam—
Part of The Cosmic Scheme—
Now for The Work !

FREDERICK FINCH STRONG

THE NEW TABLET OF THE LAW¹

By C. JINARĀJADĀSA

ANY careful observer of the religious situation in the world to-day cannot but notice what great changes are taking place in religion. Of the great changes affecting your Christian Churches, perhaps the most profound is the slow transformation of the conception of God. If you look into the religious thought of three or four generations ago, you will find that God was then conceived largely as a righteous Judge Who stands to condemn all who break His law. That conception is slowly giving place to the idea that God is good, and that He is not a wrathful God. The logical deduction from this new realisation is the thought prevalent in many a Church, even if not plainly uttered, that there is no hell.

There is a second great idea being realised in Christendom, and that is that God dwells in us. The old conception of an extra-cosmic God, Who lives in some heaven, and for Whom the earth is "His footstool," has practically gone. More and more, thoughtful Christians now feel it necessary to believe that there is no division between the Divine Nature and the nature of man, and, to put it briefly, that in some mysterious fashion we are God ourselves.

Now these two great ideas, that God is good and that God is in us, are shattering the bulwarks of morality, that is, of such morality as the Churches have hitherto accepted.

¹ A sermon delivered on Sunday, April 30th, 1922, at the Church of St. Albans (Liberal Catholic), Sydney, N. S. W.

Hitherto, with the ideals of morality, with the precepts of a righteous life to be lived, there has always been associated the conception of punishment. You know the objections brought forward by sincerely religious-minded people when they hear that there is no hell; they feel that if after all there is no hell, then somehow a religious life becomes impossible for the majority of men. As it is plainly put by some people: "If there is no hell, where would the wicked go after they die?" To these orthodox, devout Christians, there must be some kind of a hell, as a punishment for those who consciously break God's law. Now, the morality which you find in the Churches is largely a negative morality. "Thou shalt not do this," or that, and behind that commandment there is a penalty implied. If you take the Tablets of the Law, which tradition says, God gave to Moses, you will find that underlying the commandments in them there is the idea of a punishment. In those tablets, the God of Righteousness is a God Who is wrathful, if any commandment of His is ever broken.

If the idea of penalty is removed, say some, chaos supervenes; they hold that if you remove the idea of punishment which comes after evil doing, it is not possible to save the world. There is much truth in that standpoint, for as the world is to-day, the majority, when you consider the generality of men, seem not to understand what virtue means, unless a heavy punishment is associated with departure from virtue. I have heard of an ignorant Italian peasant who thought that because on Good Friday God was "dead," on that day he could commit various sins without incurring any punishment, for since God was not alive to know, how could He punish?

Following this same religious conception, that you must have punishment, an objection has been brought against the idea, in Hinduism and Buddhism, of Karma, the law of adjustment. The idea of Karma says that, if you break the moral

law, the inevitable consequence to you will be pain. But the objection is raised that since that pain, that retributive Karma, is usually not immediate, perhaps in another life, it is not a true moral sanction which helps man to lead a moral life here and now. Some object to Reincarnation, because they consider that the idea of repeated chances in future lives to retrieve the failures of this fails to keep a man's conscience up to the mark necessary for a moral life. In other words, the Christian missionary in the East holds that the vivid pictures of hell, which he can present to his listener, are far more of a deterrent from crime than the abstract conceptions of an inevitable natural law which works sometime, somewhere, in the future.

Now, in all religions there is something akin to tablets of the law; they are commandments given by a law-giver who imposes his authority and says, "Thou shalt not do this," and proclaims that in the breaking of the commandment there is a pain. But however much the orthodox in the religions bitterly resent the idea of abolishing these punishments, as sanctions of the religious life, it is nevertheless a fact that the conscience of humanity to-day demands that God should no longer be thought of as a God of wrath. In all the Christian Churches, the doctrine is gaining power that God is one of love, and that it is not necessary for the righteous man to-day to think of Him as a Judge who decrees punishments. The old creeds which take their stand by the tablets of the law are disappearing one by one. The world will no longer be held bound by the chains of ideas which suited earlier types of civilisation.

But if the old creeds are slowly disappearing, what new creed is there in their place, what new creed which is as efficient to serve a man's desire to live a righteous life? Of these new creeds, consider the creed which is upheld in this Church. Note how it stands for certain new ideas, and I

would like you to observe the consequences which follow in daily conduct from the creed accepted here. As most of you must have noticed, the Sacrament of the Eucharist is administered in this Church to all, to everyone who comes to receive it, whether he be a Christian or a non-Christian, whether he be a good man or an evil living man. The Sacrament is administered to all alike. There is no question in this Church as to what a man believes, no question as to what kind of a life he has lived. There is no confession imposed upon him. Now, that itself is a radical departure from the administration of the Sacrament in other Christian Churches. In some, you must confess; in others, you must, at least formally, "repent"; if you are guilty of "mortal sin," you cannot, in the Roman Catholic Church, have the Holy Sacrament administered to you.

But in this Church there is a new conception, that a Church is not a place where you are going to be judged by God, but where He awaits you to draw you near to Him. It is for you to accept or reject His help. If, after having lived on earth an evil life, you still do not desire to change, and yet you come to this service, it is you who put a barrier on your side to receiving God's help. It is not God Who erects the barrier. This Church proclaims that it has a sacrament, a blessing, a power to give to each individual, and that it is for each individual to fit himself to receive it. According to the degree of success which an individual reaches in his efforts to fit himself, is what he can receive of the Divine Power which the Church has to give him.

There comes next a second great doctrine, which runs throughout the services of this Church, and it is that God is in us. There is no longer, says this Church, any division between man and God. There may be an infinitude of difference in achievement, between God in His realisation and man in his attempt, but fundamentally man and God are one in nature, in essence.

Now if you are told that God is within you; that He is a living God of Love; if you are not called upon to repent, and put on sack-cloth and ashes as you come before Him; what sanction is there that you will live a moral life? It is a legitimate question. If you are not going to impose upon people any penalties, how can you guarantee that, after they have partaken of the Holy Eucharist here, they will not lightly go and break the laws of God? In other words, if the old tablets of the law are put aside, what new tablet of the law do you give to the individual instead?

There is a new Tablet of the Law being given to the whole world, not to Christianity alone, but to all the religions. It is the tablet of God's plan, which is Evolution. Henceforth, we must be moral not because of penalties, but because we are eager to realise that morality is inseparable from our true and highest nature. The problem now in morality is very much the problem which happens in family life. There is a time when a boy has to be held in some kind of subjection to his parents; they do not entrust to him while a child or youth the full power to exercise all the rights of a grown-up citizen. But as the boy grows towards his majority, then they give him more and more freedom; they put him upon his honour to see that the trust they put in him is not betrayed, that the freedom which they allow him is not misused. In a similar fashion, those of us who are freeing ourselves from the domination of the old tablets of the law are beginning to realise that we are being put upon our divine honour to live a higher standard of morality than the world knows of, not because of any punishment, but because we believe in God's plan.

Now God's plan is seen, by one who sincerely seeks it, as a vision, at first, of great cosmic processes which affect all the worlds, visible and invisible. For that Plan writes its message not only in the stars at night, but also in the daydreams of a man's heart, nay, even in the tortures of his mind. In the

beginning, as a man finds the new tablet, and sees written on it God's Plan, he conceives of evolutionary processes as working outside of himself. The second stage comes when he himself slowly becomes God's Plan. For, until, through inquiry and faith, you grow to realise that this plan of God is flowing through you, is as it were operating in you, you do not really begin to be efficient in your moral life, according to the new tablet of the law.

Therefore, each one of you, who has no longer any attraction to the old faiths, has imposed upon him a higher code of honour, which is to understand the plan of God with mind, with heart, and with spirit, and so understanding to live that plan each moment. You must live it, by consecrating yourself to life, recognising that for you the Divine Will is a part of your own inseparable essential nature. No longer is righteousness a command written outside you, given to you by someone; it is rather a command which comes from within your deepest conscience. To put it very briefly, you have to make for yourselves a new commandment which says something like this: "At all times and in all places I will do my part of God's plan." *At all times and in all places*: these words mean that you must live the Plan wheresoever you are—in Church, in the home, in the office, in the shop, in the tramway, on *all* occasions. With each word which your lips speak, you are to try to work out your part of God's plan; for, if you speak with a smile, you are fulfilling God's plan; you can mar it with your frown.

Righteousness, therefore, is not a matter of kneeling and praying, of going to Church. In the Church, for a short period, you are indeed fulfilling God's plan; but you must make the whole world your Church, where the great service of the Sacrament is taking place all the time. To become God's Plan is to find no point on this earth, no moment in its time, where you are not fulfilling that Plan.

And you must fulfil this plan of God not for any reward or wage. You cannot live God's Plan if, as in the old creeds, you have visions of happiness to come. That is mere barter. If you have come to your spiritual majority, you cease to barter with God. For you are claiming to be God yourself. God then puts you upon your divine honour to be as Himself. For you, therefore, all ideas of happiness which must come to you as the reward of good must henceforth be put out of your mind.

If, then, to become God's Plan you are to renounce all visions of ease and happiness and peace, nay, even of the spiritual growth which is the legitimate reward of a righteous life, with what shall you strengthen yourself? What shall be your banner, by which you will be led throughout eternity? That banner must be to become God's Plan yourself, to dare to be as God Himself is, working in eternity from the beginning of time endlessly, to live a righteous life because it is God's nature so to live, and to demand no wages, because that is your nature. Religious people, following the old law, look forward to bliss in heavenly realms, and some, most unselfishly, to rest from the weary labours of this life. But all this has to be put aside by one who takes as his doctrine the new tablet of the law. This message telling us how we are to live in the ages to come, after having come to our spiritual majority, is very well put by Tennyson in his short poem "Wages". What are the wages of virtue, that is the question.

Glory of warrior, glory of orator, glory of song,
 Paid with a voice flying by to be lost on an endless sea—
 Glory of virtue, to fight, to struggle, to right the wrong—
 Nay, but she aim'd not at glory, no lover of glory she;
 Give her the glory of going on, and still to be.

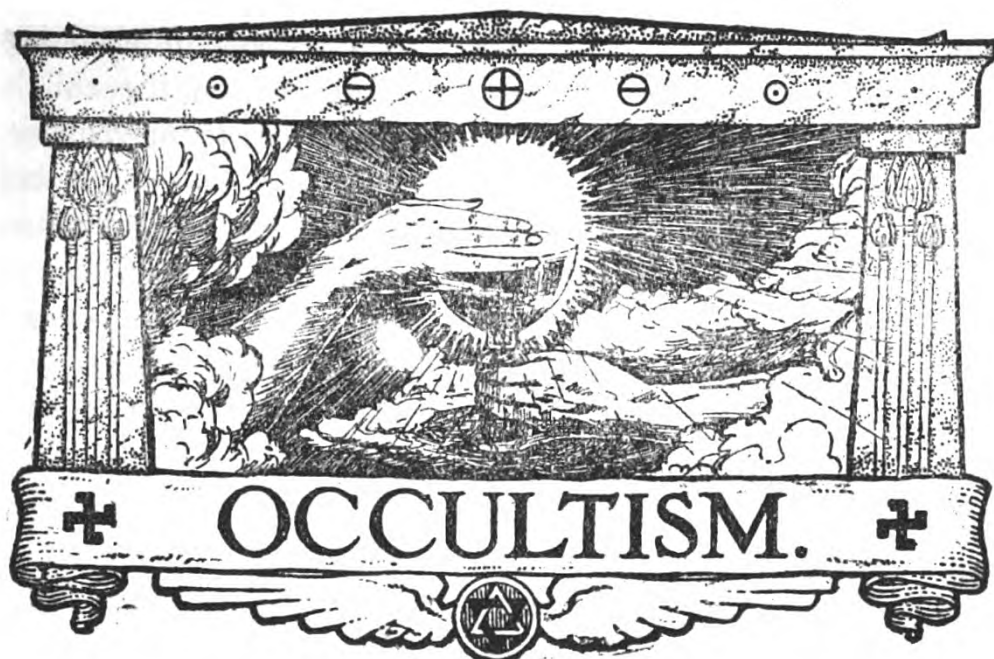
The wages of sin is death: if the wages of Virtue be dust,
 Would she have heart to endure for the life of the worm
 and the fly?
 She desires no isles of the blest, no quiet seats of the just,
 To rest in a golden grove, or to bask in a summer sky;
 Give her the wages of going on, and not to die.

These are the wages which the soul who has grown to his spiritual majority claims—the wages “of going on and still to be”. The Tablet of the Law which proclaims this future for man includes everything achieved of righteousness in all the tablets of the law hitherto.

If only you will say to yourselves, “At all times and in all places I will do my part of God’s Plan,” you can indeed look forward to certainty of achievement, because God’s nature is within you, and with every deed which you do, with every word you utter, with every thought which you radiate out into life, you can know *that the Plan of God is you*.

It is said in an ancient gospel: “When one enters the path he lays his heart upon the cross; when the cross and the heart have become one, then hath he reached the goal.” You who have accepted the new Tablet of the Law are called upon to live this new gospel, to make the Cross and the Heart one. When you have so made the Heart and the Cross one and indivisible, then for you the Heart will become a Rose and the Cross a Flame.

C. Jinarājadāsa



WILL, THE INHIBITOR: MIND, THE CONSTRUCTOR

By E. L. GARDNER AND E. A. DRAPER

THE distinction between the Will and the Mind, as commonly presented, is obscure to a degree. The Mind, it is usually held, weighs the merits and chooses as between different courses of action, and the Will, it is said, then acts. But there are almost as many classifications as philosophers. Some treat the two as practically synonymous, and some give to the Will an independent empire, and yet proceed to qualify it as being a member of the intellectual department. The definitions offered bewilder rather than clarify. "The whole code of Nature's laws may be written on the thumb-nail," said Emerson, and one is tempted to suspect that the problem is too simple to be readily solved.

It is admitted freely to-day that education, as the word implies, is a "drawing-out" and not a "putting-in"; in short, that the release of the true self within the child should be the aim of the teacher. Guidance and direction in obtaining control, and imposing an ordered discipline on the child's bodies, is the assistance the elder should render to the younger, all in order that the God within should be unfolded. If this be true, and the view is that of the greatest teachers in human history, then the whole process of evolution, the expansion of consciousness to the limits of its sphere, is effected by destroying or dispersing that which opposes, and constructing that which assists. Viewed in the simplicity of the abstract, that sums the situation.

We can contemplate thus the three factors that are needed for a manifestation proceeding from unity. For ONE to manifest it is obvious that (*a*) inhibition must first be exercised in order that some part of that ONE should remain relatively idle and inactive, and so serve as the necessary foundation or resistance for the rest. Then (*b*) constructive activity becomes possible. And (*c*) the interrelation of these two factors gives birth to the child consciousness.

As an illustration of (*a*) and (*b*) let "Sound" symbolise the ONE, and "Music" organised manifestation, and imagine a hall filled with the gentle breathing of all sound known to the human ear. All music is there, but to be made manifest, rhythm and cadence must appear. Of necessity an inhibitory process only can be exercised in the midst of all-sound, and music becomes manifest by deletion and not by imposition. This is effected by the operation of Will-power, and the principle revealed is consistent throughout and may be termed a natural law.

Power, Wisdom, Creative Activity, are the triple principles of the Ego, and they are unfolded in the individual in inverse order. The principle of life is Wisdom—and

consciousness is this, in essence. Power and Creative Activity are related to the form side. The higher mind is the instrument of *man's* creative activity and constitutes the channel of wisdom, the source of spiritual intuition, for him.

From the familiar personal point of view the higher mind, with accelerating emphasis, appears to be the positive director, and its functional activity is frequently misinterpreted as being that of the Will. Will or Power is cosmic and is not and cannot be, in the singular and individual sense, a principle of man, for the simple reason that it is exercised cosmically in holding the mass totality of archetypes in being, with all their relations, from the commencement of the cycle to its consummation. All is—and gradually that which *is* becomes manifest, *i.e.*, unveiled to the individual. Each human consciousness traces out that static reality for itself by the perceiving-conceiving faculties of mind, and this, for the individual, is positive expansion. The human being's will-power is simply the exercise of the ability to thrust an unwanted mental creation (probably off the line of the archetype) into the obliterating cosmic current that fences the everlasting reality. The Power principle is cosmic, unswerving, passionless, hedging every path, guarding every portal. It is the one positivity of a *System's* being, exercised by the ONE in His first aspect, and making certain that ultimate and final triumph, the "becoming" of the divine Ideal. For the individual to manipulate that Power for creative purposes might be likened, on a tiny scale, to making use of high explosives for constructive artistry.

Throughout the whole of the outgoing path of manifestation the Will aspect is in evidence as desire, *i.e.*, personal acquisitiveness, and is of the first importance in founding self-consciousness. Desire, however, is astral body automatism, and from the Ego's standpoint is inferior cosmic activity, and operates inversely as positive. On the return path, with

self-consciousness gained, the Will, expressed at the higher level of the Ego, is directly initiative in character, and must be exercised in releasing the personality from its ties with the environment. Thus the Will must be used to free the Mind, the true human and positive principle, from its material entanglements. It may be noted that *self-consciousness* demands power to be exercised as selfish desire, and then the same power is invoked at a higher level to ensure the release of the wilfully isolated self.

Inhibition and Construction are the parents of every created thing from chains of globes to picture frames. Inhibition is the rejection of all and every particular but that one on which the mind is fastened. The statue is within the marble block, the inhibitive destructive power of the sculptor is exercised in releasing it, though successfully only if the inhibitive power be balanced by the constructive ability of the sculptor's mind. Similarly, in every work of art and craft, rejection or inhibition must be coupled with acceptance or construction. The functions of the Will and the Mind stand forth clearly. Though the poles apart, the two are complements.

Man is the mirror of the universe, is made in the image of God, and expresses himself, of necessity, in accord with the same fundamental laws. Before Man, the child, becomes aware or conscious of much of his environment, relative conditions are already established, and from his limited viewpoint are exceedingly complex. The physical body is the first to be organised, and its senses appear to afford the only contact with his surroundings, and its muscles the only means whereby he can modify them to his liking. Strictly speaking that still is, and always is, the case physically; for tools and machinery are simply artificial extensions of man's muscular system. And the modifying process that muscles enable him to carry through is one of continual rejection of the not wanted.

Metals of the earth are laboriously obtained by mining, sifting, cleaning, smelting, and reduction; clays are dug, washed, moulded, and fired; timber is felled, sawn, planed, and shaped—all are rendered of value to man's purpose by the rejection of the useless. Never is the immediate product a creation; always and inevitably is it the result of the inhibition of the undesired. The muscular system is the physical correspondence of the Will aspect, and its mode of expression is significant.

This point is illustrated even in the detail of our control over the physical muscular system. It is asserted that we secure the play of certain muscles, not by positive direction, but by negative or inhibitive effort affecting the opposite muscles. If flexors are required to be exercised, then we inhibit the tension of extensors, and vice versa, and the body automatically acts as we wish. In short, a predetermined action may be described as accomplished by preventing the body from doing anything else.

The Will as inhibitor or destroyer is indicated in the characteristic ascribed to Shiva of the Hindū Trinity. His function is generally interpreted as the destroyer or dissolver of outgrown forms, and specifies His relation to the form world of the personality. The value of the destroyer's office in relation to the activity of the mind is obvious. The human concrete mind, within its limits, is as responsive to sense stimulus as a mirror is to light, and some method whereby one-pointed attention can be secured is imperative. Without such means, consciousness must remain merely that of an idle viewer of an unceasing teeming panorama. Rescue is effected by the germination of the principle of Will the destroyer, and concentration at once becomes possible. The creative faculty of the human mind emerges, as land from a falling tide.

In relation to the lower mind the Will must be used to inhibit all responses and forms except the one selected, and to

dispel all abstract ideas except the one it is desired to explore. Concentration can be exercised only when the Will is employed in its proper rôle of destroyer. "The mind is the great slayer of the Real. Let the disciple slay the slayer." The uncontrolled mind, of course, is meant and, as suicide of the mind by the mind, is unthinkable; the Will is the principle invoked, not as executioner but as clearing the field, as the dissolver of the unrequired, the outworn, the unreal, as a flower lover would clear the ground for a treasured plant.

The province of the Will being understood, it follows that one might expect that, when employed on the personal nature positively to gain an end, the intent is likely to be defeated. M. Coué is an authority on this reversal effect, and a perusal of his writings carries one far towards regarding the fact as proved, though the author does not appear to touch on the cause.

To sum up—the image building faculty of the lower mind is the principal factor in the education of human consciousness. Passively exercised it is a recorder simply, and the "imagination" is mere idle automatism due to stimulus from the environment, and as such better described perhaps as "fancy". True imagination, on the other hand, may be induced positively from within, operating through the higher mental nucleus point, and thus be allied to the Intuition. Theosophically, *Buddhi-manas* is active instead of *Kāma-manas*. This positive, truly creative, activity, becomes possible only when the Will prepares the way by inhibiting auto-mental modifications. The Will should always be employed on the personal mind as an inhibitor of unwanted images.

It is peculiarly important to consider the relations of Will and Mind at the present time, because the *Āryan* rootrace appears to be preparing to break new ground and to make ready the way for the conscious evolution of a principle beyond and within the mental. If we look back over the history of the evolution of the mental principle in man, this is obvious.

The latent power of lower mental material to form and hold an image in response to external stimulus was first evoked in the animal, and the sheath of mental matter gathered about the mental unit of each monad was then partially organised. This proceeded gradually, as the sense organs were developed, and more and more accurate stimuli were reported through the nervous system and growing brain. Slowly, in response to these stimuli, and as the finer organisation permitted it, the thrill of sensation awakened response in the mental sheath, and began to build there defined pictures of the outer world. Hearing, touch, sight, taste, smell—most important of all, sight—reported the happenings with increasing ease, and with ready response the lower mind “pictured” the occurrences of the sensational (*i.e.*, the astro-etheric) world. This was, and is, the whole of reality for the animal, just as astro-mental experience is, even to-day, the whole of “reality” for most human beings.

The moment of individualisation introduces greater possibilities of experience. Up to this point consciousness, the focus of attention, has been excited and controlled by outside stimuli, but once the human status is reached and the Ego born, clothed with its vehicle, the infant causal body, the focus of mental consciousness is no longer the mental unit, negative, receptive, and given to perpetual repetition, but, the mental permanent atom, positive, creative, Self-revealing. Now is born the ability to say: “I will think of this and not of that”, even though “that” may be backed by the strongest external sense stimulus, and “this” may be the most filmy intuition of interior reality. That discovery of the positive quality of the higher mind is accompanied by that of its polar opposite, the negative quality of Will—the two are inseparable—and it is really their twin play that allows this type of choice and decision.

Throughout the first four races the creative activity of the Higher Mind remains latent, as far as racial evolution goes. Certain Egos evoke it and outstrip the rest, but, in the mass,

the weight of pressure is on the evolution of human vehicles, at the physical, astral, and lower mental levels. In the Atlantean sub-races consciousness was at first dominated by astral impressions. Gradually the lower mind became positive to the astral, and in the highest development of Atlantean culture the lower mind controlled the astral nature. The influence of the dark forces over the Atlantean civilisation is easily understood in view of the separative competitive tendencies of its leading principle.

The lower mind, as a complete recording instrument, seems practically to have been perfected in the fourth root-race; witness the memory of certain Mongolian peoples to-day, the keen perception and memory of the Red Indian, etc.

The Āryan root race has as its work, the evolution of the Higher Mind and the unification of the whole Mental principle. Its first four sub-races have been applying the previous lessons in this field, developing the responsive powers of the lower mind to stimulation from both outer and inner levels of consciousness. Hindū yoga trains the lower mind to reflect and repeat the images of the Self and thus respond to the reality of the inner life. The Egyptian and Chaldean civilisations accustomed human consciousness to think in abstractions, while the Keltic developed the æsthetic, synthesising power of mento-emotional life. This has all been reacting into, and awakening Higher Mental consciousness, though up to the present the Race has principally had the astral as its life factor. It has hardly known Will, except in its reflection, the desire nature—which has been till now the driving human force. (We are not dealing with exceptions but with racial evolution.)

The sixth root race will have as its life-principle Buddhi, at least to a considerable extent, though Buddhic consciousness waits until the sixth round for its full development. The race in a measure anticipates the round, and the sixth sub-race of the Āryan sees the beginning of all this, since from it the root race arises. Buddhi, functioning as the life-side

The lower mind, when perfectly built, developed, and controlled, responds equally to stimuli from the outer world and from within (*i.e.*, from the *arūpa*, idealistic, levels of the Higher Mind). Unfortunately most of us have the lower mind very imperfectly in hand owing to strong auto-emotional conditions, "repressions," "complexes," etc., due to our bondage to desire. But still the lower mind acts as the recorder, biased though it be, of everything that has happened to us from birth onwards. It is all there, a complete store-house of personal experience.

The Higher Mind is *arūpa*, "formless"—probably so called because its centre of consciousness is a single point, the mental permanent atom, which moves so rapidly that it cannot be said to have *form*, however quickly it may be able to *trace* form in the lower mental aura. It is the positive agent of creative life which, in man, the real human being, and not the animal man, is always expressed mentally.

The lower mind may be likened to an exquisitely responsive three-dimensioned mirror, and the higher mind to a swiftly moving point of light (mental permanent atom), capable of tracing out as in a flash any figure determined if guarded by the Will.

The evolutionary sequence may be summed up as follows:

Zenith of 4th Race :	Physical body negative ;	Lower Mental positive.	
„ 5th Race :	Phys. & L. Mental	„ Higher Mental	„
„ 6th Race :	United Mind	„ Buddhi	„
„ 7th Race :	Buddhi-Manas	„ Ātmā	„

From this it will be seen that at the present time (the fifth race of this fourth round occupation, and the beginning of all the sixth) humanity must begin to discover the Will as an integral part of Ego consciousness, and therefore in its negative, inhibitive, character. By its assistance alone in this aspect can consciousness be raised out of the personality, the method being the deliberate inhibition of personal attachments, and

the evoking of the creative consciousness of the positive Higher Mind.

The relation of Mind and Will might be illustrated picturesquely by calling the Higher Mind the pencil point, the Will the eraser, and the Lower Mind the sheet of paper. Ancient and modern psychology may be cited abundantly in support of these relations. Hindū psychology teaches the law of contrary mental states—reborn in New Thought phraseology, as the power of positive affirmations. Briefly, this may be summed up as the power of the mind to alter the habits of the personality, by dwelling upon, and building into it, virtues opposite to the faults which it is the intention to overcome. Two contrary vibrations cannot exist in the lower mental aura at the same time. Consequently, if we desire to overcome fear, we think courage. This is done by calling forth the Will as the inhibitor and erasing from consciousness the lower mental picture of fear. Then, and then only, can the Higher Mind draw its picture of courage from within. This is supported by experience (1) that persons with fixed types of mind (lower mind) have difficulty in using affirmations, and (2) that unless the Higher Mind continues to build its picture of courage the old picture recurs and reinstates itself—the negative inhibitive action of the Will, at present weakly and unskilfully used, being insufficient to erase the vibratory habit of the lower mind. It must be trained afresh to new habits, or the old recur.

In all this, the Will is necessarily negative in action. As already mentioned, M. Coué realises this in his treatments by suggestion. He insists that it is the imagination (*i.e.*, Higher Mind) that must build the suggestion. The positive use of the Will brings into action the "law of reversed effort". If, instead of the imagination, the Will acts directly upon the lower mind, it reinforces the old "bad" and habitual suggestion of disease and increases its ill effect. The Will must be used

negatively only, in relaxation, in producing the state of "contention," the suggestible state, where all tension and habitual mental activity is inhibited. This is the state described in Paṭanjali's *Aphorisms*. "The inhibition of the modifications of the thinking principle" is the first step to true meditation. The lower mind is prevented from building any image save the one "spectacle" towards which meditation is directed. Then that too is erased, and the entire personal nature having been eliminated by Will, acting inversely, consciousness becomes active at the higher mental level permanently and knows itself as Ego.

This is indeed meditation, and along these lines true racial progress will be rapid.

There is a need for an understanding of this relationship of Mind and Will, because many folk to-day are touching idealistic consciousness very clearly. For most, however, "imagination" (*i.e.*, original thought, creative ideation, initiative) is still undeveloped. For them, the right way of strengthening it is supposed to be by the positive play of the Will, by "taking the kingdom of heaven by storm". But the "storming" must be by the demolition of the veils that limit and warp the play of the divine creative principle.

We have difficulty in realising the distinction between personal and egoic activity. Clear, scientific, concrete, are the adjectives of the day, and we tend to accentuate them to the exclusion of all else, and to strengthen them with a positive element of desire. There is danger of imprisonment within these "personal" forms. Witness the employer who sees destruction ahead of all business life if the workman shares in business management. Witness also the workman who strives for "brotherhood," but who cannot include the capitalist among his brothers. If either of these types could *cease* thinking, could inhibit the habitual activities of the personality, and realise the fact of the unity of all life, the lower mind could

and would inevitably, owing to its mirror-like qualities, build an image of this interior fact. The personal nature could then seize the idea as a practical reality and work it out into everyday life. Obviously difficult!—but it is the function of the student of Theosophy to sense the archetypal forms of the New Age and bring them through into the field of personal understanding.

It calls for patience and intrepidity to hold the vague bulk consciousness of a partially visioned interior fact, to cling to it gently, yet hold it positive and clear, while the inhibitive Will wipes out all preconceived notions from the concrete mind. Slowly and painstakingly the personal material adjusts itself to this new and spreading form, filled with spiritual reality, not with astral desire. Slowly, dealing cautiously with unfamiliar vibrations, the lower mind at last mirrors the vision in terms comprehensible to personal intelligence. This will be the process by which governors, judges, and teachers will operate in their several professions in the future. For the present it is for pioneers to clear the way, gripping “original” thoughts and rearranging the lower mind to express and conform to them. Desire binds. The Will absolves. The Mind, liberated and illumined, sees and constructs.

E. L. Gardner
E. A. Draper

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

II. SOME PLANETARY PARALLELS

(Continued from page 299)

THE word libido is so frequently misinterpreted and misunderstood, that it is well to gain a clear idea of its meaning before proceeding further. Dr. Jung thus defines and describes libido.

That driving strength of our own soul, which we call libido, and whose nature it is to allow the useful and injurious, the good and the bad to proceed.¹

On the same page, the direct astrological Solar-Centre parallel appears, for the Author proceeds to apply the exact figure of speech :

The Sun is the parent God . . . not only beneficial but destructive . . . it is the harmonious and inherent power of the Sun to scorch . . . it shines equally on . . . just and . . . unjust . . . Therefore the Sun is adapted as is nothing else to represent the visible God of this world.

But the solar imagery does not stop here. The "God in the heart" is actually employed ; for Dr. Jung continues.

When by looking inwards (introversion) and going down into the depths of their own being they find in their heart the image of the Sun, they find their own love or libido, which with reason, I might say with physical reason, is called the Sun ; for our source of energy and life is the Sun. Thus our life substance, as an energetic process, is entirely Sun.

Thus, too, the alchemical astrological Solar Correspondence with that spiritual wealth, the making of Gold from the hidden treasure in the heart, the "mine of occupation" for the labouring Titans in each state of man.

¹ *Psychology of the Unconscious*, p. 70.

In every horoscope the position of the sun in the birth-map gives the clue to this finding of the gold, without which all treasures are nothing worth; "given the gold," every other "substance", however dull, "shoots forth some answering flame". The way of perfection, the track homeward to the Sun, once found, the remainder of the life consists in a series of experimental adventures and adventurous experiments, on the Homeward Quest.

The impersonal connotation of the word libido must be realised. There is neither ethical nor non-ethical significance. At a certain period in every human development, the libido of will and that of desire meet in mortal combat, and on the issue thereof, the libido-mastery of one or the other, the subsequent life provides illustrative commentary.

Dr. Constance Long clearly expresses this dual nature of libido and says that in her opinion,¹

One may think of libido in terms of man-power . . . We might think of directed libido as 'will' and yet it is not only will, for libido is mainly undifferentiated desire and creativeness. The desire and will elements of libido are often in opposition. When such a change takes place in consciousness it leads to mental change, to education.

Precisely! In Planetary parlance, the seat of sovereign power must be transferred, gradually, by a series of "substitution-transferences" from Mars (iron), generative-passional and personal desire dynamo and focus (for it is both), to Jupiter, (tin, highly mobile as compared to iron) planet of formative architectural will-power; from Jupiter to the Sun ("The sovereign metal"); when once "a place in the Sun" is reached, even then a series of perilous alchemical experiments awaits the adventurous gold-quester!

To quote Dr. Long again (same page)

very much depends not only on the quantity of man-power but on its mobility.

¹ *Psychology of Phantasy*, p. 131.

For "mobility," reflective, connective, interpretative, cognitive and perceptive faculties, must combine and agree to mobilise, before the forces at disposal can be said to represent, constitute, and function in full inspirational, illuminative harmony, with reasonable souls *and* human flesh subsisting, as "One army of the living God." Unless spirit, mind, soul, and body are agreed, they can neither fight, work, nor walk together. Hence the necessity for studying each Planetary position first in its relation to the whole, of which each branch on the Planetary "family tree" forms a co-related "member" of the one spirit and an organ of the body politic.

The Sun-sign, then, and the position of the planet ruling the Sun-sign, "orient" the spiritual individuality, determining not so much the measure, as the manner of the genius. The measure of genius "outpoured" through the Ego, depends so fundamentally upon the extent to which the mortal instrument and various vehicles co-operate in direct acts of Solar-Sovereignty—"the service of the King" in each horoscope, that it is impossible to "pontificate" here, as on any astrological subject where will-power and force of character decide the issues.

But the Sun's "occupation" of fire, air, earth, or water, shows the spiritual elemental pedigree, the racial elemental *dharma*, as the Moon's and Mercury's determine the temperamental and mental *timbre*, colour and character of interpretation, together with many hidden clues for guidance through the gloomy wood of possible "complexes," while the Ascendant denotes the outer man, including his tricks and manners. These latter constitute a series of psycho and physiological family records in themselves, for atavistic backslidings play an important part in every individual life-drama; habits of thought, manners of approach, etc., are frequently traceable to psychic and physical heredity—personality will out as surely as murder, in many cases, and frequently this

hereditary colouring, which may be entirely out of key with the essential Ego, baffles and bewilders the student, until it is discovered, or rather regarded, as a relic of Uncle Tom or Aunt Maria, and relegated to its true position, a place in the psychic-ancestral curiosity-box, dissociated from the patient's individuality as bugle-trimmings or snuff-box !

The image of the Sun cannot be "cast" until the gold is at the right "temper"—"sometimes too hot the eye of heaven shines, and often is his gold complexion dimm'd," then the father of life suffers indignity of caricature, and becomes the "fixation father imago," *i.e.*, temporary desecration and prostitution of the life-force, misapplication through mortal ignorance of how to direct superabundance whereby a blessing becomes a curse, yet in process of time is wrought out again by might of spiritual alchemy, purified, re-tempered, till eternity justifies itself in a triumph of time, and the Age of gold recurs in its appointed cycle. Periods repeat their mystic and musical messages in the life of every individual; will-power sets the pace, determines the measure of the music decreed by the karmic musician.

In the same manner, the Lunar focus gives the feminine rhythm, the *motif* of the Mother, and all that this word stands for, in every horoscope. When normal, acting freely and harmoniously, this provides the musical complementation of the Solar-father-life-force, fundamental rhythm. When disturbed, it suffers the nature of an insurrection," and all manner of morbid symptoms appear, psycho-physiological and pathological, with their "twisted roots and tangled fibres" in the maternal-hereditary-temperamental life-web, once a simplicity, now become a complex, through the *karmic-nemesis* of thread-knotting—nature's avenger of abuse—whether on the patient's part (in this incarnation) or a *kārmic* "bad debt."

Similarly, the Mercurian pristine simplicity, the psyche originally "whole and undefiled," shares in corruption's taint,

comes within the circles of Planetary contagion, catches whatever is *going*, according to the position and aspects of Mercury in the individual horoscope, built or progressed; whether *karma* provides for Mercury's chastening and correcting that he be fouled by unclean lunar waters, poisoned by Mars with corrosive acids of *kāmic* origin, or severely deflected, possibly crushed and maimed for a season, by the heavy hand of *kāma-manas* as mental materialiser, personated by unregenerate Saturn, in every horoscope.

Thus, the ideal father, the perfect mother, the heavenly child, take upon themselves these mortal burdens and imperfections. Prometheus *steals* fire from heaven, and pays the penalty in volcanic action, the wrath of the Sun.

The Mother principle is belittled and degraded until Lunar nemesis overtakes the profaner of her mysteries.

"The heavenly word proceeding forth" in the person of Mercury, divine light-bringer and interpreter, becomes flesh, dwells among mortal men, and suffers the inevitable death upon the Cross, crucifixion of misunderstanding; then indeed is the light of reason darkened in the heavens, and the veil of the temple in man is rent in twain.

Yet in the deepest abasement, these deific fallen ones in and "through" man, mourn not as those without hope, for the height is reflected in the abyss, and there remains no human fall for man—the son of the gods—from which he cannot retrieve some future triumph of godhead, making it the occasion of a new divine adventure, the disentangling of the adopted mortality from each complex, woven with the threads of the lower elemental "remnants," and the ultimate inducing of this same glorified mortal with immortality's robe of glory. Yet this robe can neither be won nor worn till the wearer has passed through the fire, conquered the lower powers of air, risen above the ruining floods of water's devastations, and accomplished earth's resurrection, whereof death and burial,

baptism, fasting, temptation, and final ordeal of complete isolation—the “hiding of the Father’s face,” are divinely-appointed ordinances and ordeals.

The story of Psyche is repeated in each human history, yet no chronicle repeats itself; divine creative fecundity works in every human spirit, mind, soul and body, composing, literally, “a new work,” in each. As the possibilities of creative human achievement increase, so further higher heights reveal their summits to the indomitable scaler thereof. Olympus calls to Olympians, Parnassus to Parnassians, while some comparatively lowly snow-crest incites him who has not yet won his wings!

When man identifies himself with “the thinker” temporarily inhabiting mortality’s four walls; with the divine warrior, “for a season” entangled with the lower Martian vibrations in the *kāmic* life-web; with the divine lover, ensnared in the toils of Venus-Aphrodite, until the enchantment of Venus-Urania lures him to the bright divine ascent; in the psychological moment of direct response to the God-in-man (whichever aspect first appeals, whether wisdom, power, or love) the cord of earth identification as permanent connecting clue is severed in the vital part, though filamental tissues may still adhere.

Henceforth Psyche is no longer earth-thralled, for when that which tempts is recognised as temptation, in that moment synthesis appears as the end and aim of analysis.

When Spirit, mind, soul and body, are bent on the same errand, then, though awakening comes in the midst of Māya’s maze, the Ego takes command.

Leo French

(To be continued)

THE EARLY HISTORY OF THE T.S.

(WITH ANNOTATIONS BY C. JINARĀJADĀSA)

V

The Masters who were behind H.P.B. looked not only to her and Col. Olcott to be the pivot of the movement, but also to a third person, E. Gerry Brown, the young editor of the "Spiritual Scientist" of Boston. Instructions were sent in several letters by the Master Serapis Bey that Mr. Brown was to be helped both financially and by articles for his paper. H.P.B. and Col. Olcott therefore wrote for the paper, and procured subscribers for it. The attempt with the "Miracle Club" having failed, the following circular was published. The circular was printed in black ink, except that the initial letters of paragraphs and all the words of the heading and of the signature are in red. This most important communication was like the throwing of a net to gather in those who could be caught by its meshes. In the copy pasted in the Scrap Book, at the top of the circular, is written the following in H.P.B.'s handwriting:

"Sent to E. Gerry Brown by the order of S.: and T. S.: of Lukshoor. (Published and issued by Col. Olcott by order of M.:)"

At the end of this, Col. Olcott writes, evidently long afterwards, in blue pencil as follows:

(but unconscious of any exterior agency. H.S.O.)

IMPORTANT TO SPIRITUALISTS

The spiritual movement resembles every other in this respect; that its growth is the work of time, and its refinement and solidification the result of causes working from within outward. The twenty-seven years which have elapsed since the rappings were first heard in Western New York, have not merely created a vast body of spiritualists, but moreover stimulated a large and constantly increasing number of superior minds into a desire and ability to grasp the laws which lie back of the phenomena themselves.

Until the present time these advanced thinkers have had no special organ for the interchange of opinions. The leading spiritual papers are of necessity compelled to devote most of their space to communications of a trivial and purely personal character, which are interesting only to the friends of the spirits sending them, and to such as are just beginning to give attention to the subject. In England the *London Spiritualist*, and in France the *Revue Spirite*, present to us examples of the kind of paper which should have been established in this country long ago—papers which devote more space to the discussion of principles, the teaching of philosophy, and the display of conservative critical ability, than to the mere publication of the thousand and one minor occurrences of private and public circles.

It is the standing reproach of American Spiritualism that it teaches so few things worthy of a thoughtful man's attention; that so few of its phenomena occur under conditions satisfactory to men of scientific training; that the propagation of its doctrines is in the hands of so many ignorant, if not positively vicious, persons; and that it offers, in exchange for the orderly arrangements of prevailing creeds, nothing but an undigested system of present and future moral and social relations and accountability.

The best thoughts of our best minds have heretofore been confined to volumes whose price has, in most instances, placed them beyond the reach of the masses, who most needed to be familiar with them. To remedy this evil, to bring our authors into familiar intercourse with the great body of spiritualists, to create an organ upon which we may safely count to lead us in our fight with old superstitions and mouldy creeds, a few earnest spiritualists have now united.

Instead of undertaking the doubtful and costly experiment of starting a new paper, they have selected the *Spiritual Scientist*, of Boston, as the organ of this new movement. Its intelligent management up to the present time, by Mr. E. Gerry Brown, and the commendable tone that he has given to its columns make comparatively easy the task of securing the co-operation of the writers whose names will be a guarantee of its brilliant success. Although the object has been agitated only about three weeks, the Committee have already received promises from several of our best known authors to write for the paper, and upon the strength of those assurances many subscriptions have been sent in from different cities. The movement is not intended to undermine or destroy any of the existing spiritualistic journals: there is room for all, and patronage for all.

The price of the *Spiritual Scientist* is \$ 2.50 per annum, postage included. A person sending five yearly subscriptions is entitled to a copy for himself without extra charge. Subscriptions may be made through any respectable agency, or by direct communication with the editor, E. Gerry Brown, No. 18 Exchange Street, Boston, Mass.

For the Committee of Seven,
BROTHERHOOD OF LUXOR **

Col. Olcott writes about the issuing of this circular as follows, in "Old Diary Leaves".

I wrote every word of this circular myself, alone corrected the printer's proofs, and paid for the printing. That is to say, nobody

dictated a word that I should say, nor interpolated any words or sentences, nor controlled my action in any visible way. I wrote it to carry out the expressed wishes of the Masters that we—H.P.B. and I—should help the Editor of the *Scientist* at what was to him a difficult crisis, and used my best judgment as to the language most suitable for the purpose. When the circular was in type at the printer's and I had corrected the proofs, and changed the arrangement of the matter into its final paragraphs, I inquired of H. P. B. (by letter) if she thought I had better issue it anonymously or append my name. She replied that it was the wish of the Masters that it should be signed thus: "*For the Committee of Seven, BROTHERHOOD OF LUXOR.*" And so it was signed and published. She subsequently explained that our work, and much more of the same kind, was being supervised by a Committee of seven Adepts belonging to the Egyptian group of the Universal Mystic Brotherhood.¹ Up to this time she had not even seen the circular, but now I took one to her myself and she began to read it attentively. Presently she laughed, and told me to read the acrostic made by the initials of the six paragraphs. To my amazement, I found that they spelt the name² under which I knew the (Egyptian) adept under whose orders I was then studying and working. Later, I received a certificate, written in gold ink, on a thick green paper,³ to the effect that I was attached to this "Observatory," and that three (named) Masters had me under scrutiny. This title, Brotherhood of Luxor, was pilfered by the schemers who started, several years later, the gudgeon-trap called "The H.B. of L."

At the bottom of the circular pasted by H.P.B. in her Scrap-Book, she writes :

"Several hundred dollars out of our pockets were spent on behalf of the Editor, and he was made to pass through a minor *diksha*. This proving of no avail, the Theosophical Society was established. The man might have become a *Power* but preferred to remain an *Ass*. *De gustibus non disputandum est.*"

Further on in the Scrap-Book she writes :

"The Editor and Medium, which are Brown, has thanked us for our help. Between Col. Olcott and myself, H. P. B., we have spent over a 1,000 dollars given him to pay his debts and support his paper. Six months later he became our

¹ It has been already explained that I first worked under the Egyptian part of the African section and later under the Indian section. (H.S.O.)

² TIUTIT (C. J.).

³ Published in the April issue of THE THEOSOPHIST. (C. J.)

mortal enemy because only we declared our unbelief in Spirits. Oh grateful mankind! H. P. B."

The attempt in collaboration with E. Gerry Brown having failed, orders were then received for another attempt, and in the Scrap-Book H. P. B. writes as follows :

"Orders received from India direct to establish a philosophico-religious society and choose a name for it, also to choose Olcott. July, 1875."

A VEIL PAST WHICH I COULD NOT SEE

By MARJORIE M. MURDOCK

A MAN, tired and worn, lay in an arm-chair in a dingy back attic of a small lodging-house in Bloomsbury. His long day's work in the office was again at an end, only to be repeated in exact detail on the morrow. And he was weary and sick at heart, longing for even a moment's rest from the mean, sordid, petty cares of the workaday world in which he lived. He was supposed to be resting now, but the street noises reached him only too clearly on his top floor. The endless rumble and clatter of traffic, the raucous yells of the newsboys selling a final edition with all the details of the latest murder, the voices of two costermongers brawling on the pavement immediately below his window—how was rest to be found in these circumstances?

Out of all the chaos and tumult, both in the outer world and in the tired man's brain, two questions formed themselves thus clearly, neither of which could he answer. The first was, "Why is there so much pain, sorrow, cruelty, oppression, vice in the world?" and the second, "What and where is God, and what am I myself?"

Darkness was falling rapidly, and he had not lighted the one small gas jet which the attic provided. He was sure that nobody had entered the room since his landlady had cleared away the tea-things, yet he had become aware of a presence

quite near to him, which had certainly not been there a few minutes before. At first he could see nothing, but presently discerned a tall form standing by his chair. Strangely, it did not occur to him to wonder how his visitor had entered the room; evidently not by the door or the window, or by any mode of entry known to the physical world. Neither did he feel any fear. As he looked at the stranger, the tall figure seemed to gain a slight luminosity, and he saw that it was the form of an Angel, clad in a long robe of purple, with great wings folded on the shoulders. The face was veiled, but he had an impression of eyes of unearthly yet benign brightness piercing the veil.

Then the Angel spoke, and the voice was deep and strong like a man's, and sweet and gentle like a woman's.

"Child of the World," he said, "Why are you so weary?"

The man answered:

"Because there is so much sin and suffering in the world, some of it apparently quite needless; and because I do not know what God is, or where I may find Him, or what I, myself, am. I am always seeking, seeking for the answers to these riddles, and I think that there are no answers, for my search is fruitless."

"Child of the World," said the Angel, "I cannot answer your questions, for they are questions to which each man must find the answers for himself; but I can guide your steps to the road which leads to your goal. Come with me."

He took the man's hand, and led him to the window. It was not open; but in another second, without any apparent effort, the two were standing on the narrow window-ledge outside, with a sheer drop of sixty feet to the street below. Yet the man felt no fear. Then the Angel put one arm round him, and spread his mighty pinions, and together they flew away in the darkness, the great expanse of London spread like a huge entanglement far, far beneath them.

Where they flew the man knew not; he had quite lost his bearings at that altitude, but after a time he realised that they were flying gradually lower and lower, and presently they stopped altogether. The Angel's wings folded behind him, and they stood upright on what seemed to be a marble floor. In front of them, at some little distance, shone seven twinkling red stars, below which rose clouds of blue smoke, emitting a sweet, pungent smell. A choir of treble voices sang in unison a monotonous yet beautiful Gregorian chant. As the man became accustomed to his surroundings, he saw that they were standing in a church; the seven red stars were the ever-burning sanctuary lamps, and the blue smoke rose from a glittering censer which an acolyte, robed in white and scarlet, swung to and fro before the altar. On the altar steps stood the priest, a figure in snowy white, holding a golden chalice high above his head. And the choir chanted continually the oft-repeated cry:

*Agnus, Agnus, Agnus Dei, qui tollis peccata mundi,
miserere, miserere nobis!*

Then the man of the physical world saw that which he had never seen before, growing slowly but with ever-increasing power to his enlarged vision. From the chalice a beautiful rosy light rayed forth, filling all the church with its radiance; reminding him of the vision of Sir Percivale's sister in Tennyson's poem "The Holy Grail." And round about the altar he saw faintly, yet unmistakably, other forms than those of the priest and the acolytes—forms like his Angel guide, shining with a supernal light.

The Angel seemed to read his mind as he wondered at these unaccustomed sights, for he spoke in a low voice,

"Do you wonder to see this light glowing from the chalice, and the mystic forms round the altar? They are present at every celebration of the Mass all the world over, but only the few can see them. You see them now with the

eyes of your inner vision, unencumbered by your physical body, which lies asleep in the attic in Bloomsbury. Yet the time may come when you will find your physical body no hindrance to the vision of these things—that will depend upon yourself. But I have more to show you, and the time is short. Come away.”

Again the Angel put his arm round the man, and spreading his wings, flew upwards through the roof of the church, and away over the housetops and the open country.

When they stopped, again there was fulness of light, scent, and sound, but this time the light was no radiance from another world; it was that of the sun, as he rode high in the heavens, warming and gladdening the earth with his rays. The two stood on a high cliff, overlooking a great expanse of sea, deep blue as sapphire, yet sparkling as with thousands of diamonds in the sunlight. The scent was that of the earth and sun-warmed grass, and sometimes there was a faint whiff of brine in the breeze. The gulls circled overhead, flashing white against the blue sky, uttering the wild cries that speak of the joy of freedom. Now and then there was a deep, sinister clap of thunder—the breakers crashing in some cavern at the base of the cliff; and all the time there was the sound of the waves washing the shore far below, the steady, rhythmic heart-beat of the sea which brings a different message to whoso hears it, according to his love or fear. To some it seems cruel and relentless, careless of man and of what he may suffer by it; to those who love the sea, it is the one stable thing in a world of change, faithful when all other friends fail, ever moving, yet singing always the same eternal song of solace and understanding. The man from the City was reminded again of a poem, seeing for the first time the inner meaning of the poet's words—

The sea creeps up, spacious, in curves along the shore,
With fringes of tawny lace-work, and green, and blue, deepening
into the loveliest violet.

And Aphrodite herself out of this marvellously beautiful robe, this liquid cincture, swiftly gliding, for a moment stands (Her feet on the watery plain, her head in the great height against the Sun,)

Vast, glorious, white-armed, visible and invisible.

He wanted to stay there for ever, to lose himself in the greatest beauty that Nature provides, but his guide told him that there was yet more to be seen, and bore him away with his accustomed swiftness.

The next pause was made in a great crowded concert-hall, lighted with shaded electric lamps, three of which hung bell-wise over the orchestra. The atmosphere was charged with intense emotion; every member of the huge audience had his or her feelings strung up to the highest possible pitch, and it seemed that any relaxation of the tension must result in a tremendous cataclysm of some kind. Not one person moved, indeed they scarcely breathed; all was still and motionless save for the agonised, sobbing voice of the orchestra.

The music which was being played appeals, perhaps more than any other that has ever been composed, to the emotional element in humanity—it was the Pathetic Symphony of Tschaikevsky. The composer understood, as few others have done to such a degree, the intense emotions and passions which form so large a part of human nature; the hopes and fears, the loves and hates, the aspirations, the disappointments, the joy, the pain—most of all the pain. In this, his last and greatest work, it is as though his understanding of the sufferings of humanity had risen to its supreme height, to be conveyed to the world through the inimitable medium of melody, harmony, and rhythm, blended together as only a master hand knows how.

The man stood listening, rapt as any member of the audience in a physical body, while the Angel stood behind him,

observing his intentness and keeping silent. Through the whole symphony they stood thus, through the alternate storm and calm of the mighty first movement, the sweet, tender resignation of the second, the wild, feverish energy of the March. Then, hardest of all to bear, came the stupendous drop from that whirlwind of excitement into an abyss of despair—the terrible *Adagio Lamentoso* of the Finale, with the haunting, persistent wail of agony that, perhaps more than any of its themes, has made the symphony famous.

The last notes died away—the faint, faint throbs from the bass strings that sound as the dying pulse of hope, and the Angel, pausing just long enough for the moment of perfect silence which is the true end of the symphony, swept his companion aloft with him before the disturbing racket of applause should arise.

“Do you now begin to guess the answer to your first question?” asked the Angel, as they flew together in the darkness. And the man of earth replied :

“Truly, if sorrow and suffering can be woven into such music as that, there may well be a reason for their existence.”

“One more place we will visit to-night, and then I must leave you,” said the Angel. For a little while they flew onwards, then descended for the last time.

They were in a small room, wherein burned a tiny shaded lamp in a corner. Near it was a white crib, in which a child about one year old lay fast asleep, its dark, soft, curly hair making a fringe-like shadow on the pillow. By the crib knelt a woman ; she was very young, little more than a girl, and it was evident that this was her first and only child. She was singing very softly a tender, plaintive little melody, stroking the baby’s cheek with her finger the while. Above, looking fondly down at the pair, stood a man, resting one hand on the girl’s hair.

To the other man, who saw without being seen, there recurred once more some words of the great poet and seer, Edward Carpenter :

The trio perfect: the man, the woman, and the babe,
And herein all creation.

As he looked more intently, he saw that the part of the room round the crib was lighted with a soft rosy radiance, like that which had streamed from the chalice in the church ; and just above the baby's head hovered a pair of outstretched wings, also rose-coloured, from which the light seemed to emanate.

Presently the light, the room itself, the figures of the father and mother, all faded away, and there was a great darkness, such as the man had never seen before. He felt, rather than saw, that the Angel was still beside him, and he was thankful, for he seemed to be standing on the edge of a precipice, and feared to step in any direction. Then the Angel spoke :

“Child of the World,” he said, “to-night I have shown you four things—the greatest Sacrament of the Christian Church, the supreme beauty of Nature in the limitless expanse of the ocean, a superb example of Music, the highest of the arts, and a mother singing her child to sleep. Yet, if you can but realise it, you have seen only one thing. Do you understand me ?”

The man hesitated, and did not answer ; then the Angel resumed :

“You have seen that sorrow and suffering can be woven into great beauty ; you must know, if you think, that the woman you saw could not have had a child to sing to without much pain to her physical self. Therefore, you see that suffering leads at last to the Divine. And what you think of as sin is really pain in another form ; the pain of a great mistake. Man can only learn through his mistakes, and by

them he is led, step by step, to the Divine. When you realise this, you will have found the answer to your first question."

The man pondered. He was beginning to understand.

"And—the Divine?" he said slowly, "That is the one thing you spoke of, that you have been showing me?"

"You are right," answered the Angel, "I have shown it to you in four ways only, but you may find it in many millions of ways. In poetry, in architecture, in paintings—any of the arts; in a sunset in the Sahara, in the Russian steppes at midwinter; in the joy of lovers on their wedding night, in the reunion of friends after a long absence. In lesser things too, you will find the Divine if you seek—in every wild flower that grows in the hedgerows and fields, in the laughter of every child at play; in the eyes of a dog rushing to meet his master returning home, in the gentle purring of a cat on his mistress's lap. Wherever there is Beauty, no matter in what form, great or small; wherever there is Love, no matter how commonplace the surroundings—there, if you have eyes to see, you will find the Divine. But do not forget that where there is cruelty, vice, oppression, warfare, there, if you have eyes to see, is the Divine also, but imperfect and in the making. It is a difficult saying, but true nevertheless."

"One more question," said the man, "You have shown me how to find the reason for sin and suffering, you have shown me where to look for the Divine; but this you have not told me—what am I myself?"

"That is simple," said the Angel, and the man felt that he smiled in the darkness, "when you have found the Divine, you will have found your true Self, for the two are one. Farewell, Child of the World; ponder well on these things that you have seen, and that I have told you; for therein lie the answers to all questions."

Then the Angel went, as suddenly and swiftly as he had come, and the man was left alone in the darkness on the edge

of a precipice. He dared not move, but soon he saw a faint glimmer of light far, far away in the distance. It was coming nearer; the air all round him was growing lighter, with increasing rapidity. It seemed to him that in another minute there must be a sudden rending of a veil, displaying some dazzling vision, he knew not what.

But just as the moment of revelation was upon him, he slipped back into his physical body and awoke, to find that he had slept all night in his arm-chair, while the earth had revolved to the dawn of another day.

Marjorie M. Murdock

JOHN WOLFF, FELLOW OF THE THEOSOPHICAL SOCIETY

By WELLER VAN HOOK

JOHAN WOLFF was a German baker, suffering from cancer of the vocal organs; and, gasping and choking for air, he came to the hospital for relief. The disease was too far advanced for radical treatment, but we let a tube into the windpipe, so that he had God's primal comfort for all the creatures that must breathe—air! But at what a price! For each whistling breath he inspired told him that he was soon to die. And it isn't just the happiest of thoughts for any of us that we are soon to cast off this mortal coil!

But this was the least of his trouble. It was not enough that he must breathe through a tracheotomy-tube for the rest of his days, that he could only utter a few words at first, and none later on, by putting his finger over the opening of the tube; that he could never bake bread any more, but must be supported by his daughter who worked down town; that his wife must attend him hour by hour during his remaining months! No, it must be that he should have frightful pain in his neck as the crab gnawed perpetually at his throat, and only poppy-juice gave surcease.

He was a very brave man; he never cried out or whimpered; that is, not for weeks! But after a couple of months or more of agony he said to me in exploding whispers one day, with his fingers on the tube, as his face was contorted with suffering: "It is too much!" He was at his home then, in the tiny bedroom that gave just room for a bed, a chair and a dresser. At the foot of the bed, on the wall, was a little

crucifix that always looked at him, as he could always look at it. He was a Catholic. Of course he gradually wasted away, for he could not eat much. And he got so that he could only write, in a very neat hand, with a pencil on a tablet, to express himself. I said to myself, here is a man who is very heavily burdened by karma, a broken man, indeed. But I never spoke of spiritual things, the cause of suffering, or the gifts of God to those who bravely bear their karma, trying to think of Him. I thought he was satisfied with this religion, and I suppose his priest visited him from time to time.

Of course he did not last very long—he couldn't; we could see that the end was very near. One day Dr. B. my associate, saw him as usual, and next day told me what had happened. He wrote on the tablet: "I want to join the Lodge." Dr. B. was astonished, for he had never spoken to him of Lodges or societies, or, indeed, of any spiritual topic. "Oh," said the doctor, "you mean the Masonic Lodge?" "No," wrote the sick man, "I mean the Lodge that meets downtown!" "What," said the physician, "do you mean the Theosophical Lodge?" "Yes," wrote Wolff, "that is the one!" "And how did you come to know of that Lodge?" "Oh," wrote he, "I remember about it from things that happened in my sleep."

So, in this way, the way of practical Occultism, this immigrant, almost unlettered, German baker, diseased and suffering, wholly without physical-plane knowledge of Theosophy, or the Society that promotes it among men, was instructed away from the body until he was ready to join in our wondrous work.

He died before the next meeting of the Lodge, but we voted him, with a unanimous, rising vote, a spiritual member of our Order. He became John Wolff, F.T.S.

Weller Van Hook

FROM THE UNREAL LEAD ME TO THE REAL

By ADELTHA E. PETERSON

O THOU weary and dissatisfied one who prayest: "From the unreal lead me to the Real"; O thou who wouldst attain Discrimination between the Real and the unreal, when next thou meditatest upon that Prayer, keep thou in mind the story of a man who likewise prayed that Prayer.

For long ago, yea, even on our Mother Planet, one who was weary of eating and drinking and contacts of the flesh, one who was aweary of all the many enticements held out by those blinding things we call the senses, threw himself down upon the green breast of Mother Nature, and knowing not the words, yet from his soul breathed forth the Prayer: "From the unreal lead me to the Real."

So Mother Nature, who always answers Her children's earnest prayers sent to him the radiant *Kāma-Deva*, feeling, to lead him nearer the Real. For many lives the Feeling Goddess held full sway o'er his heart until at last, satiated with the impermanence of her many flitting desires, storm-tossed by the ebbing and flowing tides of motion and emotion, again not yet knowing the words, nor even realising that his soul was praying, there came forth the Prayer: "From the unreal lead me to the Real."

And Nature, the Mother of the World, now sent forth a figure of rare dignity as a God o'er his soul's life—the God of Thought, that cruelly cold one who yet burns up the world

with His Creative Power. Long did the soul worship blindly at His shrine—that God of Thought who drives men here and there and never lets them rest. But when the man had become like unto His God in his power of Creation, he stepped forth in the glory of his young manhood, and, using the cold powers of analysis given him by his God, he said: “O Thought, I know thee for a form. There is no reality in thee. The force that ensouls thee is not thine own and cometh not from thee.” Now in words prayeth the mind of the man: “From the unreal lead me to the Real.”

And now the Mother of the World needs must send Her Elder Children to satisfy the insatiable desire of a man to touch the realities of life, Her Children—Those Grave Mighty Ones, the Principles of Life who represent the fruits of Her union with the Supreme, the Lord of All. And so the Great Principles, henceforth, taught the man the Law of God; and the man, learning Their lessons, was henceforth ruled by nothing but the Law of Justice and of Right. But now the man seemed satisfied that he had reached the Real, for never grew he weary of the Grave Ones of Earth. No longer does he pray to the World Mother to be led, for he is satisfied with the Vision of the Supreme, seen through the Law. So Isis, the World Mother, grows alarmed for the progress of Her son and fearing that he will not grow weary of the Mighty Principles, veiling Herself in the Beauty of an Ideal, She appears to the man in a wondrous vision, saying: “In Principles thou seest only the manifestation of the Force of God in Me. Lo, there are yet heights to scale before thou canst reach the Real.” Then, knowing full-well the power of Her beauty, She starts to leave him; but the man, catching hold of Her garment, cries: “O Beautiful One, from the unreal lead me to the Real.”

Now the Mother Herself whispers to him of the realities of life and in many a guise appeareth to him. Now She

appears as the Ideal of Wisdom, now as the Ideal of Compassion, now the Ideal of Service, now that of Sacrifice, and long doth he follow Her protean changes, who always spurs him nearer and nearer to the Real. At times he would devote his heart and the whole of his earthly life to the following of Her in one of Her guises, and then it seemeth almost as though She mocketh him when, at the end of his life, She would show him where he had utterly failed Her in not following Her in yet another one of Her many guises. At last, weary of Her garments, even though through them Her Beauty shone, no longer kneeling at Her feet, he boldly attempted to strip the veil from off Her face, crying "From the unreal lead me to the Real."

But, as if in horror at his sacrilege, the heavens grew dark about him, blindness struck his eyes, the coldness of utter desolation entered his heart, and he heard the Mother sorrowfully say: "Thou wast not satisfied with what I had to give. Now I can give thee nothing." Then mocking voices whispered to him: "There is no Isis. Her veils were but delusion. The darkness will soon overwhelm thee. Go thou backward while yet time serves thee, and cease this useless striving for the Real, for what is real if Isis is not real?" But the man in agony cried: "I cannot forsake the Real, for it is myself. O Thou Lord of All, Thou Supreme One, from the unreal lead me to the Real; from darkness lead me to Light; from death lead me to Immortality."

Again the Mother stood before him with stern and awful countenance. "My son, thou hast prayed to the Supreme to see me as I am, and therefore I cannot refuse thy desire. But I warn thee the mocking voices spake truly. There is no Isis. Her veils are but delusion. Wilt thou lose the beauty that thou hast, to see the nothingness of Isis behind Her veils?" But the man only said: "O Mother, from the unreal lead me to the Real."

"Then see, O Son of Earth and Heaven, there is no Isis. There is no Mother." Throwing off the veils, there stood revealed the Lord of All, the Supreme One in the Universe, and, drawing into Himself the Son of Earth and Heaven, their Consciousness, instead of twain, is One. Then from the Supreme there came a voice which yet was from the man, a voice that said : "I am thou, O Son of Earth, and thou art I. I am also Isis, for I am Father, *Mother*, Son. And yet I am Myself, as thou art thine, and, seek a Greater God as thou didst Me. Therefore hear the Mystery of all the Ages, the Mystery of the Holy Trinity—thou thyself art the Real and the unreal, and from these thou canst create a soul, as I did thee."

Adeltha E. Peterson

REFORMERS AND THEIR SURE REWARD

THE greater the reformer the greater is the crown of thorns the world prepares for him. Yes, we shall act as ever before. We shall be false and we shall crucify you (I am speaking to the reformer now), and we shall kill you if we can, and three hundred years after you are dead we shall build an orthodox church around you and, at the point of a torch, we shall make all men adore you. We wish that history shall repeat itself. Mr. Leadbeater and Mr. Wedgwood, backed by Mrs. Besant and others, are launching a real religious reform, in the way of a Liberal Catholic Church, that might be made to play a very important part in hastening human evolution along moral lines, and with sweeping influences for good in the world.

Then, of course, in order that history may repeat itself, the attack on these innocent world-helpers is made. These untrue and vicious attacks are but things to be looked for. Why, then, are the true reformers thus always accused, and always by those who claim to be much interested in the welfare of their fellow-men? Is it because of the struggle between the three qualities of the Logos, the creative, preserving and destroying qualities, in their process of breaking up the old forms long established, for the progressive ideas? Or is it reactionary; the dark forces of the world causing the attack in an effort to retard evolution? The thing we know is that which has happened to the brave souls and reformers who have dared to stand out against vice, and sound the keynote of progress and reform.

And why was Socrates made to drink the poison? He was trying, we are told, to help young men and boys, etc. What wrong had Giordano Bruno done? There were accusations against him, and he hid his face in his mantle as the flames swept his mortal coil away. What about Hypatia? Was she not striving to enlighten the world? What about Pythagoras and his School? Why was this wonderful wise man, with his wise disciples, doing so much lasting good for the world, driven away? Was it because of anything wrong they had done, or that there was lack of good about him? Surely not. So it was with John Huss and many others.

It seems to be the way with reformers, that the reward is thorns and opposition, inspired by jealousy and fear. So, too, our great leaders, without any reason whatsoever, are now being attacked untruthfully, and the worst things imaginable are said about them. Since the torch and some other devices have passed out of date, the

accusers are using the most powerful things they know of to injure them and their reform movements. This is the reward of their great service in writing and teaching and for the launching of helpful reform movements. As soon as the L. C. C. reform movement was launched, the Bishops, priests and sympathisers were at once accused of the gravest immorality. This is self-evidence that the dark forces recognise a tremendous movement for good, should it be permitted to succeed, and that the accusation is false-witness only.

Be not among those who cry, "Crucify, crucify", but look around you, get busy and see what you can do, that the Son of Man may have somewhere to lay His head, should He wander your way ere long. If you, yourself, should be busy throwing mud at your brothers, your heart might not be filled with love, and how, then, would you be able to know Him, to know the Prince of Peace and Love, when He comes?

ALFRED O. BRANDT

CORRESPONDENCE

THE DANISH GENERAL SECRETARY

It is with deep regret that we, members of the Theosophical Society in Denmark, have learned that Countess Bille Brahe Selby, on account of her health, intends to retire from her position as our General Secretary. We all know that last winter the Countess went through a very severe illness, so severe that we scarcely dared to entertain the hope of seeing her among us, again. We also know that she bore her hard sufferings like a true Theosophist. Every day we were anxiously expecting the telegrams from France, it was a great joy, when we heard that the danger was over. It was a still happier surprise when we saw the Countess again; it seemed to us that she looked even better than before her illness. We then hoped that we might keep her as our General Secretary. But one does not so quickly get rid of the consequences of a severe illness. The Countess feels that her physical strength is not sufficient for the work, and that she needs more rest and recreation. We must remember that the position as General Secretary is a burdensome position which entails much work in various directions, but the Countess has many other duties. Though we fully understand the reason why the Countess retires, we, nevertheless, deeply regret it. In the first place, on account of the cause we love; we know with what conscientiousness and zeal she performed her task, what an administrative talent she has shown, how she has called attention to, and made propaganda for, our cause. And in the second place, from personal considerations; we

who have been working with the Countess, and those who have got in personal touch with her, will not forget her great kindness and never failing tact. I therefore hope that I in the name of all the lodges may send the Countess our cordial and sincere thanks for what she has done for us and our common cause, and express the wish that soon she may regain her strength. We know that even if the Countess retires from her position as General Secretary she will not abandon the cause, but will continue her valuable co-operation with us. Our heart-felt thanks then to the Countess for the time that is passed, and the sincerest wishes for a happy future!

On behalf of the lodges of the Danish Section.

FRANTS SEXOW,

President of the Olcott Lodge.

THE poem quoted in the May "On the Watch-Tower" is to be found in "A Treasury of Irish Poetry in the English Tongue" edited by Stopford A. Brooke and T. W. Rolleston first published by Smith, Elder and Co., London, in 1900. It occurs on page 238 and the title given is "Post-Mortem." It is attributed to "Fanny Parnell, sister of the late C. S. Parnell, M. P." The following statement is made about her:

"She was born in County Wicklow in 1854, and wrote poems for 'The Irish People' (1864-5) before she reached her teens. She was afterwards closely connected with her brother's political work, and died in America in 1882. She was a fervent speaker and organiser, and had much poetical ability."

Robert Lynd is the name of a well-known present day writer and critic who comes of a north of Ireland family. He writes well on Irish subjects and sometimes, I believe, contributes reviews to "The Daily News." The occurrence of his name above the poem and the title given to it must be a mistake such as occasionally happens in a daily paper.

JOHN N. SHEARMAN

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REVIEWS

O Mei' Moon and Other Poems, by A. W. Simms Lee. (Erskine Macdonald, London. Price 5s.)

China! Merely a name, a word of five letters; yet how much is in that name. Crowded into those five small letters is the life story of a nation. Round that name hover pictures of beauty; over it spread the white wings of the *Tao*, the Way. Into the pictures crowd quaint, exquisitely clad figures, trousered and pigtailed, curios of porcelain, ivory, bronze and jade; carvings of wood and lacquered bowls; drawings of mountains, and solitude and saints, and all the associated delights of flower-perfumed tea.

In "*O Mei' Moon*"—poems in the Chinese manner by an Englishman living in China—we have given to us in verse tiny fragments of this China. Miniatures of national thought and feeling. Mr. Simms Lee has entered at least the outer courts of the Temple of Beauty in the Far East, and the presiding Genius thereof, in response to his love, has given him the gift of song. It is not great poetry, but it is verse faithfully wrought and lovingly conceived; and all of his spiritual kinship—lovers of the Orient—will take his poems to their hearts, dreaming their own dreams.

They will find in them delicate drawings of Chinese romance, outpourings from the heart of a true collector, poignantly, even passionately aware of the beauty of "things"; they will find also the musings of one who has caught the breath of Chinese spiritual life, the ephemeral nature of earthly pleasures, the eternal nature of God as Beauty, and the path to God as "the way of the Flowers".

Mr. Simms Lee writes several of his poems in Free Verse; he also gives transcriptions of modern Chinese Free Verse and paraphrases from Chinese poems. A few of the verses happily translate Chinese moods as in one called "Autumn Afternoon," where the sympathy of the teacher with a pupil whose attention wanders from the lecture on chemistry to the witchery of Autumn outside the study windows is expressed, ending with these lines:

So with envy in my heart I let you dream
And smiled acknowledging your better wisdom.

Several of the poems have Buddhist themes. Here is one of them.

PRAJÑA

Fair as the gold-orbed moon above the flood
 Of mist and cloud about Mt. Sumcru
 The Master came. The flaming sunset threw
 A purple pall about the little wood.
 The Brethren, saffron-robed, in silence stood.
 Against the dark trees, their dull raiments' hue
 Burned with an orange light, like flames. Unto
 These monks the Master preached as he saw good.

No word he spake, but, holding in his hand
 A delicate blue flower, he turned his mild,
 Questioning gaze; but none could understand.
 Only Kashyapa smiled. One only saw.
 But learn: those who know why Kashyapa smiled
 Know Life and Death and the Eternal Law.

The following is a striking "Definition":

All works of Art are like sure tuning-forks
 Whose fundamental tone is found in God,
 Receiving from the varied artist minds
 Sweet overtones, for special quality.
 And in their presence do our souls respond,
 Thrilled by the beat and throbbing vibrancy
 Or stand indifferent and all unstirred,
 According as our hearts are tuned to move
 In harmony with the great truth of God—
 Beauty—which he reveals so graciously
 To seekers, through the minds of chosen men.

I make no apology for quoting at length the "Birds".

The Eagle circling round the snowy heights
 The Yellow Oriole in the purple shade,
 Kingfishers flashing blue and emerald lights,
 The silent white owl on dark silent nights,
 Swans on far lonely lakes,
 Bright pheasants in the brakes,
 And slowly-sailing birds like white dreams
 Floating above the ancient ocean streams
 Where once the Image of God's Spirit played:
 Mountain and plain and sea, Earth's farthest solitudes
 God beautifies with winged symbols of His moods.

A. E. A.

The Spiritual Life: How to attain it and prepare children for it, by F. Milton Willis; *Recurring Earth Lives*: How and Why, by F. Milton Willis. (Both published by E. P. Dutton & Co., Fifth Ave., New York.)

The above mentioned books form two, each complete in itself, of a series in course of being issued by Dr. F. Milton Willis, a writer whose name is familiar to most of us. Although very different in character, they are likely to appeal to all those who find it restful, on occasions, to withdraw their thought from the contemplation of the trivialities of everyday life and rest for a few hours in the eternal verities, searching for the Real behind the Unreal, the Permanent beyond the Impermanent.

The Spiritual Life is especially suitable for such quiet hours, dedicated as it is "To those who aspire".

It consists mainly of a series of Aphorisms on the subject—Aphorisms which were accorded the supremacy in a world-wide competition inaugurated by *The Herald of the Star*—and in the present publication, the author has enlarged and commented on these, the result being very provocative of thought. A careful study of the pages—and they are well worth study—should help one towards a clearer vision of the true aim and object of existence, and also encourage an attitude of detachment towards its vicissitudes. To quote Aphorism Eighteen:

The *Spiritual Life*, in the midst of the rags and tatters of the commonplace, of passion and pain, of prayer and penitence, of joy and woe, of laughter and tears, of evil, of sin, of despair, exists unruffled in calm majesty—original, vast, immortal and free.

The latter part of the volume is of considerable interest although dealing with the more practical side of life, for it treats of the upbringing of children between the ages of twelve and sixteen—very crucial years—some final pages being devoted to "The hygiene of early adolescence". These may be specially brought to the attention of parents and teachers, for the eradication of undesirable tendencies is comparatively simple when undertaken early in life, but by no means so easy if time be given them in which to grow and strengthen.

Recurring Earth Lives is of a less mystic character and should prove valuable as a volume which can be handed to inquirers into the great truths of Theosophy.

A brief sketch is presented, showing the progress of the Ego from life on the physical plane to life of a much fuller character on the super-physical planes of Nature; then the descent from the Heaven-world once again to earth, and the causes which impose on

it a certain environment. To the Law of Karma—of Action and Reaction a chapter is devoted, showing how it is only through the workings of such a law that the apparent injustice and inequality of human life can be explained and understood; a very lucid and informing section of the book deals with "Initiation," and what it means—that great expansion of consciousness which comes, at a certain stage of his evolution, to the man, constituting him a more perfect channel for the Life forces which are continually being poured down from on high.

Both the above are intended, as their author says, "to lead their readers out of the ordinary level of thinking to the larger fields and higher viewpoints," and they may be confidently recommended.

U.

India Old and New, by Sir Valentine Chirol. (Macmillan, London. Price 10s.)

We had hoped in this review to be able to say that Sir Valentine had extended his views—but he still wears the same spectacles and throughout the book he is looking at India from England's point of view, not India from India's point of view. He wants to westernise India and he shows that clearly, and with it the spirit of domination and the desire to "put right" the other nation, and he insists that there is only one way to work, one way to live in all the world—our way. In the foreword the author speaks of approaching India after her demonstration of loyalty, with a new angle of vision. Why has he not set an example, and done so in this book? The foreword being finished, he has forgotten to carry out his good intention. No, if Sir Valentine wants to help India and wants to bring about a more complete understanding between the two nations he *must* follow his inner conviction and approach her differently—with a new angle of vision. So I come round to where I started and just add that Sir Valentine must discard his spectacles or find another make in order that he may view India and the Indian nation.

Sir Valentine is so well known as a writer that his fluency and power of expression have frequently been commented on. *India Old and New* is particularly well put together and easy of perusal—and nice reading. It will surely be widely read in England; so we are the more sorry that the ideal of his foreword has not been carried out.

W.

An Introduction to Mahāyāna Buddhism, by Dr. W. M. McGovern.
(Kegan Paul & Co., London. Price 7s. 6d.)

To all who wish for a comprehensive grasp of the main essentials of Mahāyāna Buddhism, we recommend this book by Dr. W. M. McGovern, lecturer on Japanese and Chinese at the School of Oriental Studies (University of London), who is to be congratulated on having put before the public a clear and concise presentation of the doctrines of the great northern school of Buddhism. Avoiding the technical intricacies involved in the hair-splitting disputes of the various sects, so bewildering to the uninitiated, he dwells preferably upon the outstanding features which illuminate the faith, and is careful to preface with a few words of elucidation terms of unusual import, when he has been obliged to use them.

The book opens with an Introduction dealing with the doctrinal evolution of Buddhism, the succeeding chapters being devoted to an exposition of the main tenets of the Mahāyāna, or northern, school as compared with the Hināyāna, or southern, school. The chapter dealing with the Trikāya or Buddhist doctrine of the Trinity is specially interesting to Theosophists and students of comparative religion. As the author observes, the Trikāya—the three bodies or aspects of the Buddha known as the Dharmakāya or Body of the Law, the Sambhogakaya or Body of compassion, being the symbol of the Buddha ideal, and the Nirmanakāya or Body of Transformation, *i.e.*, the Universal manifested in the world—is one of the most fascinating features of Mahāyāna, and the relationship between the Buddhist Trikāya, the Hindu Trimurti and the Christian Trinity offers a subject for fruitful comparison. The book closes with a short history of Buddhism and the principal Buddhist sects, the Appendix being devoted to a rapid review of Buddhist sacred literature, and the whole forms a valuable contribution to the elementary study of one of the two main divisions of the great religion which was the Buddha's gift to the world.

Theosophists will read with understanding and pleasure Dr. McGovern's assertion that

Mahāyāna declares that all theories, hypotheses, doctrines, whether verbal or incorporated in scriptures, whether scientific, philosophical or religious and including its own doctrines of Nirvana, the Universal Buddha, etc., belong to the body of *relative* truth and must therefore be *modified* with the course of time . . . the mode of expression or manifestation of truth being widely different according to the needs of the time.

The extraordinary vitality still extant in Buddhism is the natural outcome of this healthy attitude, which contrasts favourably with the rigid insistence of some other faiths which claim to be in sole possession of divine revelation for all time, and permits of growth and

expansion, such as is evident to-day in the remarkable revival of Buddhism in Japan and other Buddhist countries.

D. M. A.

Prisoners of Hope: The problem of the Conscientious Objector, by Arthur S. Peake, M.A., D.D. (Allen & Unwin Ltd. Price 1s. 6d.)

We welcome this book which places before us carefully and thoughtfully the problems of the conscientious objector. In a war for freedom it is grotesque to read of the bigotry and intolerance meted out to those whose only crime was that they followed the dictates of their own consciences. It is one of those queer contradictions that we have to face. It will be a dark page in the history of our land that must be handed down to posterity, telling of the rank hypocrisy of this age, which calls out millions to fight for freedom against domination and denies freedom in her own land, nay, not only denies it, but persecutes those who express their opinion, in a way which is worthy of the darkness of the middle ages. This book proves that intolerance is still rife, that we as a nation are capable of great cruelty through lack of understanding, and that the spirit of domination is entirely unsubdued. I repeat that we welcome the book because of its subject, although we wish that the author had put his facts in a more pleasing style, still *because* of his facts we would recommend it to those who, so far, have not been able to see the point of view of the conscientious objector and have denied him sympathy and justice.

W.

Dostoevsky, by Yanko Lavrin. (Collins, London.)

Yanko Lavrin's book about Dostoevsky is a strong and vivid book. It puts Dostoevsky first as a striver and as a sufferer, and represents the literary work of the great Russian as an expression of his inner life. A hundred years have passed since Dostoevsky's birth; our time is even more critical than was his, and to study this man and his writings is to understand better our own problems. Mr. Lavrin helps us to do so. Theosophists and members of the Order of the Star in the East will gain a new outlook and a new understanding in approaching Dostoevsky. Is the fight between culture and civilisation

not fiercer than ever? Dostoevsky believes in the triumph of culture and spirit in a complete union of civilisation, culture and religion. The second advent—says Mr. Lavrin—is for Dostoevsky a religious union of all individuals and nations in a living, universal church representing God's kingdom on earth, or rather in our consciousness. Mr. Lavrin shows a deep understanding of Dostoevsky's mysticism, and this makes the book so valuable to those who are interested in spiritual matters.

I. de M.

Let there be Light, by Liliias M'Crie. (Price 2s. 6d.)

Old King Cole, by Clifford Bax. (Price 3s. 6d.)

O-Kai, by Edw. C. Reed. (Price 3s. 6d.)

Yerez, by M. A. Arabian. (Daniel, London. Price 4s. 6d.)

These all belong to a series of "Plays for a Peoples theatre." *Let there be Light* is striking and original. We should have liked it a little longer. It portrays the triumph of Humanity by the help of Democracy and Truth, and it does not forget to show that democracy cannot triumph unless wedded to Truth, and that that is the Secret why all attempts have up to the present failed; for all democratic movements, however well they have begun in intent, so far have tailed off to self-interest. This little play puts this before us rather nicely.

Old King Cole is very attractive. Clifford Bax has very clearly brought in a number of nursery rhymes and woven them together, the result on the stage should be effective.

Yerez is a very beautiful theme—beautifully worked out. It seems a little complicated for this series, and for the stage may need adapting, but there are strong points in it, and it is well thought out.

O-Kai is pathetic and sweet in its simplicity and withal has a strength and power about it. We recommend this series to those who wish to bring to the people simplicity in drama.

O. W.

The God We Believe In, by An Officer of the Grand Fleet. (Daniel, London. Price 2s.)

This is a book of short essays, written during the war, when the writer was seeking Truth in Reality in the life that surrounded him there. It is a thoughtful book, fresh in its ideas, short and concise. We recommend it for a leisure hour.

C.

Mountain Pathways, by Hector Waylen. (Kegan Paul. Price 3s. 6d.)

This is the third edition of this study in the Ethics of the Sermon on the Mount and the author has in this edition added an appendix chiefly on the divorce question, which may be helpful to those who do not see clearly on the subject. The book has many valuable suggestions, and we are glad to see that this edition has been put before the public.

C.

Growth Through Service, The Inner Ruler, and Problems of National and International Politics, by B. P. Wadia. (The Theosophical Association of New York, 230 Madison Avenue, New York City. Price 25c. each.)

As these three pamphlets are reprints of articles which have appeared in THE THEOSOPHIST, a full review would be out of place in these pages. It is satisfactory, however, to note that America has found the demand for these articles to be such as to justify separate publication. The main theme of the first-named is the practice of the spiritual life by men and women who, while attending to the duties necessitated by life in the world of to-day, are endeavouring to apply the more searching standard laid down by the inspirers of the Theosophical Movement for all who would become messengers of the Wisdom. The last-named pamphlet deals with the relations of the individual and the State, viewed from the higher evolutionary standpoint, and presents a rational scheme that is both original and in conformity with observed facts. These pamphlets are attractive in appearance and will undoubtedly help many.

W. D. S. B.

Discipleship, by Lady Emily Lutyens. (Star Publishing Trust, London.)

This booklet is a useful contribution to the world at large and to all who are already convinced that a World-Teacher is coming amongst us before very long. It deals with the necessary preparation work and also with individual preparation. It is well put together and easy of understanding and quite short. We almost wish that it was a little less condensed.

The Temple of the Heart, by Armstrong Smith. (The Star Publishing Trust, London. Price 1s.)

This small booklet is dedicated to the children of St. Christopher, but is not altogether in children's language. It is inspiring, but if meant for young minds needs a little elucidating. The key-note is, "The Temple of God is holy, which Temple ye are". Its low price and small size will enable it to be in the hands of all, and we have no doubt that it will attract.

J. C.

MAGAZINE NOTICES

A new magazine, which should be much appreciated by our readers, is *The Beacon*. Through the kindness of the publisher, Mr. Basil Blackwell, of 49 Broad Street, Oxford, we have had an opportunity of dipping into the March and April numbers, and can testify to the high quality of the contents, which admirably carry out the policy epitomised in the prospectus: "*The Beacon* deals broadly and constructively with three essential subjects—Education, Religion, and Art—and endeavours to express adequately the new ideals of which each is urgently in need." One of the most striking features is a serial poem by A. St. John Adcock, entitled "The Divine Tragedy". This portrays an unconventional conception of a situation that might be created by the return of the Christ to the world of to-day; so far as we have read, its ideal seems reasonable, while its trenchant strokes of satire are relieved by frequent touches of kindly humour. Its subsequent publication in book form is announced, and this is sure to attract considerable attention in the world of literature. Another distinctive contribution is "A Credo for a New Era" by Stephen Graham. Some of the articles retain an academically orthodox tone,

but most of them display imagination and variety of outlook; for instance, Theosophists will be interested to find a sketch of Dr. Steiner by Shaw Desmond in the April number. The editorials, by E. R. Appleton, are bold in their advocacy of progressive movements, and the illustrations, most of them wood-cuts, are in good taste. The printing is a delight to the eye, and the entire get-up affords a fine example of what a modern magazine can be.

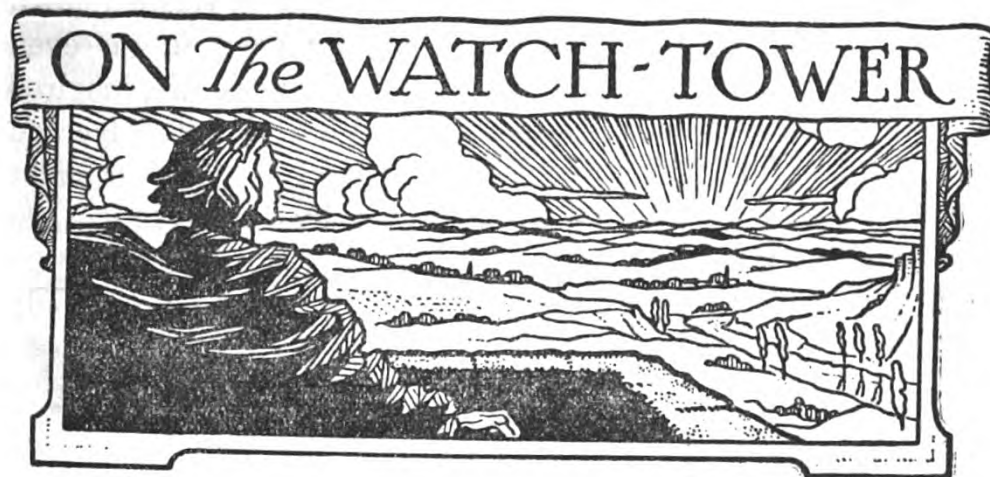
The Buddhist Annual of Ceylon is very well got up, both as regards matter and style. It is also very moderate in price. Rs. 1-5-0. The articles are good and the illustrations well done and of great interest to all who are seeking further knowledge in the history of Buddhist Temples. As the title suggests, this is more or less a religious annual and useful to Theosophists as it is decidedly on the broad side of religion and is somewhat comparative in the nature of its articles, neither conventional nor orthodox. For this reason it should be extremely useful, and we should like to see it in every Public Library. We cordially recommend it and congratulate the Editor on so worthy a production. (Bastian & Co., Colombo.)

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Groundwork of Social Reconstruction, by Mm. Glover, *Vijya Dharma Suri, His Life and Work*, by A. J. Sunavala (Cambridge University Press); *Mendelism*, by R. C. Punnett, (Macmillan); *The Annual Report of the Board by Regents of the Smithsonian Institute (1919)*, *The Thirty-fifth Annual Report of the Bureau of American Ethnology, Smithsonian Institute Bureau of American Ethnology, Bulletin 74*, by A. M. Tozzer (Washington Government Printing Office); *The Divine Mother and The Temple of Silence*, by H. A. and F. H. Curtiss (Curtiss Philosophical Book Co.); *The Philosophy of Daily Life*, by E. C. M. (Leonard Parsons); *The Practice of Auto-Suggestion by the Method of Emile Coué*, by C. H. Brooks (G. Allen & Unwin); *The Art of Thinking*, by T. Sharper Knowlson (T. Werner Laurie); *Eminent Orientalists*, (Natesan & Co.); *Message of the Birds and In the Sikh Sanctuary*, by Prof. T. L. Vaswani (Ganesh & Co.).

THE THEOSOPHIST



SOMETIMES thoughts shelter in shadows and grow slowly unseen. Sometimes they flash down like light, and blossom in a day-dawn. For years, off and on, a thought-seed has dropped into Adyar and naught has seemed to come of it. Charles Harvey wished for a sort of Theosophical College, whither students might come for study, and depart equipped for educative Theosophical work in the country whence they had come. Johan van Manen, devoted to the growth of the Library, dreamed of it as a resort of scholars equipped for research. Dr. Subramania Aiyar, in his Convocation speech at the National University last year, breathed a hope of the future addition of an Ashrama to our College, where fit students might learn of the Parāvidyā, if their studies in the Aparāvidyā led them to seek the “knowledge of Him by whom all else is known”.

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And then upon these hidden seeds, slowly burgeoning out of sight, there fell a ray of warmth from our Kṛishnamurṭi, piercing through the protecting layer of earth which sheltered them, and quickened them, and some tender shoots appeared above the surface, and delicately sought the light, coming out of the dreamland into the world of action. Various causes had led hitherward a group of men and women, apt in different lines of thought and culture, illuminated by the Light of the Divine Wisdom, Theosophy, and like the light flashed down the thought: "Why should not these be used in an even greater service than training youths to lead a civic life, inspired by great ideals? Why not use their accurate knowledge and scientific training to synthesise the departments of thought into a rounded Culture of Life, unified by the WISDOM, to illumine sound intellectual knowledge of the outer with that inner light which comes from the Spirit, that they may help in the building of the coming Era?"

* * *

The idea now formulated itself into a scheme which should include definite instruction in certain departments of human thought, to form a basis of knowledge, followed each day by individual study and research carried on in Adyar Library. To the studies we hope to add, as soon as funds permit, an Ashrama, where a community life may be led in the simple buildings suitable to the Adyar climate, and the students may live as well as learn, consciously preparing for the co-operative instead of the competitive life, which will gradually characterise the coming age. The intellectual synthesis aimed at is suggested by Mr. J. H. Cousins in the following note:

The accumulation of knowledge, which increases in pace and volume yearly, would long ago have paralysed humanity's ability to assimilate and use it, had not the faculties of man, by the very necessity to save the race from mental destruction, been compelled to search for some synthetical clue to a hidden order and unity in the vast mass of apparently only remotely related details. Such a clue (amongst others) was found in the law of evolution, which provided a central idea around which a previously incoherent mass of facts and

notions could be grouped in ranks of descending importance. This law, though both expressed and implied in the most ancient of Asian philosophies, was new to western thought, and was given a detailed significance by the concrete mind of Europe. Darwin's publication of the *Origin of Species* in 1859 made possible the synthetical vision of an orderly evolution of the forms through which life and consciousness had climbed from protoplasm to humanity. Herbert Spencer applied the law of evolution to society as an organism, and brought within the scope of his synthetical philosophy the whole range of cognisable phenomena. But the half century and more between the new enunciation of the ancient law and the present time has added new facts and views. The new materialistic science of the early Victorian era "exploded the superstitions" of the whole past history of human aspiration and endeavour. To-day the so-called "superstitions" have returned and exploded materialistic science. Evolution, subject to its own law, passed from indivisible atoms to radio-active substance, from the physical to the metaphysical. The "God" of the religious mind has been conceded a degree of intelligence at least equivalent to that of the intelligent thinkers who found purpose and order in restricted areas of the universal activity, but denied orderly purpose behind the whole. Spencer's cognisable phenomena have stretched themselves a considerable distance beyond the rays at both ends of his intellectual spectrum, and have dug below the foundations and soared above the firmament of his universe. A new synthesis is needed.

* * *

As a tentative beginning, it is proposed to open the Brahma-vidyāshrama at the Headquarters of the Theosophical Society, Adyar, Madras, with a view to setting a number of people on the way towards making this new cultural synthesis. It will provide a meeting-place for East and West in its spirit, its scheme of studies and its personnel. It will carry on its work on the central principle that all human activity is an evolving expression of One Life. From this point of view it will survey the development of Mysticism, Religion, Philosophy, Literature, Art and Science, in their various racial and national forms. The first session will open on October 3, 1922. There will be three lecture periods daily, and periods for research in the Adyar Library in the afternoons. The library is well appointed, but students who have books of their own on special aspects of the scheme of studies may bring them with them. Dr. Annie Besant will open each day's work in the first week of the course by a short preliminary lecture giving a bird's-eye view

of the evolutionary tendency in each of the six great lines of expression mentioned above. Detailed study will be conducted by a large staff of specialists and graduates, including Europeans who have imbibed the spirit of eastern thought, and Indians who are intimate with the most recent development of western thought. The staff is in this respect unique, and is specially qualified to co-ordinate eastern and western studies. All workers are voluntary, and devoted to the highest aims. Their steadfastness has been tested by years of wholly honorary or subsistence-wage work, and they are found to be even more steady than ordinary highly-paid men.

* * *

In addition to studies, there will be many opportunities provided for expression in lectures by the students, papers followed by discussions, and debates. Music and drama, both western and eastern, and excursions to places of artistic interest will form part of the work. English will be used throughout. The students will, as a rule, be resident, but if there be room, special students from outside may be admitted to courses of lectures if they are prepared to attend regularly. Resident students must at present be Fellows of the Theosophical Society, as no accommodation is available, except in the Society's buildings. Later, when the Āshrama buildings are ready, this rule may be relaxed.

* * *

My hope is that young men and women, graduates preferably, will come from our various National Societies, with the determination seriously to train themselves for service on their return to their homes. I would earnestly ask my colleagues, the General Secretaries, to keep a watch for such young people, preferably between eighteen and five-and-twenty years of age, educated, intelligent, eager for knowledge, and in temperament, adaptable, "clubbable," and prepared to lead a simple life, without luxuries. A knowledge of English is absolutely essential. If a promising youth or maiden cannot afford the expense of travelling hither and back, and the cost

of living here for one year or two, the National Society might make no better investment than the Gift of a scholarship, with a promise in return to devote himself or herself to work for the Society for three years or more at a living wage.

* * *

The first session will be from October, 1922 to March, 1923, when an informative survey will be taken of the departments above mentioned. The following is the provisional curriculum for these informative studies:

MYSTICISM. *European*: Pre-Renaissance, Renaissance, Post-Renaissance; Individual Mystics, men and women.
Asian: Indian (Marathi, Tamil, Telugu, Northern), Islâmic, Iranian, Eastern.

RELIGION. '*Primitive*': Shamanism, Totemism, Fetishism, Oracles.
Āryan: (Western) Pelasgic, Keltic, Teutonic, Norse; (Eastern) Vaidic, Hindū, Buddhist, Iranian.
Semitic: Hebraic, Christian, Arabic, Ethiopian.
Mongolian: Chinese, Japanese.

PHILOSOPHY. Vedāntic (Monism, Dualism), Grecian, German, French, English, Recent.

LITERATURE. Samskr̥t, Grecian, European, Asian (East, West), Indian (Bengāli, Marāthi, Telugu, Tamil), English.

ART. *Architecture and Sculpture*: Hindū, Buddhist, Mughal, Persian, Arabic, Chinese, Japanese, Egyptian, Grecian, Renaissance, Modern.

Painting: Buddhist, Rājput, Mughal, Neo-Bengal, Chinese, Japanese, Renaissance, Modern.

Drama: Indian, Grecian, Japanese, Javanese, English, European, American.

Music: Indian (Karnāṭaka, Hindustāni, Modern Bengāli), Chinese, Japanese, Javanese, Early Grecian, Mediæval Renaissance, Modern.

SCIENCE. *Physical*: Astronomy, Geology, Geography, Meteorology, Biology, Botany, Zoology, Anatomy, Physiology, Hygiene, Dietetics, Sanitation, Pathology, Physics, Chemistry, Anthropology.

Psychological: Genetic, Analytic, Abnormal.

Psychical: Telepathy, Automatism, Mediumship.

Social and Political: Principles and Practice.

Educational: Historical, Pedagogic.

Details of expenses and necessities will be found on a slip enclosed with this number. The venture will, we hope,

succeed in making some Theosophists more competent and useful in the strenuous days which are approaching. I pray that the blessing of the Masters may rest upon this effort, made in Their service.

* * *

We chronicle here with great pleasure the birth of our Thirty-sixth National Society, that of Wales. The application came from the following fourteen Lodges : Dewi Sant (Cardiff), Barry, Merthyr, St. David's (Bangor), Bridgend, Christian (Cardiff), Swansea, Cardiff, Newport (Mon.), Penarth, Colwyn Bay, Rhyl, Shrewsbury, Llandudno. The boundaries are taken, I understand, from those laid down in the Bill for the disestablishment of the Anglican Church in Wales. We welcome this youngest daughter of our Theosophical Society on the attainment of her majority and the organisation of her own household. May she flourish exceedingly. She sent me the following telegram :

Cofion serebos cymru cymrodyr.

I am sure this means something pleasant, but I leave it to our readers in its pristine beauty. I hear from Mr. Peter Freeman, the father of the Section, that Co-Masonry, the Order of the Star, the Theosophical Educational Trust and the Liberal Catholic Church, are all working in Wales steadily and harmoniously. The General Secretary of England and Wales, Major D. Graham Pole, has in every possible way facilitated the handing over of his trusteeship to his whilom ward, and the grant to her of full autonomy. Would that politicians were as wise !

* * *

As members of the E. S. are bound by their rules not to listen to untruthful slander of brother Theosophists without protest, and as they would be compelled in the Sydney Lodge constantly to break this rule or by continual protests to be a source of disharmony, I advised them quietly to withdraw and form another Lodge, where they could carry on Theosophical study and work in peace. This they did, and formed the

Blavatsky Lodge. The Vice-President of the T.S. has given, under its auspices, a series of six lectures, and the syllabus is very enticing. It runs :

The Life in all Things. The lecture will expound the general principle of one Divine Life in all the orders of creation, and how man may grow in his spiritual nature by the recognition of this truth.

The Manifold Light. Since men are led to growth by ideas, all the great gospels of life—religious, philosophic, artistic, scientific—are expositions of one Divine Revelation. The principles of the great religions and philosophies will be expounded in this lecture.

The Wheel of Births and Deaths. All thinkers are agreed that no growth is possible without experience, and Theosophy proclaims that man gains the experience necessary for his spiritual unfoldment through successive rebirths on earth. The Laws of Reincarnation and Karma are the subjects of this lecture.

The First Principle of Living. Men create almost unending suffering for themselves by not knowing the difference between themselves as Souls and the bodies in which they live. There is a continual struggle in them between good and evil, profitable and profitless. The inner law of their being is the theme of the lecture.

The Secret of Immortality. If men but knew that they could not die, life would be transformed for them. But for this they must first discover themselves as immortal, before the body approaches disintegration at death. The discovery of the undying part in ourselves is the subject of this lecture.

The Path to Deification. Theosophy proclaims that the only salvation is by man realising his Divine Nature. The place of the Masters of Wisdom in this process is the topic of this concluding lecture.

I hope these lectures will be published in the autumn, as all that is said by Mr. C. Jinarājadāsa is helpful to aspirants, striving to lead the higher life. I am glad to hear that the Blavatsky Lodge had 309 members at the beginning of this month.

* * *

A very petty and childish action, but one showing a strange depth of hatred has been shown by setting some workmen to chip Bishop Leadbeater's name off the foundation-stone laid by him in the building of the King's Hall, Sydney Lodge. A picture has been sent to me of the workmen busy in defacing

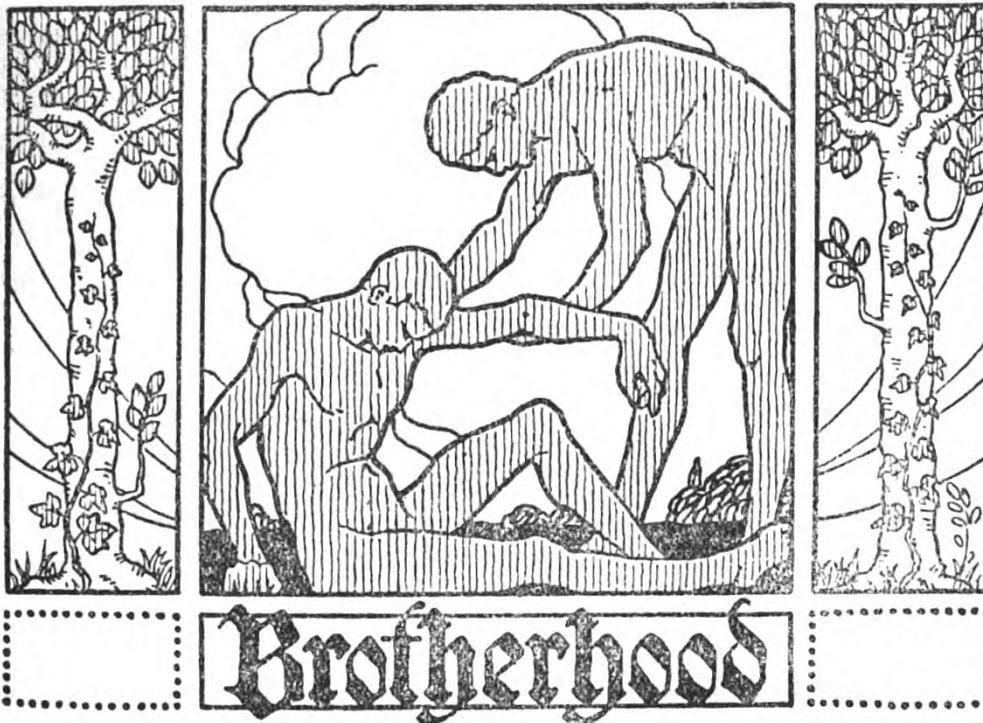
the stone. The action is foolish, as when the Paris Communists pulled down the Colonne Vendôme. History remains, facts are unchanged, although monuments and memorials may be destroyed. Bishop Leadbeater's monument is in the lives he has lightened and in the hearts of the grateful, in the wonderful books he has written, and in the feet set upon the upward Path. The curious crowd must have commented: "See how these Theosophists love each other." After some years, how the Lodge will long for some record of the honour done to it when Charles Leadbeater laid its foundation-stone.

* * *

Could the following happen out of the East? Dr. Wu Ting-fang is one of our Chinese members, and incidentally a Governor, second in authority in the South China Republic.

Recently, pirates boarded a steamer upon which the wife of Dr. Wu Ting-fang (one-time Chinese Ambassador to Washington) was travelling as a passenger, and proceeded to rob everybody aboard. They had relieved Mrs. Wu of her personal possessions, but later one of the pirate gang returned to her and asked her if it were true that she were the wife of Wu Ting-fang. She replied that she was, whereupon the pirate expressed regret for the annoyance to which she had been subjected, returned her stolen goods and, what is more, gave her ten dollars as a *consolamen*, adding that Dr. Wu was such a good man that they had not the heart to rob his wife.

"It is," says a correspondent, "characteristic of Asia that it places saintliness at the top of the virtues". The special interest of the story for readers of THE THEOSOPHIST is that Dr. Wu is an enthusiastic Fellow of the Theosophical Society, and is endeavouring to build up the new China on the basis of brotherhood. He is over eighty, yet so strong is he in his faith in the Great Powers in the fight for national righteousness that he looks forward to visiting Adyar in his present life after settled government is achieved in China.



THE VALUE OF THEOSOPHY TO THE WORLD¹

By ANNIE BESANT, D.L.

IN speaking to you of the value of Theosophy to the world, it may be well for me to begin by stating exactly what is meant by the word Theosophy, what it covers. The word, of course, if translated, is obviously "Divine Wisdom," and in another Greek word you had the same idea, that which was called the Gnosis, that is the knowledge. The word is familiar practically to everyone in modern days, for it was used with the letter "a" before it as Agnostic, and the older amongst you may remember that at one time that word was exceedingly

¹ A popular lecture, given by Dr. Besant in Sydney, May, 1922.

widely used by scientific men, especially Huxley. It was, I believe, he who invented it, and he meant by it exactly that knowledge which was expressed in Greek by the word Gnosis. He was "without the gnosis," "without the knowledge". Obviously a man like Huxley did not mean "without knowledge" in general, but he limited the word by saying that he meant by knowledge that real knowledge that man could reach. He meant the knowledge which could be reached through the senses and the mind, the intellect working on the observations of the senses, so that he would cover all the discoveries of science, all the classified observations of man, and he regarded that as the material for knowledge, on which the working of the mind could erect definite conclusions, reliable and useful to man. That which Huxley meant to say he was without was that which was called *the* knowledge in the ancient world, the Gnosis, or by another word which is very widely used in the East, the Brahmavidyā, the Science of Brahman. That, he said, was not within the reach of man, and the word Agnostic was taken up very commonly among scientific men. They did not deny, they did not say, as many people thought, "There is no God," but they said: "Man is not able to know God. He has no means of obtaining knowledge, for God cannot be known by the senses, neither can He be reached by the intellect."

Now exactly the contrary of that is meant by the word Theosophy, and in an old Hindū book, speaking of knowledge, a Sage divided it into two. One part of knowledge, he said, the lower knowledge, was that which you might find in books, in sacred books, in scientific books, in all the branches of science and literature. The higher knowledge, he went on to say, is that "whereby all else is known".

Now Theosophy in the first place means that man can know God. I grant that the word "knowledge" is not good; "realise" would be better; but we may use the word knowledge

without any serious inaccuracy. If you think for a moment what you mean by knowledge, and how you obtain it, your knowledge of all the outer world around you, of all that is classified as the ordinary knowledge of man, is gained, as Huxley said, either by the senses, or by the intellect working on the observations of the senses.

Now if you think of what you mean by a sense, you will find it is part of your own body which has been so modified that it answers to a particular set of vibrations in the world around you. If you can see me, and if I can see you, it is because in the eye we have a part of our own body modified in such a way that the vibrations you call light can be answered by the eye, and that is the case with all the senses. They are parts of the body, modified in particular ways, and they can only respond to that which they are able to reproduce. That which by the senses, then, you can reproduce in a particular part of your body, modified to that end, you would call a fact of knowledge. You know what you see, you know what you hear, and so on. Now looking at the world for a moment in that way, let us remember that according to all scientific statement we are surrounded by an immense number of different kinds of vibrations, to only a few of which we are able to respond. By those to which we are able to respond we know external things, and in a very interesting paper written by the late Sir William Crookes, many years ago now, he made a table of vibrations, vibrations in the ether, and he classified these, making a long list. Then he pointed out that those vibrations by which we see are what we call light. Other vibrations are electricity of various kinds, long waves and short waves. By those also we are able to recognise, to know, various things. And then he pointed to the very many classes which remain of which we were not yet conscious, which would change the world for us if we become conscious of them, just as the world would be changed to us if, say, the power to

respond to vibrations of light were lost, and the power to respond to vibrations of electricity were substituted for it. The whole of this world, for instance, would be different if we could see by electricity. You would see through the walls; you would not see as the air grew damp with our breath. And so he gave a number of illustrations, showing how strangely the world would be changed, if the parts of our body built to answer to external nature were changed in their responsiveness.

Now, the general rule that you can only know that to which you can respond is exactly that which I wish to bring before you. With regard to the Divine Existence, Huxley did not believe that man was a Spirit. He looked on him as a compound of matter, and certain kinds of matter especially, by which he was able to think or see. But he did not regard man as a living Spirit. Now, when we speak of God we mean an Eternal Spirit, and the whole question as to whether you or I can, or cannot, know God depends upon whether we share His nature; whether it is true, as all religions declare, that the Spirit of man comes forth from the Divine Spirit, that man very really and truly has, or rather is, a Spirit encased in a material form.

Now, if it be true that man is a Spirit, it would follow that he would be able to respond to a Spirit external, as well as internal like himself. Along these same lines of thinking that you know the material thing by modifications of the body, that you know the thought by modifications of your consciousness, so you might go on one step further and say: "Because I am a living Spirit I am able to respond to the Eternal Spirit around me, and within me, and knowledge of God is attainable by man." Now it is that assertion, coming once more to the western world, just at the time when the agnostic theory seemed triumphant in the world of science, it was just at that time the reproclamation came that man as a spiritual

intelligence was able to reach direct knowledge of God. And the first great value of Theosophy to the world is that it brought back into the world a theory, a truth, forgotten in the West, that man was capable of a real knowledge of God, and that what in the West was called Mysticism, what in the East went by the other names, Greek and Samskr̥t, that I used, that that was the deepest reality in religious truth, and that on that all religions were founded.

That idea, then, that man can know, naturally leads to the question how? And you will find, especially in ancient books, but in all religions, more strongly in some than in others, how this knowledge can be brought about, and the Theosophical Society drew attention to this central fact of all religion. And it is interesting to notice that long after that reproclamation of a very very ancient truth was made in the West by the Theosophical Society, the Dean of S. Paul's, a few years ago only, gave a series of lectures in London entitled "Mysticism". The *London Times*, which is always very sure of itself, but very often not quite up to date in intellectual and philosophical matters, remarked in effect: "We thought that Mysticism was an exploded superstition, and now we find the Dean of S. Paul's declaring that it is the most rational and the most scientific form of religion." Now that is exactly true. Mysticism is the one scientific form of religion, that which studies its object by observation and thought on observation, and thus reaches direct contact. And Dean Inge, in his very interesting lectures, which I may say once more made Mysticism "respectable" in ordinary society and no longer "an exploded superstition," pointed out that man by the knowledge of his own Spirit could know the Spirit whence he came. And he pointed out that when man had once reached that knowledge, then he no longer needed the external teachings of religion. That all the sacred books came along that line, that all churches had their foundation in that

one great truth. And quoting almost verbally—I do not know whether he was aware that he was quoting a very well-known Hindū book—he said that to the Mystic no knowledge was needed nor external teaching, because he had in himself the springing well of eternal life and did not need to take water from outside. And the phrase that so much resembles his is a phrase which so many of you would know in Sir Edwin Arnold's translation of the *Bhagavad-Gītā*—*The Song Celestial*. For speaking there of the Brāhmaṇa, whose very name means the knower of Brahman, he said that to the enlightened Brāhmaṇa the Vedas, the Hindū Scriptures, were as necessary as a well would be in a land overflowing with water—the same simile exactly, almost in the same words. The Mystic can reproduce for himself that which is at the root of all religions, and therefore you will find that as he rests on Reality, on a tremendous Fact, the greatest Fact in Nature, the Mystics of every religion resemble each other in the testimony that they give as to God.

Now I suppose there are no systems of thought which are more quarrelsome than religious systems. Great wars, great persecutions have grown out of the different intellectual conceptions that we speak of as religions, and yet in every great religion the Mystic speaks the same, whether it be the Hindū or the Buddhist, whether it be the Roman Catholic or the Protestant. Once let them get away from the purely intellectual conception as to the nature of God, and their experiences, their own experiences give the same evidence to the Reality, to the direct knowledge of which man is capable as regards God. And it is in that highest walk of religion that religious peace will ultimately come. And out of this grows that knowledge of the Spirit, that can make religions sisters instead of rivals, helpers of each other instead of enemies. But how is that knowledge to be gained? It is very very easy to say, supremely difficult to achieve. There

are three great steps to it, you might say. The man who would find this real knowledge, he must conquer the body, be temperate in all things, not be at the mercy of his senses, nor led away by them. He need not be an ascetic, but he must be a temperate man. The middle path is that which leads to knowledge, and it is said in the book I quoted just now: "Not eating too much, nor eating too little, not sleeping too much, nor sleeping too little"; the body should be treated and trained as you might treat and train a useful and powerful animal for your use, so that it is broken in, as it were, to the human will, so that it is obedient to its owner, the Spirit.

And that task must be followed by the mastery of the emotions. The emotions must no longer be at the mercy of outer objects of desire. They must not be carried away by either bad or good attractions, not be swept away by impulses coming from the emotional nature, of love or hate, of anger or kindness, but all must be kept under control once more, under the domination of their owner, the Spirit. Then must come the control of the mind, hardest of all these studies and attempts, for as it was written, the mind is as hard to control as the wind. And the answer given by the great Teacher was: "Yet it can be done by constant practice and by dispassion." Verily, it is a long and weary task, but one that must be achieved, a necessary condition of the deeper knowledge that is sought, for man has to go, as it were, within the body and say: "I am not that," and then to go to the emotions and realise: "I am not these," and then to sink into the depths of his mind and still say: "I am not this"; until having all that is not "himself" subject to his will, then, as it is written, "in the tranquillity of the senses and the quietude of the mind, then man may see the majesty of the Self," the Spirit. That is the ancient way, and there is no other. Some years ago in the *Hibbert Journal*, a journal devoted, as you know, to philosophical thought, there was an exceedingly interesting article

called "The Hindū Idea of God". The writer of that, a Christian thinker, pointed out the very valuable suggestions that were to be found in the ancient Hindū sacred Scriptures with regard to the methods which could be used in order to reach this supreme knowledge, the knowledge of God.

Every Mystic has said the same, after all, and it is the only sure conviction. Not by argument can you know That which you would seek. "Not by the eye," it is said, "can He be beheld, nor can the ear hear Him"; it is only that in us which is Himself by which a man can realise the divinity in his own nature. And when he has realised that, if it be only for a moment, then no outer argument, no outer trouble, no outer disturbance, no outer misery, can ever shake again his knowledge that he is divine, and that the divine is around him and within him. That alone gives peace, that alone gives security, and once more quoting a remarkable simile: "A man shall as soon roll up the ether as leather, as get rid of pain without the knowledge of God."

Now it is all along that line, both in study and in practice, that you reach the greatest truth that Theosophy has brought back to the western world. There is nothing new in the teachings of Theosophy, but they bring back some forgotten truths. It has nothing new to give to any religion, only some things the religion has forgotten in the efflux of time; and that is its value, that it is not alien from any man's religion. It does not convert anyone from his religion, it only makes it deeper, only makes it more spiritual, only makes it more liberal, because the recognition that God is one, and lives in all of us must lead us to tolerance and to respect of the religious opinions of everyone around us. And in that, I think, is its greatest value to the world; especially in countries like some eastern lands, where there are several different religions, apt to quarrel with each other, even to fight physically, is this reminder from the old days that religions are

many, but their end is one, one of the most peace-giving doctrines that can possibly be spread in any Nation. You will remember the famous words spoken in that same *Lord's Song*, that is so often in one's thought, wherein the Hindū Christ says to the people: "Men come to Me along many different roads, and on whatever road the man approacheth Me, on that road do I welcome him, for all roads are Mine."

Turn from that deepest, grandest meaning, and take the secondary meaning of Theosophy. Theosophy in its secondary meaning is simply those spiritual teachings which are found in every religion, in all times, and everywhere. The teachings that are common to every religion, call them doctrines, if you like, but you ought not to call them dogmas, for a dogma is a doctrine enforced by authority. A doctrine is a teaching which is not forced upon a man, but is laid before him so that he may judge for himself and think it out for himself. "The intellectual translation of a spiritual truth" is, I think, one of the best definitions of religious doctrine that we can give. And it is well to remember, when you are dealing with the doctrines of religion, that even in those which repel you, because there is over the truth a kind of husk of error, that the only way you will convince people who are believing such a doctrine, is by recognising the kernel of truth which that doctrine contains. Once you see that kernel of truth by which the doctrine lives—for nothing continues to live which is not true, since falsehood kills—as soon as you discover that in a doctrine put, from your standpoint, intellectually wrongly, that moment you can talk with the person who clings to the doctrine, kernel of truth and husk of error alike, and beginning by sympathising with the truth that he recognises, you may win him to a larger view which will gradually get rid of the error that accompanies it. For no human being can really teach another human being a truth. All he can do is to clear away the obstacles which prevent the person from seeing the truth.

And that is why you should never be angry with a person with whom you disagree intellectually or emotionally. If you are angry when a person differs from you in a doctrine, if you feel resentment, it is always a sign that you are a little doubtful of it yourself in the back of your heart and mind, as it were, and you resent it being put as false because you are not quite quite certain that it is entirely true. A man who has a truth does not mind it being examined; a man who has a truth will ask you to come and look at it, examine it, do with it what you will. For truth can never fail; it is only when we are doubtful, when we are not sure of our facts, when we ourselves are inwardly questioning whether we are right or not, that then we get angry with a man who tells us that we are wrong, for he is echoing the doubt that is hidden in our own heart.

And so in looking at these ancient and ever true doctrines, Theosophy has this value, that it puts them very clearly, in a form acceptable to modern thought, and not in the form in which they have very often been given in the writings in which the followers of a great Teacher enshrined them. The very greatest Teachers, remember, have not written what They said; what They said has been written after They had passed away, and written by Their disciples who were less than They. And so very often the statement is imperfect.

Now all the great religious teachings come from the East, all the great Teachers, the Founders of religion, have come from the East, and they have in the East a way of teaching very different from that of the West. The modern scientific book ought to have the merit of clearness, lucidity, and the only thing which excuses what we should call a want of clearness is when that which is taught needs much previous knowledge to understand it, so that to the ordinary casual reader it appears difficult and obscure, because he has not gone along the line of study which would make it possible for him

to grasp what is said. But for all those who have studied and trained the mind to grasp that same scientific truth, the presentation of it, to be really good, should be clear. Now religious truths are taught in a very different way. They are taught by suggestions, by hints, by saying to you: "Do so-and-so, and you will find the thing to be true." Their statements are not sharp and clearly cut like those of a modern writer. The object of the western teacher is to make his subject as clear as he can. The object of the eastern teacher is to place his subject in a way which will stir the student to grapple with it, and rediscover it for himself. His method is not reading and thinking on what is read. It is what is called meditation, and the awakening of the higher intellectual faculties and the higher powers in man. And if you take any great religious book, I mean those which are looked on as Scriptures, you will find constantly very obscure statements, but you will also find that if you will put one of these statements in your mind, think over it day after day, and week after week, that that statement which was dark becomes luminous, the statement which was obscure becomes clear, and you are like a man who is discovering truth for himself. For the effort, the thought, strengthen the power of thought, and the man can rediscover for himself the great spiritual truths by which he lives.

And so in the many doctrines that you find in the religions of the world, you will often find them scattered over perhaps the whole book, not put in one clear short scientific statement, but here and there scattered about, needing to be sought for and to be studied.

Annie Besant

(To be concluded)

THE SCHOOL OF WISDOM IN DARMSTADT¹

By AXEL VON FIELITZ-CONIAR

IT was a lovely day in May in the year 1921. In the park of the grand-ducal Castle in Darmstadt, the gates of which stood open to all who desired to enter, a multitude, gathered together from all parts of Germany, listened to the words of love and wisdom of a venerable man, Rabindranath Tagore. He spoke in English, but all understood the meaning of his words, felt the soul of his great personality, and divined something of the profundity and beauty of ancient Indian philosophy.

By Tagore's side stood a tall, fine-looking man, who translated the words of the poet for those assembled. This interpreter was Count Hermann Keyserling, and he it was who, aided by the hospitality of the ex-Grand Duke of Hesse-Darmstadt, had made it possible for the numbers of pilgrims, who had travelled there, to listen to the words of the Sage in the quiet of a beautiful park.

In no other town visited by Tagore during his sojourn in Germany had this been possible. A few weeks earlier, on the occasion of the spring session of the Society for free Philosophy, Count Keyserling, in enthusiastic and compelling words, had urged his audience to make the greatest personal sacrifices, if necessary, in order to take advantage of this—perhaps the only—opportunity of seeing and speaking with Tagore. Wandering under the trees, Tagore answered questions; not questions of idle curiosity, but

¹ Translated by Mevanwy Roberts.

questions put by souls who are seeking to a soul who has already found the path.

Count Keyserling spoke with the fervent devotion of a pupil to his master, desiring that all should share in the riches which the teacher showers on those who ask.

A sunny, radiant autumn day in 1921. Hundreds of people had assembled in Darmstadt for the autumn session of the Society for free Philosophy—There were many amongst them who had met in May during the "Tagore-week," but many also were there for the first time, for the sphere of influence of Count Keyserling's personality is constantly widening. After the lectures, which demanded the closest and most concentrated attention, for Count Keyserling's three lectures formed the climax both as regards substance and form, something quite out of the ordinary occurred; the shackles of convention were thrown aside, and there were many who seeing each other for the first time discovered kinship of soul. Without formal introduction, without any trace of awkwardness or self-consciousness, they spoke together of things essential. The one human being made direct appeal to the other, for the inmost soul was roused to activity and receptivity. There were no restraining barriers, of differences of opinions, or of other points of view: all these were dissolved by the sun of pure humanity.

The man who was able to bring about this transformation in modern civilised human beings is the creator of the School of Wisdom in Darmstadt. In his *Reisetagebuch eines Philosophen* (Traveller's diary of a Philosopher), he shows himself possessed of a spirit unremitting in aspiration and receptivity, capable of putting aside his own personality and of penetrating into the intellectual development of other races, to a degree seldom met with in any European. After assimilation was complete, and after meditation on the meaning and purpose of the universe, he rose to a still

higher stage of development, from whence he has become a centre of power, a fountain-head of life, deriving its own nourishment from this *Purpose Universe*.

It is impossible to realise what the School of Wisdom signifies for the spiritual life of Germany, of Europe even, one might say, nor what it may possibly become, without a closer scrutiny of the personality of the man who called it into being. His two chief characteristics are his ardent intensity, and his intellectual culture, the latter as understood by Wilhelm von Humboldt who described it as :

that way of thinking which, developed from the perceptive faculty and feeling of the whole mental and moral aspiration, spreads itself harmoniously over consciousness and character.

Side by side with these characteristics we find a thorough training in natural science and philosophy, which Keyserling himself, perhaps, does not regard as essential, but which provides him, as a man of the twentieth century, with an invaluable equipment. As he himself avows, he has realised within himself the profundity of Eastern wisdom, and has also discovered that which is most valuable in Western knowledge and aspiration, so that he is able to work on a moral foundation which is all-embracing.

To him who has looked on the face of the Spirit of all the ages, from whose gaze he has learned to interpret the meaning and purpose of all being, the apparent origin of a man, the externals which surround his life, are unessential things; they appear to him as sign-posts directing rather *from* than *to* a point and thus Count Keyserling is justified in saying :

He (the student) may favour whatever view of life he pleases, support whichever Political Programme he chooses, be of whichever religion he likes, live for whatever interests he prefers : he may be young or old, man or woman, in the *School of Wisdom* he will learn ; will learn to look on any *existence* as the reflex of a deeper *being*. Once having reached this central point in himself, most errors disappear of themselves. Meanwhile the mere participation in the inner movement will suffice to initiate the process of deepening and

vitalisation. Thus the instruction of the student will consist of confidential and private treatment, strictly individualised, comparable to that of a physician. To each particular one, as far as possible, will be indicated *his* way—not *a* way, and certainly not *my* way—to perfecting himself; he will be shown how he may become freer and more independent.

From all that has been said, it is not difficult to see that what Keyserling aims at is, in its essentials, identical with the teachings which the leaders of the Theosophical Society endeavour to realise.

The teacher should no longer make the always fruitless attempt to fashion souls according to his own image, dogma, or design; he should be only the guide or sign-post. The path which leads each one to his appointed goal must be trodden by each alone. It is presumptuous to imagine that one knows exactly what the goal of another may be. And thus Count Keyserling expressly says :

If I am to lead, it will not be in the usual meaning of the word, for I do not intend to educate a body of disciples for myself, but on the contrary, my desire is to train each one to be his own leader and guide. Any other kind of leadership I decline, and misunderstandings would arise if such were demanded of me¹.

He looks for the spiritual revival, so imperatively necessary for our times, neither from the Church nor from Science, but from Philosophy. And thus, in accordance with this conviction, speaks the man of the fifth sub-race, whose chief task it is to develop the manasic principle. But for Keyserling, Philosophy is something higher than a scientific pursuit, it is an expression of life. To him it is not the Scholar but the Sage who is the type of the Philosopher. He says :

The goal of the Philosopher lies beyond reach of criticism, in that full knowledge of the ultimate realities which conditions all manifestation from within. It can be reached. It is possible by

¹ Count H. Keyserling: *The School of Wisdom in Der Weg zur Vollendung. The Way to Perfection*, Vol. I, Page 17, published by Otto Reiche. Darmstadt. 1920.

² *Ibid.*, p. 18.

meditation and contemplation to attain to a degree of consciousness which renders superfluous all reasoning, all logic, and theory, and converts the Seeker after Truth into the Primordial Knower.¹

But to him Philosophy in itself is not the only way to the goal.

It is only because Life in its totality has lost its equilibrium that Philosophy has the last word. When the perfect unison of mind and spirit has been re-established on a higher plane of perception, when knowledge has at last become a matter of course, then once again Salvation will come direct from the most High, from the Holy one, from God.²

Again and again we find emphasis laid on the necessity for a new synthesis of mind and spirit in order to build up a true intellectual development from the ruins of our present civilisation. This, however, can only be accomplished by great personalities, not by the multitude. Quantity in this case is of no account, quality is everything.

One, who in general has so closely grasped the meaning, and, in particular, has had such exhaustive experience of the sorrows and sufferings of our times, is predestined to become a helper of those who are on the path to the Source of Life, but who nevertheless are often in need of the help and support of one who knows the way better than they.

The School of Wisdom will not be the only meeting-place for all those who are called upon to lead at some time or another. Keyserling says himself :

By the side of the Universities, The School of Wisdom would occupy formally the same special place as the Academies and Institutes for Scientific Research, but it would signify on a particular level something similar to what we find to-day also in Rome, Akka, Adyar, and in the enterprise of Johannes Müller in Elman.³

For Germany it undoubtedly is one of the most important and satisfactory centres of force, whence emanate delicate and subtle but intense rays of spiritual life, working outwards from within, and therefore invincible.

¹ *Philosophic als Kunst—Philosophy as Art*, p. 287.

² *Ibid.*, p. 276.

³ *Ibid.*, p. 295.

Already there are those who, having frequented the school, can say of it that it has been the means of teaching them how to find their Inner Selves. And this is the best testimonial it could have, for it is a proof that it is able to carry out the object for which it was founded.

Axel von Fielitz-Coniar

KARMA

THERE is a white road that I know
 With palms on either side, and all day long
 The wind makes music mid the temple bells,
 And turbanned pilgrims chant a wild sweet song
 Of praise to Brahm ! Devotees in their cells,
 Cross-legged and calm, are seeking ecstasy,
 And priests in courtyards cool, on bended knee
 Before the Gods, are droning soft and low.

There is a white road that I know
 In my loved native land, and when I die,
 Thither my soul must travel all the way
 Down that green avenue of palms, while from the sky
 The burning sun into my soul shall say
 OM-SATCHIT-EKAM-BRAHMA ! Here is ended
 Thy pilgrimage ! With yearning arms extended,
 I kneel to greet the one I loved in days of yore
 Who comes to me with peace on that sweet shore.

RALPH YOUNGHUSBAND

INTERNATIONALISM IN MUSIC

By MARGARET E. COUSINS, MUS. BAC.

SO ignorant have Western musicians been of the existence of a great world of music in Asia different from their own that they have looked upon and defined music as a "Universal Language". But ask any European how he liked Indian or Japanese music when he toured in the East, and he will say it was boring to the last degree and conveyed nothing to him; and ask one of the latter how he liked Western music and he will confess that it was nothing but a confusion of sounds to him—noisy and without sweetness.

L In all countries of the world music is recognised as the "language of the emotions," and emotions are similar in all races. Joy, sorrow, yearning, hatred, love sweep the gamut of life in like manner in East and West and express and perpetuate themselves in the music of yellow, brown and white beings with equal spontaneity. Is there no way of forming national *ententes* through the realms of the emotions which are such common factors? Can music perform an international service of promoting universal brotherhood? Judging by ordinary experience connected with the lack of mutual appreciation or understanding of musicians belonging to the Indian, the Chinese, and the Western systems of music, one might think that music would prove only an added stumbling-block to unity, but events that have happened lately in the music world give us fresh heart of hope that East and West may yet

draw nearer to one another through their mutual service of give and take in musical knowledge and enjoyment.

If there is to be any successful advance in the growth of internationalism there must be mutual understanding between the various existing nations. Understanding arises from some bases of intercommunication and some medium of exchange of ideas. Space used to be a seemingly impassable barrier to such mutual knowledge, but space, time and expense will soon be negligible because of the shrinking of the world's distances by means of aerial motion. Then the agency of the eye will remove many of the prejudices of blindness between nations.

Multiplicity of languages forms a still more difficult barrier to internationalism. Ambition to rise to heaven by the steps of a vast tower caused the Tower of Babel of the Bible to be well named "Confusion of tongues," and the curse of hundreds of different mother-tongues still prevents that mutual understanding which would bring about such a state of unity as might reach a new Heaven and construct a new Earth. Yet even now there is a universal medium of intercommunication, namely *sounds* of a certain gamut produced for speech in a similar way all over the world. It is the *combinations* of these materials of speech which are so dissimilar and so manifold that members of different nations entirely fail to understand one another's speech and ideas. Without the mediumship of a common language and a common script world kinship will never be established. In its desire to establish friendly relations everywhere the Time-Spirit is making vast and far-reaching experiments with Esperanto, English, Hindi, Shorthand, the Roman script, gesture, speech, etc., but these are only beginnings. At present the speaking voice is as much a hindrance as a help to the rapid spread of international unity. The singing voice has made greater victories but only in the Western hemisphere, where the melodic material is the same for all the countries.

By means of the script of musical symbols, and by means of the uniformity of the combinations of sounds used as our Western scales, music in the Western world has overleapt the barriers of nationality, and Russian, Spanish, American, and other Western races are all able to react appropriately to the emotional evocation produced by music representative of any of these countries.

It is the absence in India of a common notation and the existence of a bewildering number of scale combinations (*ragas*) that creates the great barrier to the interchange of musical ideas and delights between the West and the East, and also between the various nations of the East itself. In India there is a growing desire for experimentation in achieving a notation which shall be common to all the races in this great sub-continent. At present the Tamils, the Telugus, the Canarese, the Bengālis, the Muhammadans, the Marāthis, and a dozen other peoples as distinctive as the different European nations, write their music in a Tonic Sol-fa kind of script, each in its own language script character, each as unintelligible to the other as the Russian script is to the English reader. It happens, however, that the eye is a much less common medium of musical knowledge in the East than in the West; it is the ear that has been the transmitter of musical knowledge in the East from generation to generation and from race to race. It can do this because the musical material of India, vast as it is, is as common to all parts of India as are the major and minor scales to the West. All the available combinations and permutations of the twelve semitones which form the international basis of all music had been classified, named, identified with their appropriate times, seasons, and emotions, centuries before Palestrina with his inspired gestures pointed out the way of development to Western music. There are the seventy-two root seven-toned scales, the hundreds of derivative "gapped" or fewer-toned scales; and the thousands of melody-moulds built on all these

which are the traditional heritage of musical material of India, all of which have their own beauty and their own gifts of emotional expression to offer to the seeker.

It will interest Western musicians to know that thirty-six of these root scales are formed with the perfect fourth and thirty-six with the augmented fourth from the keynote. Amongst the former the most popular and common in South Indian music is C, D flat, E, F, G, A flat, B, C, called *Mayamalavagaula* because it has the nature of fascination which all *Māyā* possesses. Another favourite is C, D flat, E, F, G, A, B flat, C. The scale used to express merriment and associated with all marriage festivities is C, D, E, F sharp, G, A, B, C.

If the West is ever to understand the East it must study the artistic expression of the latter as much as its philosophical and social expressions. Can East and West ever meet in musical appreciation? Yes. How can they do so? By intellectual study, by external aids and by a *yoga* which will draw its music from the Inner Source from which all music has welled forth. Are there signs that this is happening? Many indeed, and they give promise of the laying of foundations of Peace between the nations of the world deeper than the League of Nations, for the interchange of gifts of Art is the ground-bass for the harmony of mutual relationships whose key-note is impersonal enjoyment, not national exploitation, and whose melody springs from the heart and not from the head. "Captive Greece led captive her rude conquerors" but yesterday, contemned Russia dominates European art to-day, subject India will lavish royal gifts of culture on the world to-morrow.

The West has for some time been straining its ears to catch the fresh musical and rhythmic inspiration from the East. One remembers the popularity of "Indian Lyrics" by Amy Woodforde-Finden, the "Persian Garden" of Liza Lehmann, the "Chinese Songs" of Bantock; earlier still the

“Geisha” and the “Mikado”. But these and other more ambitious efforts such as Holst’s “Hymns from the Rig-Veda” are not the authentic thing. They are instead Eastern music as Westerners imagine, or wish it to be. Lack of detailed information on the Eastern systems probably accounts largely for the travesties of the real thing, as a great advance has been achieved in portraying true Eastern music by Mr. Henry Richheim in his “Oriental Impressions for Orchestra” based on long residence in the Far East. Notwithstanding the 150 years’ residence in India of large numbers of British people, only five of them have published accounts of the music of the country, while only as many Indians have written similarly in English as expounders of their art for the benefit of the outside world. And even of these many books are out of print, such as the works on music of Rajah S. M. Tagore and the life-work of A. Chinnaswamy Mudaliar—“The Regeneration of Oriental Music,” which proved the Open Sesame to the writer of this article into South Indian music, and inferentially into Hindustāni music as well. Our musical internationalists must have these valuable writings reprinted in revised forms to meet the growing demand for information on the subject, as those which are available are very slight, with the exception of A. H. Fox-Strangway’s “Music of Hindosthan”. A young Y.M.C.A. organiser, Mr. H. A. Popley, has just compiled a most useful and instructive book called “The Music of India,” which, while it has not the literary and Eastern charm of Coomaraswamy’s Essays or the spiritually interpretative illumination of Mrs. Mann’s brochures, is yet full of the sincerity of the true “amateur” who lays his painstaking accumulation of facts on the altar of the Muse he loves for the helping of humanity.

In these writings are to be found accounts of the 35 Indian time-signatures in Indian music, of which those containing 5,7,10,14 beats in a bar are very common. Also

one gains from them ideas of the differences that exist in Eastern music with regard to the absence of harmony, modulation, accent, change of mood, nuance and colour. One gets from them some contact with the background of legend, of intermediate history, of the present state of Eastern music. The number of musical instruments described alone expand one's consciousness as to the possibilities of adding to the present tone-colour of the Western orchestra. The differences in subject-matter and in the ideals connected with music in the East form a commentary in themselves on the elements of Eastern culture as contrasted with Western.

Such books form bridges across which musical pioneers in composition and interpretation may march into one another's temperamental countries and spread melodious news around.

The gramophone has a not unworthy *dharma* to play in this drama of mutual unfoldment. Remarkably good records of Indian, Chinese and Javanese music by the best musicians of each country are now to be had, and by getting the ear accustomed to the strange sounds (the mind being held quiet by reason of having previously made itself acquainted with the elements of the system), a whole new world of musical expression in timbre, tone, nuance and rhythm is opened up respectively to East and West. Why, even a passing knowledge of the wealth of musical material belonging to the East, and yet unthought of by the West, makes one feel that we are still only on the threshold of the realm of musical development. One thrills to think of what the future holds for the world when Orpheus and Saraswatī, the Western god and Eastern goddess of Music, give a combined recital with an understanding world for audience.

With these external aids as preliminary grounding it would behove the League of Nations, the Theosophical Society, and all organisations which work for the brotherhood of man, to institute means for the exchange of the best artists of each

country as interpreters of the Soul of the nations. India, for example, is never visited by any of the first-class musicians of Europe. Mischa Elman recently included Japan in his world tour, and ravished the hearts of the Japanese, but he never touched the shores of India, nor did Caruso or Melba, Ysaye, or any of the good opera companies. And on the other hand, who has invited any of the great singers or instrumentalists of India to visit the West? These should not be ordinary commercial undertakings; they should be the propaganda of universal kinship. The Arts have not yet been recognised as the handmaids of world peace; they are looked on as the creations of peace, whereas they can become the creators of peace as soul comes in touch with soul through the medium of Beauty.

There is another remarkable line along which Western music is rapidly moving towards an *entente* with Indian music, namely, the modes which are being introduced as new, but which study of Indian music shows us to be among the oldest sound-material used by the Āryan race. Musical research proves more and more that if Greek and Egyptian music were not derived from the root stock of Indian music, then there must have been some forgotten race which acted as musical parent to all three. The old Greek modes are all found in common use amongst Indian musicians. Since A.D. 1600 Western music limited their usage to the major and minor modes only (a miserable 3 out of the 72 classified and known, and the 20 commonly used modes in India), but Russia, through the Greek Church and the folk-songs, retained the old modes and now is re-establishing them in Western ultra-modern music, thus making the way easy for a *rapprochement* between East and West.

Furthermore, there is the research made by adventurous musical spirits into the scientific laws of sound. This is getting to the root principle of the natural harmonics of any sound and

from these is building up what in the West is considered a new tonality and system. It is noticeable that it has been those composers who have intuitionally and sympathetically identified themselves with Nature who have found themselves driven to self-expression in a new musical formula. Debussy is one of these—with his whole-tone scale which is identical with a derivative of the Indian scale C, D, E, F sharp, G sharp, A sharp, C (named Rishabhapriya). So similar is the source of his inspiration to that of the Indian *rāgas* that his pieces have surrounded themselves with their own appropriate times and seasons, and to a sensitive performer refuse to express themselves save at those affined times. If one tries, for instance, to play his "La Lune sur le temple qui fut" on a bright morning it becomes a dismal failure; or, conversely, how the effect is heightened if one plays "Les jardins sous la Pluie" when rain is gently falling rather than when a wind-storm is driving all before it. This is the meeting of East and West along the pathway of æsthetic correspondences.

A still more striking unification of the two systems is to be discovered in the scale which Scriabine, the Russian Theosophist composer, introduced to Western musicians, and used as the tonal material of his latest and greatest compositions. As a student of Theosophy and occultism, and especially of H. P. Blavatsky's *Secret Doctrine*, he realised that there is a region in which all things exist as ideas, then a lower region in which vibratory motion becomes their clothing. Vibration and sound are synonymous to those who have ears that can hear. From this Sound-substance forms are called forth by an imperative sound. "In the beginning was the *Word*," . . . "And God *said*, Let there be light, and there was light." It was this region of Sound-substance that Scriabine reached in his concentration or *yoga*, and it impressed itself on him as the scale C, D, E, F sharp, G, A, B flat, C, and

in his explanation of his adoption of this scale he equates it consciously with the passive Mother from whom he can create emotional form through evocation. On the moment of first learning this fact the writer looked up the table of Indian scales and found the identical combination classified under the name *Vachaspattya*. An immediate reference to the *Secret Doctrine* disclosed that that name referred to the plenum of space, to the *Ākāsha*, material cause of sound; that as echo of that fact the Samskrit encyclopædia is named *Vachaspattya*; that the term itself in Samskrit means "Female Lord of Sound" derived from Vach, Mystic Speech, Mother of All Living! Scriabine did not know the South Indian musical system but by subjective illumination this modern musician-seer unknowingly contacted, and applied identically the same tonal sequence as was similarly named and classified and understood centuries ago by the Rishi-musicians of India. Not only in the realm of tonality but also in the realm of corresponding forces is Scriabine closing the circle of musical internationalism between East and West. Not only through the addition of colours and perfumes but through times, seasons, moods, Devic rulership and visualised thought-forms in living pictures will music adequately express emotion, and, as the supreme internationalist, Tagore, expresses it, "In the mystery of these we shall not only make our whole nature articulate, but also understand man in all his attempts to reveal his innermost being in every age and clime."

Margaret E. Cousins



THE LOOM OF LIFE

By F. L. WOODWARD

Alas, this world has fallen on trouble. There is getting born and growing old and dying and falling back to rebirth. And yet from this suffering an escape is not known, even from decay-and-death. O when shall escape from this suffering, even from decay-and-death, be revealed?'

THUS exclaimed, when yet a Bodhisattva and unenlightened, the One who afterwards found the way out of this tangle and became the Buddha, "the firstfruits of them

¹ *Samyutta Nikāya*, ii, 10.

that slept" in this era of mankind. He discovered and set forth the law of causality :—

This being, that becomes : from the arising of this, that arises : this not being, that becomes not : from the ceasing of this, that ceases. He found that no first cause is discoverable : that through ignorance selfishness arose, thence sorrow : that when self ceases there is peace : that "things" go on by a natural law of cause and effect, not at all by chance.

The philosophical side of the Buddha's teaching, then, is the law of causation, but his real aim is the attainment of happiness by all human beings, and not only by human beings but also by the whole order of things animate. So the problem for a Buddhist is : this being so, suffering being such and such, and the method being seen, how can I so act as to cause suffering to cease for myself and others ?

The answer to this is, by positive well-doing ; by negative abstention from ill-doing, which leads to abandonment of self ; by mind-culture, which leads to wisdom.

By thought, word and deed we have woven a web, a tangle of ignorance, and for many ages we go on unconsciously doing so. Then, when light arises, by the growth of intuition, or perhaps by help of a teacher, we see what we are doing and henceforth we work at our weaving with knowledge, working in a definite pattern, or may be unravelling what we wove in ignorance : this unravelling is done on the "path of return," and by purposely setting cause against cause, no longer weaving in ignorance, we begin to see through the tangle. Yet it may be that a little knowledge leads astray. Many enter the path but turn aside to follow the allurements of power, of the *iddhis* : thus the self is accentuated and such may become followers of the left-hand path, and will have to retrace their steps with bitter experience.

Who acts? Who reaps results? Is it the same person? *Na ca so na ca añño*, says the Buddha : "neither he nor yet

another." In reality, it is another phase or modification of the sum-total of tendencies which we call an ego.

The Buddha does not deny the existence of the *idea* of self in man: he only denies the existence of a permanent substratum, changeless and eternal, called *Ātman* by the philosophers of his time. He denies that this ego-consciousness is the doer of our acts, the thinker of our thoughts, or is a real thing-in-itself behind the scenes. He teaches us to elevate and purify the sum-total of our being. Buddhism is a gospel of self-culture and self-discipline, thus:—In this world and in this very life, without help from god or gods, great or small, we can attain salvation, that is, an insight into things as they are, through which all self falls away and no rebirth results.

This illumination may come suddenly in the presence and under the influence of the Great One when on earth, but normally progress is slow: the result will depend on our own efforts.

The wise and thoughtful man attacks his faults
One after other, momentarily,
In order due, and rubs them all away,
E'en as a smith blows off the silver's dross.

We live, then, in the results of our *kamma*, action by thought, word and deed: these no longer result in a birth of a soul or ego when craving, clinging, longing, ill-will and delusion have ceased to compound them into a being.

A further simile may illustrate the method of self-elimination. Life presents itself to the Buddhist as a field, sown with the seeds of former actions and ready to receive fresh seeds: some will come up when conditions favour, others will not do so because of counteracting causes, set in motion perhaps unintentionally and unintelligently: the seed may be said to have fallen on stony ground. Generally they await the opportunity to arise and to produce other seeds in turn.

But in the case of the perfected man, the Arahant, the seeds have no power to sprout, because by definite action, by renunciation he does not "manure" the soil with any thought of self. All his *kamma* of act, speech and thought is of such a nature that it is barren of results on a self: it has no longer what Buddhists call a "heaping-up" potency. The magnet is depolarised.

So long as we regard our bodies, our *attabhāvo* or self-state, as our true existence (as the Hindus of the Buddha's time seem to have done) and so long as we regard mind as a function of the body or brain (as modern scientists have done), we can have no clear view of the world. When we have "right views" on this subject we have broken the first of the ten fetters which bind us to existence.

This body is transient—*anicca vata saṅkhārā*, "impermanent indeed are all compounded things"; it is doomed to death: in fact its very life is one continual dying, a constant decay, a perpetual burning up: "all is on fire" said the Buddha. The physical matter, of which at any given moment we consist, the brain, of which mind, it has been maintained, is a mere function, is no substance at all: it is not fundamental, abiding or permanent. It is however a fairly constant shape, mould, bent or sum of tendencies, informed by ever-changing contents, ceaselessly pouring in and pouring out, a whirlpool or vortex of which the outer ring seems fixed. It is an inheritance from a being who was once ourself: it is hereditary from parents to whom we were attracted at birth because their child-to-be fitted our karma, or better still, whose child was born from our karma: it is modified by each successive birth or reappearance on the scene of life, and we shall transmit (if not by actual procreation,) still by a habit of life a similar body. Our mental life goes on all the time, and it is the law of evolution that this mental treasure shall grow richer and richer as the result of our thinking now.

This mental output is infinite in possibilities: it is different for each one of us: if any two beings were the same, the whole universe would be disordered. Yet the fact is that we can think alike, sympathise and aspire alike, and in this lies the possibility of one-mindedness. Through this "self" we develop: we have woven it with infinite labour. We develop through this "self," and without it there could be no ultimate selflessness, to which the Buddhist aspires. As by our conduct in the flesh, by thought, word and deed, we shape the corruptible body for each ensuing re-birth, so by our spiritual energies we prepare, so to speak, the mystical body which 'we' must enter when all re-births are done. The wheel of birth, the spinning-wheel of re-birth, on which the magic garment is being woven, will continue to revolve until that spiritual garment is complete.

This series of causes can never perish as such: it gives rise in womb after womb (*yathā kammam*, according to one's deserts) to an almost exactly appropriate personality in the physical world, furnishing this personality with a new intellect, in order that by such intellect there may arise a knowledge of the truth, which will lead to a dissolution of this personality, even of this individuality. We say "almost appropriate" because the builder's material must, at this stage of evolution, be in the rough, because "labourers are few" and matter also is evolving: so we say there can be no perfectly fitting body as result of mind till many ages have run their course: mankind "in the lump" are much the same. Physically we live afterwards in our children or in the works of our hands or brain, and we influence the future thoughts of men. The Buddhist says, I am weaving a complex web of causes and results on the wheel of time: sooner or later a consciousness will arise that "this is I": that conscious being will be myself in another form: let me then take care that this creature yet unborn may fare better than myself: let me procreate by

thought, word and deed, conditions of happiness to be experienced some day by another being, for that being will be myself, though I be then unconscious of the fact.

One day, at some one point in the long series of recurring personalities the consciousness will arise that will make the connexion between these fragments and therewith the realisation that we are free to stop the weaver's wheel. This reminiscence will not be clear or connectedly continuous till the mind has predominated over body to a large degree: the chains of the prison-house will then be loosened: quickly he begins to live according to the Law (*dhammiko*) and his binding to the loom of rebirth is loosened.

The I of to-day is the I of a million years ago, plus all the experiences of each successive personality along that particular line of action, and this present life's karma will in turn be added to that we have done before, blended with it, affecting the whole mass, thus fashioning a new I for another birth, 'the same yet not the same,' until egoism disappears along with the illusions of time, space and causality, of relativity.

This has been well put by Samuel Butler:

A begets A', which is A with the additional experience of the dash. A' begets A", which is A with the additional experience of A' and A", and so on to Aⁿ; but you can never eliminate the A. Thus we have each our own particular line of evolution, absolutely our own, though modified by the other letters of the alphabet. But what appears to be I at any given moment is illusory.¹

Buddhaghosa says in this connection:—

Strictly speaking, the duration of the life of a being is exceeding brief, lasting only while a thought lasts. Just as a wheel in rolling rolls but on one point, just so the life of a being lasts but the time of a single thought. As soon as that thought ceases, that being is said to cease.

From what has been said it will be seen that Buddhists do not speak of an unchanging ego or entity, examining or looking on, from behind the scene so to speak, at processes of becoming. The ego or subject is changing momentarily, no

¹ Samuel Butler. A Memoir, H. F. Jones, p. 445.

less than the thing sensed. Modern research has established the fact of a multiple personality, or in other words seems to have concluded that what we call ego is after all a tapping of multiple wireless impacts or streams of consciousness. This is seen in dreams, when a person feels that he is many persons simultaneously or in turn. In such states we put ourselves into other streams of being. In our waking moments our brain is concentrated on a few points of interest. "The waking," says Herakleitos, "have one and the same world in common, but sleepers turn aside each into a world of his own."¹

Just as a vessel takes her impressions direct from wind and sea, tide and stream, and transmits them to the steersman's hand on the wheel, just as the wireless telegraph picks up the interrupted currents aloft and turns them out below in the form of a message: so the human body, a living changing animal, affects its surroundings and is affected by them, and thereby is a person, a *persona*, a mask or mouthpiece of mind. Bergson seems to have come near the truth when he says:

Our body is nothing but that part of our representation which is ever being born again, the part always present, or rather that which at each moment is just past. Itself an image, the body cannot store up images, since it forms a part of the images: and this is why it is a chimerical enterprise to seek to localise past or even present perceptions in the brain: they are not in it: it is the brain that is in them. But this special image which persists in the midst of the others, and which I call my body² constitutes at every moment a section of the universal becoming.³

It is not to be supposed that the ordinary Buddhist laymen, "the uneducated manyfolk," as they are called by the Buddha, think much of this philosophical side of the religion (*dhamma*, law, norm or rule): the many follow, or have in mind to follow, the moral code of the first five steps of the Ariyan Eightfold Path, set forth by the Master as a sure guide

¹ *Fragments*, 95.

² Which the Buddha calls the *attabhāvo* or self state.

³ *Matter and Memory*, p. 196.

for all alike. The layman aspires to acquire merit or lay up treasure of future happiness, in this or some other life, on this earth or in the world of the gods, admission to which is gained by "right thought," and he bears in mind the basic truth of impermanence, takes that of sorrow for granted and does not inquire too curiously into the doctrine of non-ego. The higher thought appeals to the more evolved, to those who have been smitten with great sorrow which is the entrance to the path: for such is the system of mental training and persistent effort after the goal.

By this mind-culture and by physical-brain-culture conjoined we can learn that there is no separated self, no permanent unchanging ego. Our brain-cells bathe in the unknown. We are unconsciously related to all that exists, to all forces of nature, known and unknown, by an inextricable network of waves and vibrations, and thought itself is an agent acting through space and set in motion by our individual wills.

The web of things on every side
 Is joined by lines we may not see:
 And, great or narrow, small or wide,
 What has been governs what shall be.
 No change in childhood's early day,
 No storm that raged, no thought that ran,
 But leaves a track upon the clay
 Which slowly hardens into man:
 And so, amid the race of men,
 No change is lost, seen or unseen:
 And of the earth no denizen
 Shall be as though he had not been.¹

The secret of release is when we can *cease to think ourselves*, as we have done for millions of years, and as we continue to do in life and after death, thereby making "ghosts" which present our form for a while, in accordance with the intensity of our thinking. Then shall we be free from the necessity of rebirth. To cease to think oneself is to be "born

¹ G. J. Romanes.

in Brahmaloḳa," the world of the formless, from which to Nibbāna is a further step.

Said the Buddha :

"Ceasing to be! Ceasing to be!" At that thought, brethren, concerning things not taught before there arose in me vision, knowledge arose, insight arose, wisdom arose, light arose.

Just as if, brethren, a man faring through the forest, through a mighty wood should come upon an ancient road, an ancient track, traversed by men of former days, and should go along it and, as he went, should come upon an old-time city, a royal city of olden days, dwelt in by men of bygone ages, laid out with parks and groves and water-tanks and stoutly walled about, a goodly spot. Then suppose, brethren, this man should tell of his find to the king or royal minister, saying thus and thus, and beg him to restore that city. And, brethren, suppose that king or royal minister should restore it, so that thereafter it became prosperous, fortunate and populous, crowded with inhabitants, and should grow and thrive. Even so, brethren, have I beheld an ancient path, an ancient track, traversed by the fully enlightened Ones of former ages.

And what, brethren, is that ancient path, that ancient track traversed by the fully enlightened Ones of former ages ?

It is this Ariyan Eightfold Path, to wit, right views, right aims, right speech, right action, right livelihood, right effort, right mindfulness, right concentration. This, brethren, is that ancient path, that ancient track, traversed by the fully enlightened Ones of former ages. Along that have I gone, and as I went along it I have fully come to know decay-and-death, I have fully come to know the arising of decay-and-death, I have fully come to know the ceasing of decay-and-death, I have fully come to know the Way leading to the ceasing of decay-and-death. Along that have I gone, and as I went along it I have fully come to know birth, yea, and becoming and grasping, and craving, and feeling, and contact, and sense, and name-and-shape, and consciousness. Along that have I gone, and, as I went along it, I have fully come to know activities, I have fully come to know the arising of activities, I have fully come to know the ceasing of activities, I have fully come to know the Way leading to the ceasing of activities.

Fully understanding this Way, I have shown it to the brethren and to the sisters, to lay-brethren and to lay-sisters. This, brethren, is the holy life, prosperous and fortunate, widespread and to be widely known so far as it is well proclaimed by devas and mankind.¹

F. L. Woodward

¹ *Sam. Nik.*, ii, 105.

THE THEORY OF RELATIVITY

By YADUNANDAN PRASAD, M.A. (CANTAB.)

I. THE SPECIAL THEORY

THE Theory of Relativity as propounded by Einstein has created a sensation among scientists akin to an earthquake to an ordinary man of the world ; on the other hand, it has created a feeling of triumph in the world of Metaphysics and Philosophy. Leaving aside specialists, there has been an extraordinary amount of interest created even among the laity, and according to the economic law of supply and demand, the number of pamphlets, papers and books that has been published on the subject, is greater than that in any other single subject of interest. The reason for this phenomenal interest is not far to seek. Our notion of the reality of the world has been built up on certain fundamental concepts. These have been taken as essential and self-evident hypotheses.

The whole of the superstructure of science and concrete thought has been built on these foundations. The faith in the solidity of these foundations has increased from day to day since the time of Newton, who first inaugurated the experimental method. This method had achieved triumph after

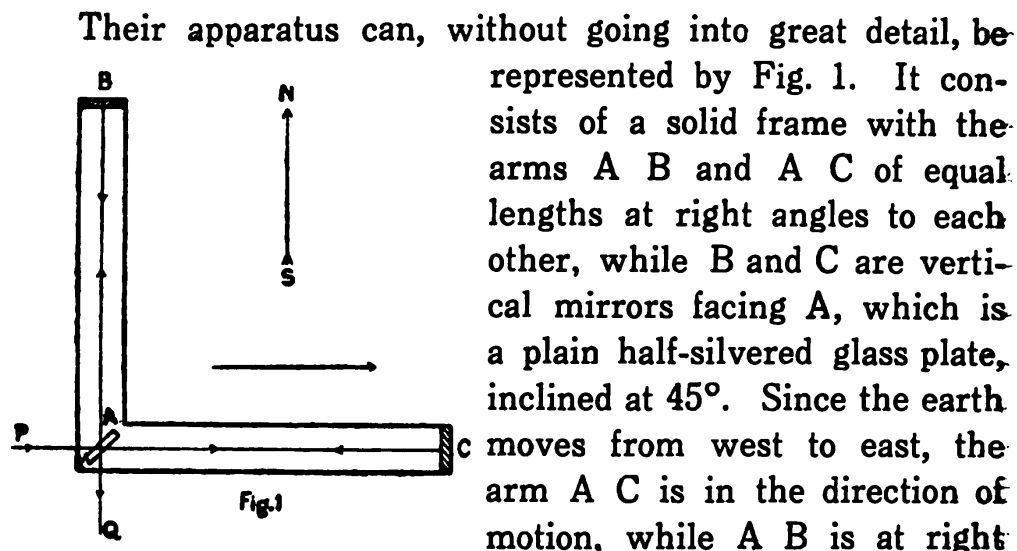
triumph and until quite recently, no system of philosophy, which did not tacitly or openly accept the hypotheses of science, had any chance of a hearing. Einstein has utilised the scientific method of absolute faith in experimental results and shown that the very foundations of the superstructure of science are not well and truly laid. In other words, the hypotheses are not only questionable, but have been definitely shown to be wrong. It is this cutting away of the foundations from below our feet that has created such a havoc in the scientific as well as the lay world. Two of the fundamental assumptions made by Newton were: firstly, that space was objective and infinite, independent of the objects contained in it, and, secondly, that time was flowing interminably and uniformly from an infinite past to an infinite future. These assumptions have been shown to be false.

The ball of relativity was set rolling in the scientific world by Copernicus when he propounded the heliocentric conception of the universe in preference to the geocentric. Before his time, the earth was thought to be the only stable and stationery object in the universe and everything else was moving relatively to it. The sun, the moon and the stars all made circles round it. The Copernican universe transformed the stable earth into a comparatively small globe moving round the sun, while the sun became the stable object. It could not end there; the sun itself was moving relatively to a still more massive body and so on *ad infinitum*. There could be no end of this relativity of which we could be sure.

Newton realised this conception and made it a part of his mechanistic system. His mechanical laws held good in a stable system as well as in a system which had a linear uniform motion. To illustrate: the passengers of a ship moving *uniformly in a straight line* found that the behaviour of all material objects from a dynamical or a statical point of view was exactly the same as if the ship were at rest. Similarly

in a uniformly moving train, we experience the same lack of difference in behaviour. It thus came to be generally recognised that if two objects were moving relatively to one another and there was no other object in sight, no test employed from the objects themselves could determine as to which of the two objects was moving. Relative motion had a meaning, but absolute motion had no meaning. It was also recognised that the most general physical laws must hold good as accurately for a system in uniform motion in a straight line as for a system at rest.

This was very unsatisfactory to physicists, who always aim at measuring things in absolute measure. The advent of the ether during the last century, to explain the propagation of light and electricity, was eagerly welcomed by physicists. The ether was supposed to be a static fluid which filled the whole universe and the physicists had hoped that this would provide a system of reference for measurements of absolute motion. Physicists have therefore employed various methods to find the absolute velocity of the earth through ether. They proceeded somewhat in the following manner. It is a well-known fact that if the velocity of sound be determined on a windy day, the velocity measured in the direction of the wind is greater than the velocity found in the opposite direction, *i.e.*, against the wind, or than the velocity for windless air, by an amount depending on the velocity of the wind. It is well-known that the earth revolves round the sun and that the ether is the medium of transmission for light waves; consequently, if we measured the velocity of light on the earth at different times in the year, the different measurements ought to give varying results, because of the wind of ether changing its direction. This has been found to fail when experimentally tried. The velocity of light was always found to be exactly the same. A more direct experiment, to observe the effect of the ether wind has been tried by Michelson and Morley.



angles to it. A ray of light P A is partially reflected by A towards B and partially refracted towards C. The two rays return along their own paths respectively after reflection at B and C and proceed in a joint direction A Q. Michelson and Morley expected a measurable effect along A Q, due to the light waves having moved under differing conditions along the two paths, and they thought that they could observe the effect by a shift of interference fringes even to the extent of a $\frac{1}{50}$ of a fringe width. The expected effect will be clearly understood by an analogy.

If a swimmer were asked whether it would take longer to go one mile across a river and back or the same distance up and down the stream, he would have no hesitation in answering from personal experience that the latter would take the longer time. It is not the place to go into the mathematical proof of this, therefore the reader will be asked to rely on the experience of the swimmer. The two eminent experimenters, in spite of their remarkably accurate apparatus, found that the experiment gave no evidence of the difference in time taken over the two paths. There was no shift of the fringes. A suspicion was entertained that the beam A C may by mistake have been shorter than the other one and thus made up for

the effect. In consequence the whole apparatus was turned through a right angle, so that A C was north and south and A B was east and west, and even then they found that it gave a null result. They went even further and experimented with rods A B and A C of different substances, and in each case the same null result was found. This was a most unsatisfactory state of affairs, as logical reasoning showed on the one hand that if light waves were vibrations in ether there ought to be an effect shown just as in the case of sound waves, while rigorous experiment refused to show this effect. To get out of this *impasse*, Lorentz and Fitzgerald independently put forward the view that a body, irrespective of the nature of the substance, contracted in the direction of its own motion and exactly to the extent required to hide the motion through ether. This was a case of an *ad hoc* hypothesis. Let us see where this contraction theory leads us.

We have already seen in the earlier part of this article that according to Newtonian Relativity, we cannot find our absolute velocity. Since it is so, we can assume our velocity to be anything we like, as nothing can disprove it. Let the earth be supposed to have a vertical velocity of 161,000 miles per second. Then, according to the contraction theory a stick 6 feet in length when horizontal, will become 3 feet as soon as it is held vertically. An objection might be raised that no such effect is observed by the eye. The idea of size created in us is according to the relative size of the images made on our retina. Now, the contraction theory holds good as much for the retina as for the stick, and so although the image is made by a stick only 3 feet long, it is made on a retina which has been shortened in the vertical direction in the same proportion. Thus, we are not able to *observe* the contraction.

This state of affairs was very unsatisfying to Einstein. He could not agree with the *ad hoc* hypothesis of elongation

and contraction of objects of differing substances in accordance with their orientation. According to this view the real world was more like that observed in a polished door knob than like the world of appearance. Einstein, therefore, proclaimed that the mistake lay in the theory of the experiment. He denied at the outset "the possibility of our measuring or even detecting absolute motion through space". He also made the constant velocity of light into a physical law, as no experiment has yet shown it to be otherwise. In this he was only following the experimental method, which had been adopted in the case of a law like the Conservation of Mass and many others. Starting with these two as his basis, he showed that the objectivity and the absoluteness of Newtonian Space and Time vanished. His argument proceeded somewhat as follows.

Before the days of Romer, who discovered that light had a definite velocity, it was supposed that two events were simultaneous, when they were *seen* to happen together. On the discovery of the velocity of light it was customary to make a correction for the velocity of light. Einstein defined simultaneity in the following way :

Two clocks are isochronous, when the time of transit of a flash of light from one clock to the other, as measured by the clocks, is the same in each direction.

Let us suppose that an imaginary inhabitant of the Sun is in heliographic communication with the earth. Let us assume that the clocks of the two observers are isochronous. Suppose we send a signal at 0 time, which we shall call mid-day. Light takes 8 minutes to travel to the Sun, and the clock there will indicate 8 minutes past mid-day, which the solar observer flashes back instantly, and we receive the message back again at 16 minutes past mid-day. This evidently verifies the definition of Isochronism given by Einstein, because $16-8=8-0$. If the solar clock be however, not isochronous, but 1 minute

too fast, the solar observer will get the flash at 9 registered by this clock, and we shall get it back at 16 registered by ours. Evidently $16-9 < 9-0$.

If the Earth-Sun system be moving, let us say, the Earth leading and the Sun following, we shall find that simultaneity has no absolute meaning. Let the clocks be together, and let the signal be again flashed from the earth at 0 time. Since the Sun is moving towards the Earth, the signal will reach the Sun sooner, say, by 1 minute, registered by the Sun clock at 7 time. The solar observer will flash back the number 7, but the light wave will take a correspondingly longer time to go to the earth as the earth is moving away from the wave, *i.e.*, 9 minutes, and the Earth clock will register 16. Evidently for the observer on the Sun-Earth system, who is unconscious of his own motion and who can never measure it, the clocks are not synchronous, since $16-7 > 7-0$. To an observer outside the Sun-Earth system, the clocks are synchronous. The Earth observer will signal back to the Sun observer to put forward his clock by 1 minute. If the experiment is again performed between them, they will find that $16-8 = 8-0$, and so they will deduce that their clocks are synchronous, while to an observer outside the Sun-Earth system, the Solar clock is 1 minute faster than the Earth clock. We thus come to the astounding conclusion that simultaneity has no absolute meaning; what is simultaneous to a stationary observer is not so to an observer in relative motion. Time therefore loses its absolute significance. Arguing in a similar manner it can be shown that length has no absolute significance. The length of an object is the distance between the *simultaneous* positions of its two ends, and since simultaneity has lost its absolute significance, so has length. Space therefore has no absolute significance either.

These remarkable results made Minkowski exclaim: "From henceforth, space by itself and time by itself do not

exist; there remains only a blend of the two." He developed the idea in his four-dimensional geometry. According to him, the universe is filled not with a three dimensional ether, but with a four-dimensional continuum. Mathematicians are in the habit of representing the universe by three axes of reference. Minkowski added a fourth axis of time. These four axes may in popular language be called backward and forward, up and down, right and left, and sooner and later. In the concrete human brain, there is no place for a fourth axis, but to a mathematician it makes no difference. Minkowski thus could draw a picture of the universe in this four-dimensional framework. A particle of matter at rest in time would be represented by a straight line parallel to the time axis. If the particle moved in space, it would be represented by a line inclined to the various axes. Such lines he called *Welt-Linie* or World-Lines, intersections of which represented world-events. It is clear from this that what is space for one system can become partly space and partly time in another system, which is in relative motion, just as what is horizontal in Madras is partly horizontal and partly vertical from the *point of view* of Rangoon. Space and time thus are illusions, created by *Māyā*.

It may be interesting to quote from Mrs. Besant's *Introduction to the Science of Peace*, as shedding light on the problem from a Theosophical point of view :

The idea of space arises from the fundamental opposition between knower and known, desirer and desired, actor and acted on . . . space disappears when knower and known, desirer and desired, actor and acted on are merged.

Again :

The idea of Time is another condition forced by the Not-self on the Self . . . Hence is Time rightly called the Master of illusion, for it arises from our inability to see everything simultaneously, from the limitations of our perceptive powers. In this inability, in this limitation, Time inheres.

H. P. B. in *The Secret Doctrine*, Vol. II, says :

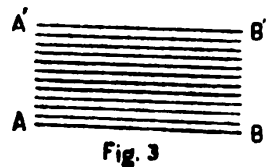
Thus are the Past, the Present, and the Future the Ever-living Trinity in one—the Mahāmāyā of the Absolute Is.

Mr. Leadbeater gives a graphic description of the illusion or relativity of time in a chapter on 'Time,' in his book, *The Monad*.

He represents (Fig. 2) consciousness C as moving along a line A B from A to B. If the consciousness at any moment be at C, A C is the past, C is the present, and C B is the future. A B represents the whole of ourselves, and it is, according to him, within our possibilities to awaken the whole of ourselves, and then we shall have transcended the delusion of our kind of time. He says there are several other kinds of time. What he calls God's time is represented by a movement of the whole line A B to A' B' from west to east, if the line A B is from north to south. There may be other kinds of time represented by different degrees of inclination to our own. We thus find that the occultist and mathematician agree on their attitude towards space and time.

Another view, somewhat similar to the above is put forward by Prof. Eddington, F. R. S., in an article in 'Nature' of February 17th, 1921 :

Terrestrial observers divide the four-dimensional world into a series of sections (Fig. 3) or thin sheets (representing space) piled in an order which signifies time; in other words, the enduring universe is analysed into a succession of states There is nothing to prevent another observer drawing his geometrical sections in a different direction.



(Layers represent Space at moments of time.)

It may be suggested as a crude and a tentative idea that as we go higher and higher in the various planes of nature from the Physical to the Nirvāṇic, we do perhaps cut the

universe in a more and more inclined direction to AB , until in the Nirvāṇic plane the sections are parallel to AA' , when a slight consideration will show that the present of that plane contains the whole of our past, present, and future, *i.e.*, the whole of the length AA' and we are in the region of the Eternal Now.

Reverting to the purely scientific aspect of the question, let us consider the position arrived at. Certain experimental results had established the constancy of the velocity of light, so that it became a physical law, which should hold good for all systems of reference. This was incompatible with the old ideas of space and time; so Einstein suggested that our Space and Time units are variable depending on the state of motion of the observer. The universe was so adjusted as to change our units of differentiation of the universe into space and time. This took away the very idea of absolute motion, as there could be no such thing since there was no absolute Space or Time.

It was pointed out in the beginning that the relativity of motion held good only for *uniform motion in a straight line*. If there was an acceleration or a rotation, it was possible to become cognisant of one's own motion. The position of Einstein so far, as propounded by him in 1905—pre-war Relativity or the Special Theory as it is called—held only for unaccelerated systems. This was unsatisfying both to the Physicist and to the Philosopher. For the former it had done too much, as it had taken away his ether—while for the latter it had not done enough. The latter logically demanded an absolute relativity which held good for non-accelerated as well as for accelerated systems.

What was the justification then for the Special Theory? It had been built up on Maxwell's Electro-magnetic views and on Lorentz's electronic conception of matter; so every deduction from the latter was also the deduction of the Special Theory. It had also been shown from the

point of view of the Special Theory that the mass of a body was a variable—a most revolutionary idea. It was indeed experimentally shown by Bucherer that the mass of an electron was *not* constant, but increased with velocity, becoming zero, with zero velocity. There was thus enough justification for the Special Theory, but, as mentioned above, there was also the logical flaw of its inapplicability to accelerated systems. Einstein with a prophetic vision and hope marched forward with sure and steady steps, until he definitely gave to the world his General Theory of Relativity in 1915, which was applicable to any system, whether accelerated or not.

Yadunandan Prasad

(To be concluded)

THE BACK TO BLAVATSKY MOVEMENT

By LEONARD BOSMAN

A PART from the declared objects of the Theosophical Society, it may be assumed that its main and innate object is eclectic and synthetic. It seeks, therefore, to understand the unity underlying all forms, words, philosophies, creeds, arguments and, above all, persons. It seeks to bring together the different views of mankind, to see the beauty of diversity and the absolute necessity for varying expressions of the Truth through many minds or focussed centres of consciousness.

Accepting this object as established in the Theosophical Society, how is it to be considered? Is it synthetic, eclectic, or, coining words, is it critico-plastic or critico-clastic? What is the intention in the minds of its devotees? Motives are not easily discovered and, obviously, should not be imputed. Yet, withal, though there is no necessity to condemn any point of view, there is a necessity for discriminative judgment. Even though it be said "judge not," nevertheless there is need for discriminative observation of facts apparent. It is, however, the judgment of Love that is wanted and not the judgment which is mere condemnation. "Judge not," it may be said, "yet see that your observation of facts and appearances is as near correct as you can make it, as impersonal and as near the Truth as it can be brought." This of course needs much

practice, patience and study for its perfection, but it can be attained and it must eventually be accomplished.

Using the synthetic-eclectic, critical method of judgment, rather than the disruptive; using the method which seeks a common centre rather than the circumference, it is possible to study this movement.

It is known to older members exactly how the "Back to Blavatsky" movement has grown, though it may not be clearly understood by those who are new to the Society. Therefore its history needs a brief description.

In 1875 the Society was founded under the guidance and inspiration of two highly-evolved beings, two Masters, as They are called. The honour (and difficulty) of reaffirming the Light of Wisdom, now called Theosophy, was given, in the first instance, to Helena Petrovna Blavatsky and to Colonel Olcott. They attracted the attention of many of the intellectuals of the day, notably A. P. Sinnett. He soon became the recipient, via Madame Blavatsky, of teachings which had not been given to the world until that period, though they were well-known to H. P. B. as she herself has declared with no uncertain voice. *Esoteric Buddhism* was the title of the work in which A. P. Sinnett endeavoured, without first-hand knowledge, to explain the truths he had received in letters written by the Master K. H. and the Master M. Later H.P.B. produced her epoch-making work, *The Secret Doctrine*, from which all later contributors have copied and studied; some developing, in addition to their studies, a power of comprehension beyond the ordinary, enabling them, as pupils of H. P. B., to seek confirmation of her teachings by using and evolving their higher senses.

As the years passed and the body called H. P. B. was no more known—though the individual behind it was still in touch with her pupils—it was natural perhaps, that with new leaders, the Society looked more to the visible than to the invisible.

Moreover, several pupils of H. P. B., Sinnett, Leadbeater, Annie Besant and others, not forgetting Mead, attempted during the earth life of H. P. B. to study her writings and teachings and, following her guidance, some endeavoured to develop themselves in such a manner as to enable them to obtain knowledge at first-hand. Many of these students studied on the intellectual line only, but one or two, following the hints and training given by H. P. B., realised the necessity for an all-round development and thus opened their higher senses beyond those of the ordinary intellectual man.

The intellectuals were, however, the older students and when the younger students, Annie Besant, Leadbeater and others, expressed their views, not as the scribes but with authority, describing the things seen with higher vision, then there was, naturally, a tendency to look askance at the newer pupils and their teachings. H. P. B. was the Teacher. How then, dared the newcomers attempt to assume her place ?

However, in spite of the seething discontent, not always openly expressed, the all-round development of the few showed itself more and more until, at last, true merit won, and Annie Besant and C. W. Leadbeater were accepted by a large majority as worthy of confidence, if not infallible. They themselves always strongly pointed out the necessity for individual development and freedom of opinion ; yet there were, unfortunately, many who blindly followed and even aggressively defended the teachings which they themselves did not always understand.

The later works were recommended to students, a recommendation innocent enough in itself but which produced rumblings under the surface. It should be noted in favour of the later writers that their works are detailed explanations of the earlier ones ; lines, paragraphs and chapters of *The Secret Doctrine* being taken and examined, verified and sometimes clarified. Moreover, it is right to point out that the later

writers, while studying *The Secret Doctrine*, brought into their studies the light of their own reason and also the result of their own researches. In doing this they followed the hints and instruction given them by their teacher. *They were her pupils* and did not therefore come to destroy but to fulfil. In fact, it is said, that *she herself requested them to clarify certain teachings* which she had published as a broad outline and to develop a modern nomenclature. Perhaps there is a tendency to crystallise the new presentations and to make them rigid. The result is that the students take the teachings and figuratively wrap them around themselves, thereby forming mummy-like bandages. Thus many stand or recline, awaiting the spiritual resurrection which does not come to the so-called mummified intellectual.

The facts of *The Secret Doctrine* were not found in any way inaccurate, save in minor details, though it was deemed necessary to explain them more simply to suit the minds of younger students. The teachings were thus clarified, made simple, and in minor details sometimes explained almost too clearly, so that apparent contradictions seemed to result when they were compared with the original. It is probable, even where differences occur, that a deeper understanding of the teachings will show that the differences are seldom, if ever, fundamental. In the event, however, of a real difference between the later students and H. P. B., there is no need for partisanship but merely for the light of pure reason, which is a little beyond the ratiocinative faculty which some conceive to be the higher reason.

No book, however holy, however inspired, whether the Bible or *The Secret Doctrine*, should be used as a cudgel wherewith to belabour the minds of those who oppose our ideas.

It is obvious that neither H. P. B. herself nor the later teachers are infallible, so that it will not avail to follow any of them blindly but we should accept them, as guides, worthy of

confidence after they have been tried and proven. It is not to be conceived that H. P. B. would in any way countenance attacks made upon the present leaders of the Society, even when they might happen to differ from her teachings ; if we wish to work with her it is at least advisable to follow synthetic methods.

It is easy nowadays to acclaim oneself a follower of H. P. B. and announce the " Back to Blavatsky " movement, for H. P. B. in the body is no longer with us and we cannot hear her opinion on these matters. It is, however, likely that, were she still here, the very students who now acclaim her would soon be upset by such of her utterances as were not suited to their preconceived notions.

Although perfect freedom and tolerance are extended to all in the T. S., yet that ought not to mean that we should encourage disintegrating forces to sweep our newer members off their feet. An open platform is necessary, but we do not need a cockpit. Every lecturer who has a message that makes for brotherhood is welcome, but, if he wishes to use our platform for his own purposes, he should be asked to find his own platform. This does not mean that we are to narrow down our views, but it is necessary to see that liberty does not become licence !

It is seldom that the leaders themselves are the cause of the disputes which every now and again rage amongst members. It is the too credulous followers on either side, who, thinking to assert the superiority of one or another teacher, are often in danger merely of asserting their own passionate selves. Surely it is possible to follow nobody blindly and yet to accept all in a super-sense. The true Mystic lifts the veil and sees the Unity behind the diversity, for he knows the Self, the Real, and is neither deluded by undeveloped language nor by imperfect forms.

It is mainly words which divide, or tend to divide us. Each tries to explain metaphysical ideas in terms. What is a

term? It is a description, something written down as a guide to the Truth, which, however, necessarily shortens the reality of the Idea, for a term is, as its name shows, an *ending* to an idea. How then can it be expected that, using a language which is the language of the unevolved, an undeveloped and therefore imperfect tongue, students will be able to express themselves perfectly, remembering that H.P.B. said we are so "abominably literal". Many students have, it is true, lifted themselves out of the rut of the ordinary ways of the world and developed themselves a little in advance of ordinary humanity; but they still have to use the same terms, the same unevolved language of the man in the street or college. English is by no means, as yet, a perfect language, a "Sanskrit" tongue. Hence the differences between the users of words and terms which do not cause so much confusion to the contactors of Ideas. When language is far more developed than at present, probably ideas will not be so "cabin'd, cribb'd, confin'd," as they are now. We have, in the meantime, to do all that we can to develop our language, using words which will better convey our ideas but whilst so doing there will always be the strict necessity for mutual tolerance and respect. Whilst an attempt at rearranging terms and descriptions is being made, there will, naturally, be much difference of opinion; though it will be, as already stated, mainly *words* which will cause this difference of opinion. This will matter little if only such words are recognised as expressions of opinions and not necessarily accepted as statements of absolute fact.

It is a mere storm in a teacup, this "Back to Blavatsky" movement. We cannot go *back* to H.P.B. because she has gone forward. We cannot go *back* to her because we have never left her. Our present leaders were pupils of hers and of Those who attempt to guide the destiny of the T.S. using the crude materials we offer them. Our books are mainly

commentaries upon the wonderful teachings reproclaimed to the world by H.P.B. Here and there is found original thought, and results accruing from the first-hand knowledge of our present leaders. These results are surely worthy of examination without prejudice.

Is all this to be as nothing? Is it all to be lightly cast aside because of a mere breath of scandal, spread by the literary scavengers of the outer world, who know no other language than "journalese," who cannot see the light of a new day because they are blinded by the glare of publicity. They are not to be blamed, these journalists, especially when they happen to be sincere in their denunciations. Time alone will bring them true wisdom. It is vanity to consider that we are called upon to defend aggressively one teacher against another. It is unwise to attempt a defence of one teacher when assailed by the followers of another. The teachers meet and agree to differ, but blind followers seem to imagine that it is necessary to repress the teachings of one with whom they do not see eye to eye.

"Follow none, accept all," should be the motto of the true student of life. The Master within, the Divine Wisdom, is, in the end, the only Master who can really take the disciple to the "Mount of Initiation". Even though the student sit at the feet of an individual Master for ages it will not avail him unless he himself attempt to scale the Mount, unless he allows his own inner monitor, his only true Master, to become manifest.

The Destroyer is a type necessary for the evolutionary plan. The lower type of "destroyer" is doubtless used for ultimate good, even if that which he does is momentarily harmful. The higher type of Destroyer is of a different kind. It is not given to ordinary human beings to enact the part of a Cosmic Genius. It does not seem to be a wise act for ordinary students, however intellectually

advanced, to assert themselves as destroyers, or *Asuras*, unless they are, at least, as highly evolved as an Initiate. When a being can foresee the result of destruction, then, and then only, if he be beyond the "pairs of opposites," pleasure and pain, etc., and working for ultimate perfection, will he use his terrific Force in accordance with the Great Law. If, however, the beginner in occultism vainly imagines himself an instrument for the destruction of old forms, when he is merely the prey of nature's forces, he is preparing for himself an almost inextricable net of confusion from which in future lives he will find it very difficult to disentangle himself. "It must needs be that offences come; but woe to that man by whom the offence cometh," unless he be working with a higher knowledge and from a higher plane wherein the laws of the lower are transcended.

Now, surely, is the time for constructive action, thought and feeling. The way has been, to an extent, prepared. All around, structures are falling which have outlived their purpose; the "Destroyers" have almost accomplished Their task. Now is the appointed time for the builders who will need to build *surely*, to build in accordance with the facts which have been reproclaimed.

All that makes for brotherhood, all that makes for co-operation, all that makes for synthesis, these things are the things needful and they are amongst us in plenty if only we will realise it.

Let the unevolved go on blindly, if they so insist, with their hammering and their burning. They will learn not to do so in time. They who consider themselves a little in advance of their fellows, who have developed a certain, definite focus of thought, need to focus that thought more and more perfectly for constructive purposes. They in whom the Lamp is lit, even to the extent of a mere faint glimmer, need to realise it and to let the light shine before men. So will

development continue and the Light stream forth in abundance, shining in the darkness, shining through the night, the night of transition in which we are now involved. "Back to Blavatsky?" Nay, never back. *Forward* with Blavatsky, forward *with* her pupils, *forward with any one who seeks to realise true unity!*

One last thought expresses itself: Beware, ye who defend a cause, lest ye become the instruments of its enemies.

Leonard Bosman

NOCTURNE

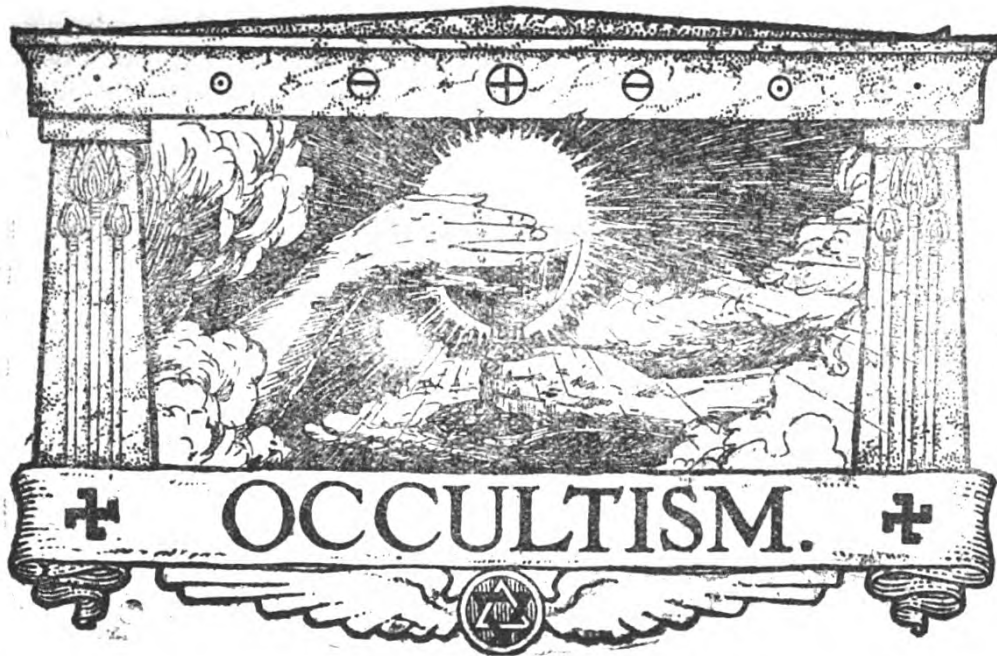
From the Japanese of Genichi Yanome

I AWAKE in my white bed.
Round me wails the winter night.
Some loud dream that vexed my head
Echoes in my heart's affright.
Mirrored in the mournful sky
Is my solitary soul,
Drifting, floating far or nigh
As the cloudy billows roll.

Am I but a wanderer
Chased by penitence and pride ?
Nay ! when Night's dear land lies bare,
And my eyes in prayer are wide,
Then a Word that heals my pain
To my heart goes filtering,
As the homely gentle rain
Shed upon the earth in spring.

Ah ! my native land is set
There in peaceful, pensive space.
Hark ! my deep nostalgia's fret
Hears a song of tender grace,
Cooling thoughts that long had burned
For that far desired shore.
Hearing it, my youth returned
Saying, " We shall mourn no more ! "

J. H. COUSINS



EVIDENCE OF A SUSTAINED CONSPIRACY AGAINST THE THEOSOPHICAL SOCIETY

WITH SOME NOTES ON THE CYCLIC LAW

By FRITZ KUNZ

It is the purpose of this paper to call the attention of members of the Theosophical Society to a fact, which has often been pointed out but never dealt with evidentially in detail, that the Society has had from its inception intense and unremitting, if subtle and varied, opposition from various non-physical entities. The enemies of the Theosophical Society are in two groups, the one a permanent residuum of the so-called Dark Powers, whose existence is undebatable to those who have given the matter any serious study, and the other small and changing, consisting of members and non-members of the Society who lend themselves, often innocently, to the purposes of the malevolent agencies that form the first, non-physical group. In dealing with this matter in the manner I have proposed to myself, I have endeavoured to avoid the introduction of personalities. The whole problem should be looked upon in a broad way. I therefore discuss

in two or three introductory paragraphs the general principle underlying the specific argument.

I wish to add the caution that, in studying a problem like this, common sense is especially needed. We must not lose ourselves in fantastic theories. Stubborn facts are the best guide. Such facts are found in outline A, and the argument is derived from them quite simply.

ALL universal laws are necessarily simple ; their application to the complicated circumstances of life and being demands that they be simple. They are, so to say, "least common factors". Their application may be varied and ingenious—indeed, it is one of the wonders of the Kosmos that in all its differing circumstances a few fundamental laws may be observed and stated unhesitatingly as governing the innermost as well as the outermost operations of nature and the history of human affairs. Let us take, for example, the myriad forms in which life clothes itself. It may be unhesitatingly said that in them all there is an attempt at symmetry, whether it be in the vast masses of mountain ranges, where balance is imposed by the laws of gravity, or in the atom, where centrifugal and other energies determine form, or in any other operations mainly controlled by the Third Logos ; whether it be in the crystallised minerals, in plants and in animals, where the dominance of the Second Logos begins and ends ; or whether it be in the form and the activities of man and individualised angels. For instance, all crystals are symmetrical with regard to a point. This universal rule is true on the negative side also, namely that no other organised natural bodies are symmetrical with respect to a point. Similarly, plants are symmetrical with regard to a line, and animals, with regard to a plane, for they have what is called bilateral symmetry. Man conforms to the same law of bilateral symmetry physically, and the totality of his lives also form as it were, higher space designs in the highest worlds, so that the complete evolution of an ego

from its formation to its liberation results finally in a magnificent mosaic in four dimensions, wonderful in its intricacy and colour.

The Cyclic Law. Another universal rule is that which we call the Cyclic Law. This states that in the life history of minerals, vegetables and animals, and also that in all so-called inanimate nature, progression is by a series of regular intervals, either in space or time, or in both. The same generalisation applies to individual human history and the social history of human races, wherein we see an impulse of a spiritual and cultural character surging against the inertia of human traditions, so that secular and spiritual history are constantly interacting. Outlines of this as seen in recent times are hereto appended (Outlines B & C).

The Cause of Cycles. In all these cases of the cyclic law in operation in history, the forces at work are mainly two, directly opposed, one which is variously described as being from the spiritual worlds, the realm of Light, etc., and the other its opposite, embodied in dark powers. There are, of course, within each great cycle many minor cycles of differing period and wave length, but all are controlled by or synchronised with the greater impulse, which latter might also be looked upon as the resultant of the smaller waves.

The T. S. no Exception. To this universal law of cyclic history the Theosophical Society can be no exception, and it is almost true to say that because of the greatness of its destiny the more surely and the more obviously does this cyclic law hold good, much as the perfection of the cyclic law in the movements of molecules is less obvious to us than it is in the identical, if larger, operations of the Solar System. The reasons for this greater obviousness in the Society are several, the first being that the forces are, so to say, combating directly, and the second that in the Society many non-materialistic members are more alive to the existence of

this opposition of Light and Dark. Some of our members are misled in their study of this phenomenon by the fact that there are physical *points d'appui*. They are content to look only at the surface movements, forgetting that no attack could be made upon the Society in this world unless there were physical agencies as the fulcra of the hidden agencies, and that all life is really from within. These physical points of departure are naturally collected by the hidden Dark Powers more slowly and retained less easily, and appear therefore to have no common origin and organisation, while the agencies of the Angels of Light are comparatively lasting, since steadfastness is of their very essence.

The Use of this Study. It is the study of this cycle of opposition of the Light and Dark Powers in the history of our Society which gives a key to the periodical turmoil which upsets the judgment and even the very lives of its members. If they could but once thoroughly seize upon the *principle* involved, they would watch the drama of our Society with greater joy and serenity, knowing that, when at stated intervals there is a sudden attack upon us, it means only the irruption of that wave which has again and again broken unavailingly against the foot of the Mount.¹

The Character of Light and Dark Powers. In our history certain points are to be looked for when identifying any agent of either side. The Lords of the Dark Face take up and fling aside, coldly and unfeelingly, the unwary who lend themselves to such ends as they find useful. Being negative, they tend to draw round them all destructive agencies, miscellaneous, ambitious and heterogeneous in character, which are as easily disintegrated as they have been collected, and show by their sudden cohesion an artificiality opposed to the slow and solid

¹ To see a description of the opposition of these powers of Light and Darkness in the inner worlds, there is no better book than *Gone West*, by Mr. J. S. M. Ward. Here is evidence from, so far as I know, a complete outsider to our Society, which will show exactly what, in different form, we have amongst ourselves.

structures of nature and God. They are personal and self-assertive rather than impersonal and liberal; they lend to their unfortunate tools a fictitious brilliance; they will use without hesitation, when hard driven, any weapon however foul; they throw over their secret intentions the glamour of an elusive principle, citing Scripture, as we know, for evil purposes; in short, they are truly material. Against them, in contrast, the Powers of the Light accept few, but those fully responsible, agents who have gained for all time a modicum of their power, eternally in the heavens, and on earth so long as the agent does not cut himself off from his higher self by some tragic mis-step; they are positive in what they do, and this automatically eliminates from their immediate company the majority of mankind, for few of us are capable of sustained concentration in the spiritual or purely positive realms; they substitute for a fictitious brilliance and shallow ability a true richness and deep worth, steadfastness and permanence being their watchwords; far from being ready to employ foul weapons, they shield the weak and even their enemies when danger threatens them through their own folly, and they forgive trespassers; the principles upon which they work are real, of the life side and truly brotherly, and so it follows that they would accept persons of great heart more readily than those whose sole recommendation is intellectuality; in short, theirs is the way of the Spirit.

The Foundation of the T.S. When, after considerable thought, the Theosophical Society was founded by its true Founders, in the last quarter of the nineteenth century, this effort by the Sons of the Light was, so to say, a perilous adventure in the face of certain opposition from their age-old opponents; and two or three beginnings were made even in the physical world before the structure which we have now resulted. The last attempt preceding the actual foundation of our Society was the first in a series of crises, which have marked our

history, and its date is 1871-2. Thereafter every seven years the work of the selected Messenger of the Hierarchy was the object of bitter onslaught by those who would destroy her work; and continuously since that time those who were duly charged with her responsibilities have been honoured with like attention. Each time, however, a defeat of the Powers of Darkness has resulted, and there has further come about a great expansion and quickening and intensification of our work, alternating in time with the periods of acute opposition. Thus, when in 1871, H. P. B. was defeated in her original scheme, there followed her removal to New York, the foundation in 1874-5 of the T.S., the writing of *Isis Unveiled*, and the coalition of H. P. B., as representing the esoteric, with Colonel Olcott, representing the exoteric, organisation. At the end of the first cycle, seven years later, these simple beginnings were again the object of sinister influence, and so narrowly did the newly-launched ship escape destruction, that (actually and symbolically) there sailed off upon it from New York in 1878 the Founders alone, bearing the Ark with them. Once again the defeat of the opposition, which had thrown the Founders into momentary darkness (see *Old Diary Leaves*, Vol. II, p. 2), was followed by a rapid expansion of the work, for in 1879 they landed in India and anchored their small craft in those still, deep waters.

The First of the Crises. The period of expansion following is that in which the E. S. is formed by the direct command of the Masters, as is mentioned in *Old Diary Leaves*. This event was in turn followed inevitably and in due season by the Coulomb conspiracy, the first of these outwardly known difficulties in the Society. The Coulomb trouble was coincident with the investigations of Dr. Richard Hodgson, a young and inexperienced man representing the Society for Psychical Research, who rejected H. P. B. as a medium, though he lived to accept as genuine, phenomena of really questionable

mediums. These two shocks, however, falling almost one upon the other, were only *indications of the importance of that move forward in founding the E. S., which was taken in 1881.* Having myself read the newspapers and journals of Madras, dated 1884, together with the report of Dr. Richard Hodgson in the proceedings of the S. P. R., I can confidently assure less informed readers of my words that the Coulombs prove themselves most conclusively unscrupulous adventurers, and Dr. Hodgson as then a mere neophyte in psychical work. The E.S. continued to be organised steadily through the trials of 1885-6, was announced in 1888, and was transferred to Mrs. Annie Besant in due course by H.P.B. in 1891, when she died upon the verge of that more serious disturbance which centred around Mr. Judge. We have thus brought ourselves through two seven-year cycles and three crises, dated 1871, 1878 and 1885, each curiously enough accompanied by a removal of the Messenger of the Hierarchy from one scene to another, H.P.B. having proceeded from Egypt in 1871, from New York in 1878 and from Madras in 1885. Her death in Europe in 1891 transferred her special official responsibilities in this world to our great President, Mrs. Annie Besant, but the same cyclic law naturally holds good. In 1892-3 came the first of the difficulties through which our present Leader passed, which may be read of in the old volumes of THE THEOSOPHIST, by those who are interested, wherein Mr. Judge's unfortunate blunder and its consequences are narrated.

In every one of these instances the difficulty has taken the form of a frank challenge of the reality of the work and even the *bona fides* of its chosen Messenger, and it is not to be expected that it should have any other basic form. In the difficulties of 1892, however, the matter took a slightly different turn, for instead of the absolute challenge by materially-minded individuals of the whole foundation of Occultism

in the Society, we had a more subtle and troublesome choice, because Mr. Judge regarded himself as a channel of equal if not superior importance to any other for the communication to the Society of the plans of the Hierarchy for the alleviation of the world through the T.S. A further peculiarity is here seen in the fact that for the first time the United States comes into unenviable prominence as a fixed headquarters for the fomenting of all subsequent vicissitudes of the Society. There was created, so to say, a lasting centre in the inner worlds, as well as in the outer, for the rallying of the Powers of Darkness. Without here entering into discussion of details, we may note that the remaining crises occurred in the years 1899-1900, 1906-07, 1913-14, 1920-21, with perfect regularity, and with perfect effectiveness, both in the defeat of the enemies of the T.S. and in the enlargement of the Society's influence.

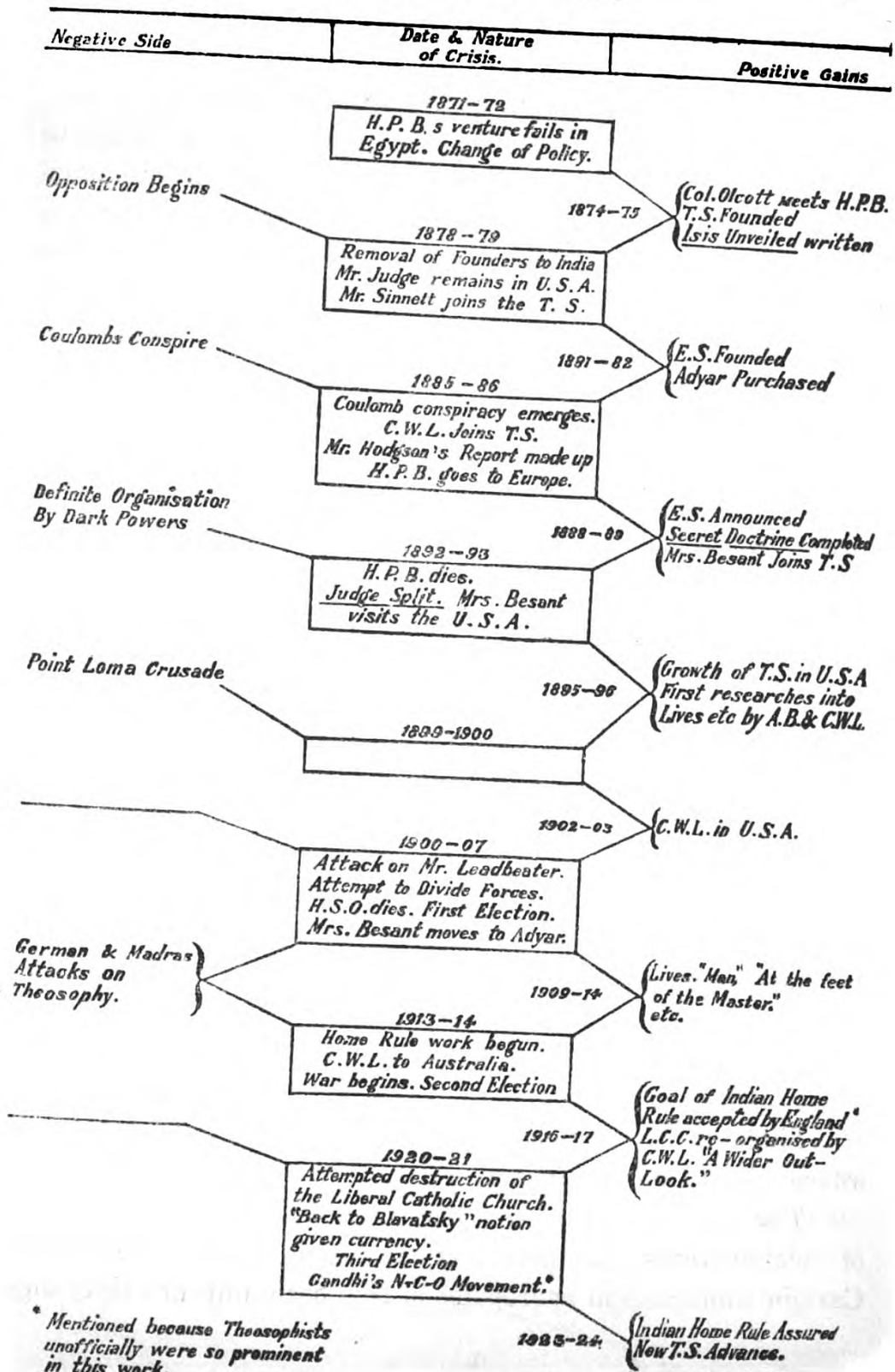
The Genesis of the Present Trouble. The special interest of these crises to us in the present difficulties, which were planned by their true fomenters in 1916-7, but which took their grip upon the Society in the year 1920, is that, though the ostensible cause for recent attack upon us has been in each case different, it has been aimed each time at the persons who stand together now as the Guardians in the world of the will of the Hierarchy, Mrs. Besant and Bishop Leadbeater. My acquaintance with the latter dates back into my youth, twenty years ago, and enables me to say with all the force at my command that there is no more worthy custodian of the spiritual treasures in the Society, or a purer or more loving teacher for all of us, young or old. I may add that though my acquaintance with Mrs. Besant was made in 1905, I have only lately been honoured by being to some small extent the repository of her confidence, and privileged to be a colleague to some degree in a portion of her work. To those of us who know these two, their names bring up only feelings of love and gratitude;

and to those who know them not, I can only say that they must in fairness accept testimony such as mine rather than give the slightest ear to the incredible slanders which have been poured out upon them. In the difficulties of 1906 Mr. Leadbeater was singled out for attack and the two divided, but it was only momentarily, and shortly our great Leaders stood once more side by side. When in 1913 the Powers of Darkness endeavoured to destroy the utility of the Order of the Star in the East, there was no question of division, nor has there ever been since, so that once more they stand side by side against the bitter attack made upon them now in the evening of their life.

The Object of the Present Attack. The immediate object of the secret and the avowed enemies of the Society is this time the Liberal Catholic Church, to which Theosophists have given so much. As is usual in these crises, every possible source of energy is brought together to make an attack upon the Society, and in addition to motives which may be regarded as not altogether unworthy, as for example the honest if mistaken feeling of some Protestant people against the Liberal Catholic Church, we see persons animated by baffled ambition, personal offence, pique, jealousy and the like. This is undoubted, and it is these more personal lower feelings which naturally lend themselves especially to the Dark Powers, and give a peculiar force to the attack upon us. It would be of comparatively small account if the opposition were composed simply of those who have some idea that the Society is endangered in what they call its neutrality, or believe all ritual to be a kind of hoax, or that the orders of the Liberal Catholic Church are not genuine, or even out of mere temperamental dislike for its leaders. These are subjects of very proper discussion, if it be carried on in a gentlemanly manner; but when such proposals are the cover for unworthy personal motives, the issue is very different.

Our Confused Opponents. When it is pointed out, as it has frequently been, that the Liberal Catholic Church and the Theosophical Society are absolutely apart organically, and that ample proof is forthcoming of the genuineness of the Orders of that Church, those who challenge us have before them only two courses. They must either take their grievances to the leaders of the Liberal Catholic Church as regards the Church, or they must show ground why the Theosophical Society should be the scene of the uproar they are trying to produce. There are also amongst us a few self-righteous individuals who look upon themselves as purifiers of the Society, and a few more who freely say that the whole of the Theosophical teaching has been either deliberately or unconsciously turned out of its original channels. The so-called "Back to Blavatsky" movement rests itself upon this ridiculous proposition. As to this, it need only be pointed out that it was H. P. B. herself who conferred upon Mrs. Besant whatever right she herself had to speak to us in the name of the Hierarchy, as far as the work of the Society is concerned. But debate upon this point is entirely idle, because the starters of the "Back to Blavatsky" movement have an immense capacity *de nier ce qui est, et d'expliquer ce qui n'est pas*. Out of the plenitude of their inscrutable wisdom, they easily deny Mrs. Besant's right to speak of what she knows as Occultism, and explain with complete aplomb the fantastic theories they have themselves invented about her. They adopt the same attitude toward Bishop Leadbeater. It is almost nothing to them that Bishop Leadbeater, who joined the Society thirty-eight years ago as a pupil of H. P. B., and Mrs. Besant, who received her charge from Madame Blavatsky no less than thirty-three years ago, knew far more of Madame Blavatsky than any of them did—for most of them know nothing about her—and dismiss airily the incontrovertible fact that the greatest contributors to the subsequent advancement of Theosophical knowledge

OUTLINE A
THE CYCLIC LAW IN THE T.S.
(Seven year Uranian Periods)



* Mentioned because Theosophists unofficially were so prominent in this work.

are these two whom they treat so cavalierly in the name of H. P. B.

The Evidence of a Cyclic Law. For the benefit of those who would think over for themselves the cyclic law which the promoters of this conspiracy against the T.S. are bound to observe, I now close this paper with a diagrammatic summary of the historical materials upon which the argument is based (Outline A). In the centre will be seen the date and the nature of each crisis in the Society, occurring regularly in seven-year intervals. The nature of the crisis is printed in italics, and some other significant instances are mentioned. On the right are noted the advances which are made by the Powers of Light, which stimulate their opponents to the resulting attack. On the left are noted a few of those weapons in this world selected by the Dark Powers to be the instruments of their next onslaught, the preparations being usually made at the same time that the forces of darkness see what the Society has gained from their own preceding failure. In places gaps have deliberately been left. Whether one ascribes the governing law to the movement of the planet Uranus from sign to sign, and his interaction with Martian forces, etc., is quite immaterial—the fact of a conspiracy launched upon us from the inner worlds at regular intervals is to my mind completely proven by the evidence, which includes every outstanding episode of this sort in the history of our vicissitudes.

A NOTE ON THE SIX HUNDRED YEAR CYCLE

Students of the Cyclic Law may find another example of interest in the general question.

The Cycle of Jupiter (Bṛhaspaṭi) is based upon the unit of twelve years, his period of revolution through the Zodiac. Certain fundamental aggregates of this basic unit are sixty and

six hundred years, according to Indian traditions. The latter is the cycle of Naros. Jupiter is the planet governing constitutional progress, in the individual representing the orderly and ritualistic and harmonious development of the body and life, and in States the governing powers. It therefore represents the secular, in contrast to the spiritual government of the world, and upon the cycles of Jupiter depend the times of the rise and fall of Empires. Such rise and fall is seen in its broader aspects in the six hundred year cycle, of which the appended tabulation is an example. Each six hundred years sees a new organisation of State or Church fitted to take up and distribute the new spiritual impulse. This impulse is planted often obscurely, in a material form or forms, just at that time when the secular wave reaches a crest. Every three hundred years, therefore, there is a decay of secular power, when an empire falls and its contributions are scattered. Most of these contributions would be lost, were it not for the appearance of a teacher (or teachers) and a ruler (or rulers) who act as links between the old and new. Thus (referring to the Outline) the crest of the Hellenic Empire of 800 B.C. bore men like Herakleitos the Obscure, and as that wave declined politically and the culture it carried bid fair to be lost, there appeared Pythagoras to gather up the spiritual treasures, consolidate and add to them, and hand them on to the next succeeding and minor imperial wave, represented by Athens. Again at the crest of the Athenian wave there is the full development of the Eleusinian and like Mysteries, and with its subsidence the knowledge of these Mysteries passes down the prepared channels via Plato and Aristotle and is thus conveyed to the Roman Empire.

The main cycle, of Empire on the left side, and of spiritual Knowledge on the right side of the Outline, is indicated by italics, and the epicycles are in Roman type. Space prevents development of the characteristics of each period, and the selection of popularly recognisable brief terms is

OUTLINE C

THE SIX HUNDRED YEAR CYCLE IN EASTERN HISTORY

VAIDIC	<i>The Rulers of this Period are not known.</i>	900 B.C.	Later Vaidic Period. End of Primitive Hinduism.
	Empires represented by Bimbisara of Pataliputra.	600 B.C.	Corrupt form of Hinduism.
BUDDHIST	<i>The Mauryas, typified by Ashoka the Great.</i>	300 B.C.	Period described by Kautilya's <i>Arthashastra</i> .
	Period typified by the Kushan Kings, Pataliputra.	1 B.C.	Second and last Indian Buddhist Period.
HINDU	<i>The Guptas, especially Chandragupta.</i>	A.D. 300	Buddhism vanishes from India.
	The Huns. Harsha at Kunauj (See Huien Tsang).	A.D. 600	The Hindu period.
ISLAMIC	<i>Mahira.</i>	A.D. 900	Decay of Hinduism's power.
	Establishment of the Islamic Powers (See Albiruni).	A.D. 1200	Period of Hindu persecution.
ECLECTICISM	<i>Akbar the Great.</i>	A.D. 1500	Islam and Universality
	Establishment of British Dominion.	A.D. 1800 A.D. 1900	Period of Brahminism.
	<i>Indo-British Commonwealth.</i>	A.D. 2200	End of Materialism.

difficult in some cases so here and there I have tried to define further the influences referred to, by mentioning names of individuals, especially on the side of spiritual impulses. It is also far from easy to select for the central column in some cases the best example of Teacher and Ruler who performed the work of focussing and passing on the Light and Power from the decaying age to the new period, though in some instances (as the Christ, Apollonius and Cæsar) this is exceedingly easy. It should therefore be understood that though the Outline represents considerable, and, I think, accurate work, the highly concentrated form in which it here appears requires of its readers careful thought and musing before the values can be thoroughly extracted.

The same remarks apply generally to this cycle in Eastern History, but as the demarcation between mass movements and limited cultural influences is more marked in the past history of the East, the definitions are here more easily compressible. In this case, unfortunately, the materials at my disposal have not been so plentiful, for Indian scholarship in the field of history is not as advanced and as available in English as one would wish. But I append the chart as far as it goes for the use of interested students, who may advance and complete it. The two cycles begin to interlock in the periods of Elizabeth and Akbar, which are coincident in time. I am personally convinced that much of the difficulty of modern governments arises from the pressure put upon them to get the East and West together. Hitherto the cycles have been about one hundred and twenty years apart. Henceforth they are to be synchronised.

Fritz Kunz

SPIRITUAL SYNTHESIS: THE OTHER HALF OF PSYCHOANALYSIS

By LEO FRENCH

III. TRANSFORMATION, TRANSFERENCE, SUBSTITUTION

(Continued from p. 407)

LET no student-practitioner suppose that "the strife is o'er, the battle done," when the Ego takes command of his realm; rather has it begun. The scene has not so much changed as the actors. The human, formerly dead in trespasses and sins, *i.e.*, identifying himself with the man of straw, now lives and breathes the keen air of the heights, whose very inhalations fill his lungs with new life, and enable him to wrestle, first with the flesh and blood of his own insurgent lower nature, later with principalities and powers, while the final mysterious and terrible conflicts are dual in nature, those with "spiritual wickedness in high places," symbolising offensive and defensive warfare against the last enemies whose complete destruction sets the seal of conquest on the divine brow and bars the pit over destruction's strength. "The last enemy that shall be destroyed is Death," the final spiritual victory, the triumph of Life.

Death is tracked to his lairs, one after another, through analysis, while synthesis enthrones Life . . . "The one remains, the many change and pass". "Be ye transformed" . . . by the renewing of might in the inner man, is the

Christian Gnostic exhortation to the substitution transference, the transmutation of spiritual and mental alchemy. Saturn is the bridge here, as elsewhere, *i.e.*, the concrete mind must permit the architectural formation of new images that express the new truths perceived by the reasoning Mind; Jupiter and Mercury corresponding with architectural and reasoning minds, respectively. Hence the importance of realising and energising to the full every higher Saturnian possibility in the horoscope, for these constitute the mental materials plus masonic power to deal with them, re-adapt, improve, and further consolidate the entire realm of the lower mind. The bridge must permit the passage of the traveller—if it is too frail he will break it and perish in the act, if it be too small, so far as the traveller is concerned, it is not a bridge, but merely a mockery of what should and might have been.

To take a concrete example—if Saturn occupy Aries, personal pride will (or may) preclude the Native from altering or re-adapting the structural dimensions, for some considerable time (also that peculiar atavistic harking-back characteristic of the lower Arian genus), but when the pioneer in Arian consciousness is once reached and roused, the bridge re-materialises in a *marvellously*¹ short period!

When transference from lower to higher solar vibrations is due, the substitution proceeds from the fixation of what is technically known as the father *imago* (preponderance of solar-masculine polarity of atoms) to solar-creative expression, and occupation with some direct spiritual end and aim as life-purpose. Thus, the golden calf-worship, of wealth and success, an infantile solar-*imago*, gives place to solar-sacrificial expenditure of force, the idols consigned to the melting-pot, that the altar of the true god may be overlaid with pure gold.

¹ Note the prefix! L. F.

Each Solar-Occupation possesses its own *imago*-fixations, and its own appointed roads and methods of transference-substitution. Spatial limitations forbid detailed enumeration, but the astrological student, led thus far along the path of analogy, will readily supply them for himself. Thus, when Capricorn is the Solar-throne, the unregenerate *imago* desires and demands ambition's satisfaction in some form, simple or subtle, according to the karmic and dharmic expression shown in the birth-map; kudos in some form, whether shekels or "that last infirmity of noble mind", recognition and appreciation of sterling worth: hence Capricorn is called the sign of Gethsemane, for the ordeal of absolute isolation, a horror of great darkness, represents one of the culminating mysteries of this sign.

Similarly, with the lunar libido, primitive and decadent manifestations alike tend towards childish exhibitionism of some kind; again, simple or subtle, according to the lunar character of the Nativity as a whole, the Native will find himself either entangled in the old maternal ancestral prenatal web of instinctual life, endeavouring to return to impossible conditions of non-responsibility, or exhibiting some form of infantile psycho-physiological retrogression, attempting to perpetuate that which in its nature belongs to the flux sphere of manifestation, therefore borne away in Time's ever-rolling stream, *sui generis*, returning only at the price of temperamental decadence, whose hectic hues present their own pathological symptoms, presaging decay, in whatever sphere they manifest.

The Mercurian-Centre, Symbol of the Mental complex-nucleus, works out its transferences and substitutions, through a series of ever-increasing direct connections with the higher reason as the mental individual self-identification, while the Lunar-libido transfers and substitutes along the line of reflection of the spiritual solar-images as the sole lunar duty and life-purpose of the "Mother-libido".

Thus the Moon, when a perfect medium, *i.e.*, performing true Lunar *dharma*, reflects and distributes Solar life, tempering Apollo's beams to each infant form, sheltering, cradling, nurturing, rearing, the children.

Mercury's part is to—

Instruct the timid mind, and teach
The young idea how to shoot.

Yet not Mercury alone—Venus, Jupiter and Saturn combine in the educational forum, or the mind-web will exhibit defective weaving! These four teachers of the mind possess decided ideas as to the supreme importance of their respective curriculums: hence the mental adventures and experiences of each Native depend upon the status and character of the Mercurian, Venusian, Jupiterian and Saturnian Educators at work in his world: were each "perfect in power, in love and purity" in every horoscope every soul would be born balanced, and involution not evolution, the order of the day! "On the earth the broken arcs," however, still proclaims the human Planetary *dharma* consisting in a series of progressive lessons in orb-rounding, the restoration of the once-perfect, and again-to-be-perfected, temple of harmony, whose dome is one, whose shrines many.

Mercury's complexes are all those in the direction of failure to respond in perfect clarity to that clear-vision which characterises the ideal Mercurian Content of Consciousness.

Mercury shines amid certain constitutional climatic weaknesses and privations of light in every horoscope. Mercurian education consists, primarily, in removing obstructions, in opening the mind freely and fully, in determining not to close any apertures, nor curtain any windows, whatever unpleasant, even lamentable, disclosures be revealed thereby.

The necessity for mental courage and sincerity leaps to the eye of any student led thus far; in the average horoscope, Mars and Saturn alone are usually responsible for some grim

and grisly spectres and skeletons. It requires more hardihood than may appear on the surface, to refuse all "glosses" and euphuisms, when first self-examination reveals the difference between what exists and what the Native has previously hoped and fancied inhabited the chambers of the selves. To accept the ravages, poverty, scars, nakedness, impurities, and hideous substitutions of those concealed torture-caverns, underground cellars, and unaired rubbish-chutes and dustbins, which every human tenement contains, demands a response on the part of the Ego so imperious that the instruments and vehicles dare not refuse to put the work in hand, whatever its cost to the implicated sentient.

"I will; be thou clean." When this Divine mantra once goes forth, with sincerity born of self-creative determination, then, by the laws of association, of action, reaction, opposition, and compensation, all the powers of the realm, good and evil, spiritual and material, get to work, and that music begins, which the creator, reflector, thinker, lover, warrior, architect, builder, reformer and unifier, by their very names, are sworn to face, but as they are sworn not merely to put in hand, but also to carry through, the gigantic task of rebuilding the house as the spirit's temple, including the sacrifice of all separated aims and other desires to that one increasing purpose.

Hither come then, clustering round Mercury, the mental nucleus, the divine-child-thinker in every horoscope, Venus the lover and harmoniser, Jupiter the artificer-architect and expanding influence, Saturn the Master-builder, with his ascetic demands, at certain periods, for that sufficient hardness and rigour, response to limitation as a necessary temporary condition, never an end in itself, yet obligatory when and while demanded by the builder, if structural perfection is to be attained.

But here again, the fascination of the creative-artist, at work in and through humanity, enchants the student and calls

forth an admiration equal to that preliminary terror which awaits the mind with its first perception of what must be undone, loosed, let go, parted with, before that which is in part can be done away, ere the destined perfection can so much as lay its dread foundations, under the grave of things. Yet the joyful careless phantasies, woven by Mercury and Venus, are as necessary, as imperiously demanded by the divine architect, as the sapping and mining operations of the Martian Engineers and the hammer-blows of Saturn on his own concrete consciousness! Some Natives need to be taught to play, urged to relax, put back again into the kindergarten, just as others find themselves beckoned forth from the playing fields of life, "marched," *nolentes volentes*, by inexorable martian conscript bugle: or the cupboard-door is locked by Saturn, and the (temporarily) luckless whilom reveller placed in cold storage in the cellar; once again the key turns in the lock, but this time, the victim's incarceration is the order of the day!

So the iron of Mars, the lead of Saturn, perform their appropriate metallurgical functions, each penetrating the soul, one burning, the other numbing; while Venus and Jupiter alternate their joyous and empowering strains, delighting Mercury with their no less instructive and ameliorative activities. What Saturn freezes, Venus and Jupiter thaw; what Mars burns, or grievously wounds, Venus cures with her pleasant oils, values and unguents; while the next stage in the restorative treatment sets the scene at some Jupiterian festivity, even though the God-invited recognise there the schoolmaster of the law, enjoining strict temperance, under pain of return to cellar duress!

Thus the various transferences and substitutions work out the salvation of each Native, and the obstacle of one serves as bridge for the next incarnation, illustrating eternal adaptation as a cosmic faculty.

Mars and Saturn weave into the Mercury complex-web those disturbing Titan-strands of violence and privation, which even while they entangle the mortal, liberate the immortal: Mercury calls to Uranus: they combine forces, and unravel each tangled thread: Neptune, hierophant of the Mystery of godliness, waits but the psychological moment to pronounce his benediction of unity, whose music calls each wanderer home across the shining fields of heaven.

Great, indeed, is this mystery of godliness—*unutterable*, until the divine woundings and privations have performed their appointed mysterious tasks. Here, even an old-fashioned hymn may give a clue—

Let the water and the blood
From Thy riven side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power.

Here Neptune and Mars conjoin to elucidate and illuminate the Book of Life for the mystic student, who realises Analysis as a Means to Synthesis.

Leo French

(To be continued)

FROM THE EDITOR

SOME of the younger members of the Society are troubled by the attacks made by unscrupulous assailants of my honoured colleague Bishop Leadbeater, reviving those made on him in 1905, '06. These developed into attacks on H. P. Blavatsky, reviving the Coulomb attack of 1885, and then further into attacks on the Masters and Theosophy in general. This was natural, in view of the historical fact of the repeated attempts to destroy the T.S., always beginning by the circulation of slander against the most prominent Theosophists of the time. This method is natural, and has characterised the policy pursued by the same prompters against any new spiritual impulse given to the world by the Brothers of the Light. Was it not said of the Christ Himself: "He hath a devil and is mad; why hear ye Him?" "We know that this man is a sinner." The attacks have been met and thrown back at the time, but naturally the younger members have not studied this early history of the T.S. I do not propose to go back to the attacks of 1885; the advance of science and the study of psychical phenomena have justified H.P.B. But as questions have been raised with regard to Bishop Leadbeater, and his slanderers have carefully concealed the official results of the full investigation of 1908, and want another investigation in 1922 of the accusations of which he was officially cleared in 1908, I reprint here an extract from my Presidential Address of the Thirty-third Anniversary of the T.S. in 1908. This is available in the offices of the General Secretaries, and in THE THEOSOPHIST of December, 1908.

MR. C. W. LEADBEATER

Since February, 1906, there has been trouble in the Society, with regard to some advice given by this famous Theosophical writer and lecturer, to a very small number out of the many boys who have been closely under his influence. Mr. Leadbeater, following the precedent set by H. P. B., desired to resign at once in order to save the Society from a discussion that could only be mischievous, but meanwhile accusations against him had been sent to the President-Founder. The accusations were second-hand and the names of the accusers were concealed, so that no proper investigation could be made. But Mr. Leadbeater, while he repudiated many of the statements made, frankly admitted that he had given the advice in a few extreme cases, asserting that he had given it with good intent, but that as friends he respected regarded

the advice as wrong, he would never give it again. His resignation was accepted. The late President-Founder left on record in his last Presidential Address that: "I firmly believe Mr. Leadbeater's motives are absolutely honest, and that these teachings are intended by him to aid instead of harm his pupils," and expressed the hope that he would see their unwisdom and not repeat them. Unfortunately the resignation did not stop the trouble, and both friends and foes continued to debate the matter, until the advice given—not teaching, but *advice*, given as a doctor might give a prescription containing strychnine, without expecting to be charged with giving teachings on poisoning—became regular "teachings," and assumed abnormal proportions. For more than two and a half years the dispute has been raging, becoming more and more excited and bitter, until the British Section appealed to the President and General Council to put an end to a state which was becoming a scandal. I have read the whole of the accusations, and have personally talked with the parents, in England and America, of most of the boys who had been, at one time or another, in Mr. Leadbeater's care; I found them—leaving out the three who had accused him—enthusiastically grateful for the growth in character and purity shown by their sons under his influence, and it became abundantly evident that the advice had only been given in rare cases, not generally. Having acquainted myself with every available detail, I wrote the letter which you have all received, which contained an invitation to the Society to express its views. To this invitation I have received, so far, the following replies: the French Executive called a special Convention of Lodge delegates to vote whether Mr. Leadbeater should be invited to return; Ayes 32; Noes 4; The Australian Council was unanimous but for one vote, in favour of invitation. Finland has voted by members, 287 for; against 1. The British Executive has voted by 9 to 4 in favour, and has resolved on a referendum vote, the most exact and impartial way of ascertaining opinion; meanwhile some voting has been going on, and 7 Lodges have voted for, 7 against and 1 for investigation: I have also had 81 individual votes for, and 2 against, and I received a telegram the day before yesterday from Messrs. Mead, Burrows, Kingsland and Miss Ward, that there were 500 British Section votes against reinstatement, up to December 24th. Presumably this will all be done over again in the referendum. One hundred and eighteen Indian Lodges have voted so far, 108 for, 6 against, 3 for investigation, 1 that he should be left to apply. The American Section in Convention voted in favour, before my letter went out, by nearly 4 to 1.

The General Council has voted on the following series of resolutions submitted to it by myself. I drew them in this form for two reasons; first, that I cannot, as I stated last spring, take part in an invitation until February, 1910; secondly, that a clear declaration of principle, affirming Mr. Leadbeater's right to return, if he wishes to do so, seems to me more likely to prevent the arising of a similar case in the future than special invitation to him as an individual.

Resolved: That this Council puts on record its full agreement with the action of Mr. C. W. Leadbeater in tendering, and of the

President-Founder in accepting, his resignation, in the hope that the peace of the Society might thereby be preserved, and undesirable controversy avoided.

That this object having been entirely frustrated, and a controversy, ever increasing in bitterness, having arisen, destroying the unity of the Society in Great Britain and in the United States, and hampering the whole work of the Society in those countries, it has become necessary for this Council to intervene in the matter under dispute.

That it therefore re-affirms the inviolable liberty of thought of every member of the Theosophical Society in all matters philosophical, religious and ethical, and his right to follow his own conscience in all such matters, without thereby imperilling his status within the Society, or in any way implicating in his opinion any member of the Society who does not assert his agreement therewith.

That in pursuance of this affirmation of the individual liberty of each member and of his individual responsibility for his own opinions, it declares that there is no reason why Mr. C. W. Leadbeater should not return, if he wishes, to his place in the Society which he has, in the past, served so well.

Thirteen General Secretaries out of 14 voted for ; the 14th abstained from voting only on the ground that, as Mr. Leadbeater had resigned, he could be admitted again, without any voting, into any Section, and Germany would "never oppose the slightest resistance". The 4 official members voted unanimously for ; of the 7 additional members, 4 voted for ; 1 against ; 1 did not vote. Out of the 24 voting, 21 thus voted for ; 1 did not vote, as thinking it unnecessary, though agreeing ; 2 voted against.

Resolved: That this Council re-affirms the principle laid down by the Judicial Committee and the President-Founder, in the case of Mr. Judge, that no charge against a member, official or non-official, involving the existence or non-existence of Mahātmās, can be considered, and that the Society as a body remains neutral as to the authenticity or non-authenticity of any statements issued as from the Mahātmās. It further declares that every member is equally free to assert or to deny the authenticity of any such statement, and that no member can be bound to accept or reject, on any authority outside himself, the genuineness of any such statement.

All the General Secretaries, the official members, and 5 out of the 7 additional, voted for ; 1 did not vote ; 1 voted against.

Resolved: That the two preceding resolutions be sent by the Recording Secretary to the General Secretary of the British Section, and to the American co-signatories, in answer to the appeals made by the British Section in Convention assembled and by the others.

Agreed.

Resolved: That this Council agrees with the action taken by the President in issuing *A Letter to the Members of the Theosophical*

Society, and recommends that letter to the careful consideration of Members.

Thirteen General Secretaries in favour (2 asking that they might circulate or not, according to conditions of Section), 1 not voting; 4 official members for; additional, 4 for; 1 against; 2 not voting.

The highest authority in the T. S. has thus affirmed by an overwhelming majority the right of Mr. Leadbeater to return to the Society, if he wishes to do so, and the votes already given, inviting that return, show that he will be welcomed with gladness if he will be willing to come amongst us once more—a signal that he may well wait for before entering. In all societies, in which the majority rules, the minority yields when the final judgment by the constituted authority has been spoken; and in this case the minority has had full speech, full discussion, and has failed to carry its case. It is bound now to let the mass of the Society, with all its responsible officers, go forward unimpeded, and to be content with the protest it has made.

I print also: (1) a letter from Mr. Knudsen, a member of the American T.S., well known in Europe and India; (2) a letter from Bishop Wedgwood, weary of the relentless persecution carried on against him; (3) an extract from a letter of Dr. Mary Weeks Burnett to myself, on her withdrawal from the "Towards Democracy League," in America, that she had joined, not realising its cleverly cloaked object, and a letter of thanks to her; and finally (4) a testimony founded on long personal knowledge as well as on astrological reading of character from Mrs. Alan Leo. I hesitated to print this last, but let it go in on a strongly expressed wish.

I do not propose to open the pages of THE THEOSOPHIST to a discussion of these matters. I am printing that which follows in answer to requests for information. I may add that the record as to Dr. Steiner, rendered at the time may be found in my Presidential Addresses of 1912, 1913.

ANNIE BESANT, P. T. S.

I

SUSPICIONS vs. FACTS AND PROOFS

MY DEAR FELLOW-MEMBER:

The Brotherhood of our Theosophical Society is again being ignored and destroyed by certain members who are evidently devoid of other means of self-advertisement. Please don't be fooled by the pamphlets now being circulated by certain members, in the name of their own peculiar brand of brotherhood. Under the much misused

word Truth we find no other purpose than that of vilifying certain human beings, nothing more valuable than the suspicions of uninformed and disgruntled men, one at least just deprived of a much-loved office of trust.

Of the last two to arrive, one is anonymous-always the shield of the moral coward; the other a "private and confidential" letter from Mr. T. H. Martyn, of Sydney, to Mrs. A. B., its publication completely justifying any reason for his removal from office.

Both are aimed at destroying public confidence in the work of the Theosophical Society in the last forty years, not by disproving laws of nature but by attacking the personal morals and habits of prominent men in the movement, thus negating the one sole requirement of our membership.

I have lived through the whole problem for the last twenty-five years, and a careful study of these pamphlets brings out the following conclusions :

1. There is no proof that the hated Apostolic Succession does not exist.
2. No proof that nothing is passed from one priest to another, or awakened, by ordination. Mere self-confidence would be valuable.
3. No proof that certain bishops and clergy did not have a full and correct ceremony of ordination.
4. No proof that mental reservations, or equivocations or even false presentation of facts by recipients, automatically destroy the effect or magic of church ceremonies performed in good faith.
5. No proof that "unfrocking" a priest or a bishop nullifies the power gained by ordination. That removing a soldier's uniform removes his knowledge and power with lethal weapons is a parallel claim.
6. No proof that the Theosophical priests attacked failed to take the full ceremony, and get its results.
7. No proof that these attacked fail to deliver the goods and satisfy their communicants. There is much evidence of satisfaction.
8. No proof that "the police" (the most famous secret service in the world) "are looking for certain priests" whose whereabouts, lectures and services are a matter of public knowledge on three continents.
9. No proof that any pupil, boy or man, worthy of credence, but loves this teacher, and many are men of international fame among Theosophists.
10. No proof that any fact published in Mr. Leadbeater's books on natural phenomena is false.

11. No proof of any published immoral methods of physical, mental or ethical culture. Not even a vulgar or coarse allusion in any of the books.
12. No proof that any statement regarding ceremonies, in, for instance, *The Science of the Sacraments* is not a matter of fact, a phenomenon of nature and of the laws of psychology.
13. No proof that the attack on Mr. C. W. L. is not financed from or inspired by envious and jealous priests of older and decadent churches, who know that somehow they have lost the game.
14. No proof that these pamphleteers are not catspaws to help pull chestnuts out of the fire.
15. No proof that any good ever comes out of a campaign of personal vilification, that it is chivalrous, or a game for decent-minded men.
16. No proof that those criticising or suspicious are competent to investigate, or pass on evidence of any kind.
17. No proof that any evidence presented is not tainted with surmise, prejudice, spite for other and extraneous injuries, exaggeration or envy. One letter is admittedly that of a disgruntled man.

What is the use of all this nastiness? Men who are otherwise gentlemen fill their letters and conversation with unspeakable filth—surmise. Reason is thrown overboard; no one can point to any gain or value to Theosophy, to Science, to Culture, or to Religion. Materialism may draw a little solace from it all, whether the attacks are true or false.

Theosophy is Nature's Law, or it is nothing: a priest has power, or he has not; study the facts and prove it, nothing else is reasonable. Who knows or cares what anyone teaches privately, even Mr. Leadbeater; so long as he flattered certain men and boys as pupils all was well; when they are failures then they cry "immoral". Such is human nature. How many men and women must be destroyed ere Theosophy is dead? All, really, for it does not depend on any. As reasonable and practical students let us meet any and all with Brotherhood, and insist on it, for love is our only weapon and our only bulwark of defence. Let the L. C. C. in America meet on this basis those of us who are not interested, and there will surely be room for us all on this cramped little planet.

Such obscene personal attack is not Theosophy; is the act of accusing and denouncing sensible and brotherly? the evidence fails to prove anything; have the witnesses any standing in court? If so, what court?

The World awaits a flood of proof and corroboration from our seven planes of Being—certainly the majority of our members will be clean-minded enough to turn from mere scandal-mongering with the contempt it deserves.

Vienna
22-2-1922

Yours for the Upward Movement,
AUGUSTUS F. KNUDSEN,
(Krotona, Los Angeles, U. S. A.)

II

2 UPPER WOBURN PLACE,
LONDON, W. C. 1.

7th March, 1922

DEAR MRS. BESANT,

I am writing to tell you that I have decided, after some weeks of careful consideration, to sever my connection with the Theosophical Society, the Co-Masonic Order and the Liberal Catholic Church, and to retire into private life.

I am heartily weary of the campaign of slander and malicious intrigue, which has now persisted for some years and is growing ever more unscrupulous and personal. It does incalculable harm to the Theosophical movement as a whole, and has the effect of frustrating work among those classes of the community that one specially wishes to reach. The attacks which have emanated from Australia, and been echoed in America, are so wanting in consideration for everybody concerned, and reveal so curiously mean and vulgar an outlook on life, that one may be excused for wishing to have no further relationship (such as is involved in membership in the Society) with those who evidently have yet to learn the first principles of Theosophy. Sectarian bigotry and malignant hatred ought to have no place, or at any rate should be at a heavy discount, under the First Object of the Society.

I have never made any reply to these personal attacks, and do not propose to do so now. That one's personal character and conduct should become a subject of controversy, or a topic of popular discussion in and out of Lodges, is so intolerable, and so degrading to the Society, that I prefer not to lend myself thereto.

I entered the Theosophical Society eighteen years ago, and sacrificed a career in order to work for it. I have been General Secretary of one of its most important Sections (England and Wales), have travelled the world over in its service, and have worked in no fewer than sixteen different National Societies. My code of morals has been, and is still, best summed up in the idea that the most important thing in life is to work unselfishly for others. I have given of

myself and of my meagre monetary resources unstintingly, and do not recall many occasions when I have refused an appeal for help, however tired physically. I owe more to you, to Bishop Leadbeater, and to the various movements inspired by Theosophy, than I can possibly express in words, and people in many different lands have given me their true and abiding friendship. On this account it is a real regret to leave these several organisations. Still, one's experience of the inner realities has been unusually rich, and remains unimpaired by such severance of outer association, and the great world provides many avenues of usefulness.

Yours faithfully and sincerely,

J. I. WEDGWOOD

III

May I say that, from the large number of letters received in response to mine (copy was sent you), I am convinced of the loyalty to you of the large majority of the now disbanded Committee of 1,400 and that the attack upon you has been engineered or at least fostered by a comparatively few, who were viciously active in the Towards Democracy League. Your *Official Letter* has been of much value in separating these few from the main body of the "Progressives".

I enclose a letter which may be of interest :

I want to thank you most sincerely for having written the letter of February 15th to Mr. Bailey, a copy of which has just reached me from my home in Rochester. I am of the opinion that all but perhaps a score or so of "The Committee of Fourteen Hundred" will cordially endorse your position, and I devoutly hope that it will reach each one of that "Committee," as it will carry more weight with them than similar strictures and recommendations would do from those of us who are not, and have never been, connected with that Committee. It is unthinkable that any considerable number of Theosophists can by any possibility sanction the perfectly scandalous personal attacks that have recently come—as you say yourself—largely from within this Committee, from which you have now withdrawn. With both a legal and military training behind me, I am naturally a believer in strict legal methods, the rule of the majority, and implicit obedience to constituted authority, and I cordially agree with you that, if reforms are needed, they should be brought about through constructive and not destructive methods, in not only an orderly and legal manner, but in a spirit of that true Brotherhood that H.P.B. taught, that A.B. has constantly emphasised and followed, and that stands as the great cornerstone of Theosophy. Let me congratulate you for the stand you have taken, and also hope that it will be followed by the great majority of "The Committee of Fourteen Hundred".

THE GREATEST AMONG US

By BESSIE LEO

It seems to be the fashion in the Theosophical Society at the present time to write letters pointing out the so-called faults, delinquencies, and vices of our prominent leaders. A very brotherly thing, Loyalty, Faith and Trust are thrown to the winds, statements are made on hearsay and opinion, with little regard to the verification of facts. Clear-eyed discrimination is lost, and personal feeling clouds the reason. There are two sides to every question, and I think the letters of those who personally know our leaders, reverence and love them, should be published, so that the younger members of the Society may have an opportunity of hearing both sides of the matter.

I have been in the Theosophical Society for thirty-two years, and in personal touch with both Mr. Leadbeater and Mrs. Annie Besant, for in the very early days of the Society, when there were few books except Madame Blavatsky's *Secret Doctrine* and *Isis Unveiled*, I had the good fortune to be able to found a Theosophical Lodge in my own home at Hampstead, and there Mr. Leadbeater spoke about twice a month, and Mrs. Besant when in England; it was a large double drawing room and was always full. Both Mr. Leo and myself had for some years close personal touch with Mr. Leadbeater, who helped my husband with his articles in *Modern Astrology* and corrected the proofs for him, as did Mrs. Besant later on. Both were very busy people engaged in constant work, but they gave him a helping hand when he needed it, for which he was ever grateful to the last hour of his existence, and I also for his dear sake.

To-day, I place on record that we ever found in Mr. Leadbeater a friend and a most wonderful teacher, the soul of honour and truth. Whatever may be the karma of his past incarnations I know not, but this I can truly say: Mr. Leadbeater as we knew him was one of the noblest men and a fine character. He set an unselfish example which we tried to follow. He spoke ill of none, he had a serene, joyous and restful disposition, and we always felt it was a great joy and a privilege to have his presence among us.

For Mrs. Annie Besant, President of the Theosophical Society, my late husband and myself felt a reverence and a love far too deep for words; she has been a personal friend to us both; to my husband she was the inspiration of his life; he used to say she kept his ideals alive, and he had a large picture of her beside his desk in his office until he passed over. (It is beside mine now.) We lived at Adyar with Mrs. Besant for two winters, in all thirteen months, and we saw her every day and had long personal talks with her. Her wonderful life spent in the world's service from 6 a.m. to 11 p.m., her selflessness, her breadth of mind, charity, tolerance, her quick humour, her patience with all people, her unflinching tact and her wonderful will, gave us an understanding of what an adept stood for. My husband

as an astrologer studied character very deeply, it was his life work ; and he used to say Mrs. Besant had the noblest character he had ever met on earth, and he would point to her nativity and say : " She has inherited a dauntless will that never wavers nor falters, a devotion that is superb, a compassion and tolerance which are unique. Is she then, you may ask, incapable of making mistakes ? No, none but a Master can be faultless. Personally, I believe Mrs. Besant to be the most wonderful woman in the world, and yet I am *not a blind devotee*, but a student of the stars and can prove scientifically all I have written. The Moon is conjunction Jupiter, the Sun conjunction Venus, and she has Uranus rising. The true Uranian, pouring out the waters of life for the multitude. It would be impossible for an astrologer who understands his science to misjudge Mrs. Besant. For him, rectitude, truth, purity and love are seen in her nativity. Her horoscope shows a combination of will, love and wisdom, and there is not another like it in any we have seen, for the stars and the Star Angels have written *their verdict* in her nativity at birth, and the babbling of the multitude cannot alter one iota.

Bessie Leo

THEOSOPHY IN HOLLAND

ITS SILVER WEDDING

ON April 10th the Amsterdam Lodge of the Theosophical Society celebrated the day on which it was founded twenty-five years ago, when it proceeded from the Dutch Theosophical Society in order to enable Holland to become a separate section of the International Theosophical Society.

On February 21st, 1891, the Dutch-Belgium Section was founded and when the Belgium part made itself independent on July 10th, 1892, the Dutch Theosophical Society obtained the Royal Sanction on its constitution.

In the beginning the Dutch Theosophical Society worked nearly exclusively in Amsterdam and tried to divulge from that central point the Theosophical ideas in Holland.

On April 10th, 1897, the real Amsterdam Lodge was founded with 71 members. It was a centre from which a great power emerged through the hard and disinterested work of the founders; we only mention Mrs. Meuleman, Mrs. Windust, Mr. Fricke and Mr. and Mrs. Wierds van Coehoorn. Many of the existing lodges, at present 30 in number, owe their origin to it. In Amsterdam itself three sister-lodges took up the work in other parts of the town.

Often the Amsterdam Lodge has been visited by persons very well known in the Theosophical world, viz., Colonel Steele Olcott, the President-Founder, Mrs. Besant, Mr. Leadbeater, Mr. Mead, Countess Wachtmeister, Mr. Jinarājadāsa, Mr. Wadia, Mr. Krishnamurti, etc.

In the course of the past twenty-five years the Amsterdam Lodge has counted about 900 members, though never at the same time; there has always been a varying population on account of transcriptions to other lodges, deaths, and sometimes, but very seldom, through members leaving the society. At present the Amsterdam Lodge counts 320 members, whilst to 1,100 persons taking an interest in Theosophy and expressing a wish to this effect, syllabuses are sent.

By means of lectures, meetings and classes for members and for those interested in Theosophy, by a well provided library and by Lotus work, the Theosophical doctrines are spread.

During the last few years the work has been facilitated on account of the altered attitude of the public, who, at first meeting the Theosophical doctrines mockingly, began to realise the great and deep truths Theosophy brings to the world and their value in everyday life.

This is also the reason why the Theosophical movement, in Holland as well as abroad, grows more quickly at present than it did twenty-five years ago.

Altogether it was a remembrance day full of joy. Every Lodge in Holland was represented, be it by delegates expressing their good wishes verbally or by letters and telegrams.

In the beautifully decorated hall a very great number of members and deputies had come together, listening with much interest to the summary of the past twenty-five years, given by the President Mrs. C. Ramondt-Hirschmann, to the speeches of the delegates, the musical performances of several members and to two beautiful dialogues taken out of the *Kathopaniṣat* and *Dhammapada*, recited by two young members of the Lodge in Oriental costumes.

A wonderful spiritual atmosphere prevailed, and under the impression of the great work that had been done in Amsterdam, chiefly by the pioneers, the persons present felt themselves inspired to do their utmost to continue the work for the Masters of Love and Wisdom so beautifully and disinterestedly begun by the older members.

A LETTER FROM AUSTRALIA

SYDNEY

SYDNEY is to-day the Theosophical Olympus. Adyar is almost deserted by the great lights of the Society. The leaders are congregating in Sydney for a meeting in May that may have untold significance in the development of our world-wide movement and the beginnings of the sub-race that has already set its type in these antipodes. While the American type seems perfectly established—a resolute and determined character, judging by his physiognomy—Mr. Jinarājadāsa while travelling across the Australian Continent from Perth to Sydney was picking out what he calls the Australian face. "You Australians are becoming a new race, quite distinct from the British," he told a Sydney pressman, and the newspaper man was obviously amused: it was to him a new idea. "You smile?" remarked the Vice-President, "I tell you that there are definite characteristics appearing. The very measurements of the craniums of Australians will soon be noticeably different from those of other races."

But the diversion about Australian craniums must not be allowed to interrupt the narrative concerning the collocation of Theosophical stars of the first magnitude, such a collocation as has never before gathered together in the history of Australia. Mr. Jinarājadāsa and his charming wife are the guests of Mr. and Mrs. John Mackay at "Malahide," Kirribilli, a suburb in Neutral Bay on the north shore of Sydney's beautiful harbour. Mr. Krishnamurti and Mr. Nityananda are in the same house, and the President will occupy a balcony room overlooking the water when she arrives in a few days, accompanied by Mr. Warrington. At "Crendon," away up on the heights on the opposite side of Neutral Bay reside Bishop Leadbeater and his staff, and it is here, in the home of Mrs. Kollerstrom that the strenuous activities of various T.S. organisations are centralised. Down below nearer the water members and students are resident in groups, and the ferry boat from Circular Quay collects them all into one travelling party. On this pleasant route one meets many T.S. people, especially during Convention time.

It was a great gathering of seven hundred to eight hundred members who met in the King's Hall on the eve of Good Friday. There were so many who had not met the Indian visitors that a reception was arranged at the platform end of the hall, and members were presented first to Mr. and Mrs. Jinarājadāsa by Mrs. Bean and then to Mr. Krishnamurti and Mr. Nityananda, by Dr. Bean, the General Secretary. Amongst the visitors were also Mr. Fritz Kunz, Manager of the T.P.H., Adyar, Mr. J. Ross Thomson, General

Secretary of the New Zealand Section, Miss Bell, Organising Secretary for the Star in India, Miss Marie Poutz from America via Adyar, and Mrs. Roberts from London. The social gathering was a prolonged buzz of conversation except for speeches of welcome and a musical interlude.

The outstanding feature of the Convention was the vision which Mr. Jinarājadāsa gave us of the great Australia of the future, and the part which we Theosophists can play in building it up. We had never had it put to us so clearly and definitely before. The Vice-President's lecture on Easter Sunday to an overflowing house in the King's Hall was a piece of constructive statesmanship and practical application of the principles of Theosophy to the problems that lie ahead of this young country. The lecture was entitled "What Theosophy can do for Australia," and Convention decided to print it and circulate it amongst the best minds in the Commonwealth, the V.P., in announcing the adoption of the resolution laughingly saying, "I was not putting on the role of a Manu : I was talking to you."

It was a good lesson in nation-building. Australia is destined, in Mr. Jinarājadāsa's view, to become one of the finest nations in the world, but that can only be accomplished, as he sees it, by applying the great conceptions of Theosophy to its development. The Theosophical philosophy being essentially one of action, it must be brought down into the realm of practical affairs. In this work Theosophists can do better than other people because we have a glimpse of the Plan ; we have to find out what is God's plan for Australia and how God intends each one of us to work in Australia. The V. P. gave us several principles to help us, briefly as follows :

1. To recognise every individual as a god in the making. The educator and the legislator must have in view :

- (a) the elimination of degrading occupations ;
- (b) the release of brain power, encouraging the use of machinery and regarding factory hands as factory hearts and factory souls ;
- (c) the recognition of the duty of each to express himself, by encouraging creative effort and providing the conditions in which it will increase ;
- (d) the idealisation of labour : "there is a dividing line which will cripple you more than anything else, the dividing line of labour. It is for those who consider they are out of the labouring class to be more patient with labour, to see that there does not come about that ghastly dividing line." Mr. Jinarājadāsa would have emblazoned on the arms of the State, "Discover the godhead". The ideal State will be governed not by a democracy but by a theocracy, in which every individual is recognised as a god : money and titles and honour have only one purpose in life—to discover the godhead in our fellowmen.

2. To make a cult of beauty. We can have excellence in art only in temperate climates, and it is this advantage, combined with an extensive coast line, that should cause art to flourish in Australia. It was a genial climate like ours tempered by sun and sea that enabled Crete and Greece and the ancient nations on the Mediterranean to give their artistic message. "You have here," said the Vice-President, "a seaboard as great as any in the world and a climate as fine as you can demand. You have an artistic nation and you must sacrifice something to beauty."

3. To remember Brotherhood. We must cultivate a willingness to identify ourselves with the lowest in the State. This is the effect of the Brotherhood ideal in practice. "Bring about the spirit of co-operation. You release more of the divine power in the world by associating together in a common work. The rule of the game

for the Australia of the future is co-operation, not individualism. You can become that co-operative people because you are an artistic nation. In art you can work together. As you foster art more of Brotherhood prevails, and conversely wherever the principle of Brotherhood and co-operation is strongly established there will art be widely promoted." Mr. Jinarājadāsa having also dealt with the treatment of crime urged us to make Brotherhood fundamental in our Australian thinking.

That was the meaning of the three objects of the T. S., said the Vice-President, summarising his general principles in their application to this country. That is the way for Australian Theosophists to bring about that perfect Australia that God is planning for us. "It will be God's own country because the gods live here," said the V. P., in conclusion. "Theosophy is not a philosophy to save us from some damnation to come, but to make the divine wisdom mightily and sweetly order all things, and as the divine wisdom grows in the hearts and minds of men, then there will come into being that ideal Australia that we Theosophists are dreaming of."

Mrs. Jinarājadāsa put a similar buoyant and rosy outlook to the women who met at the Annual Conference of the Women's Union of Service. Indicating the difficulties in the way of progress in social reform amongst women in India, she showed by contrast how women could do almost anything they wished in this country. "You can become a great power in moulding the great Australia of the future," she told the women present. At another stage of the same meeting Mrs. Jinarājadāsa urged the women not to let the Union pass out of the hands of T. S. women, because with smaller numbers they could be a more effective instrument than a larger body outside, since they had behind them not only the strength of the President, but also the strength of the T. S., and the strength of the Masters. I felt at the time that it was largely due to her remarks that it was resolved that the Union should remain an activity within the T. S. "Get up a tremendous enthusiasm for the good of the country," she urged them again, "for you Theosophist women have it in your power to stamp the impress of your knowledge on this young country."

This was all very inspiring, for it not only enlarged our plans for activity in the immediate future, but it also crystallised, or rather clarified, our ideas concerning the future Commonwealth for which we are working in the great Plan.

The bubble of disloyalty was well and truly pricked on Easter Saturday, but we are told that other bubbles less insubstantial are to follow after the Convention is over. It had been said that the Australian Section was disloyal because it took its lead from a minority whose endeavours to reorganise the Society on the lines of a stricter neutrality had led to the formation of the Loyalty League. But, the overwhelming majority, 86 to 15, in favour of Senator Reid's vote of confidence in the President and Bishop Leadbeater proved that the heart of the Australian Section still beats true, notwithstanding Bishop Leadbeater's association with the Liberal Catholic Church and the alleged untrustworthiness of his clairvoyant powers. It did offend one's sense of decency and the eternal fitness of things to have the exploded scandal of 1906 thrust once more into the foreground. The chairman strenuously opposed the introduction of a third party into the debate—Mr. Jinarājadāsa by the way controlled the whole of the Convention proceedings in an astute and businesslike manner—and what threatened to rise into a storm gradually subsided.

or at least was held in check. It further astounded the whole assembly to hear a member with tremendous force and volubility challenge the accuracy of Bishop Leadbeater's clairvoyant observations, as if anyone short of his peers could check them. Several distinguished visitors, including Mr. Krishnamurti, spoke in favour of the resolution with a view of vindicating Bishop Leadbeater against false charges, as did all the Presidents of Lodges, with one exception whose mental reservation had formed since he arrived in Sydney. The opposition, numbering fifteen, were outvoted by seventy-one, all standing to vote.

The worst of it is that principles are being sacrificed to personalities. Life is too short and the times are too strenuous and pregnant with deep and vital issues to squander our strength and resources on prurient and unholy side-trackings. Never more than now did the Society need to close up its ranks and show a solid phalanx to the world, and press on in preparation for the great Coming to which all our activities are definitely oriented. The path ahead of the Society is tangled enough, we are told; we need not further confuse it, but rather do we need to keep our vision clear to see it open before us.

Mr. Krishnamurti has captured all hearts. He is approachable by everyone. He has a speaking style of his own which is energetic and convincing. There is nothing trite or commonplace in what he says. It is hard thinking forcefully expressed. Whatever subject he is discussing he goes right down to bedrock Theosophical principles, and though they come from a young man they have a mature and deliberate ring about them that arrests a good Theosophist's attention. Right to the point he goes, seizing the essential with a wonderful discrimination. When the weight of opposition was bearing down recognition of the qualifications of Dr. van der Leeuw as an educator by virtue of his nationality—a distinction which should not exist in a Theosophical mind—Mr. Krishnamurti exclaimed: "If you don't want Dr. van der Leeuw in Australia, send him to India; we shall be pleased to have him." Dr. van der Leeuw's stocks rose at once. In his addresses on "Internationalism" and "Spirituality" Mr. Krishnamurti originated his own peculiar viewpoint, working it out with perseverance and in detail. The reports of his speeches give some idea of the strength of his original thinking.

Many other phases of Convention and work in Australia might be touched but for lack of space and time. One thing about Convention is common to all of us. It is a great meeting ground, a clearing-house for the year's experiences, and plans for the year in view; and whether we agree or disagree, the one welcome opportunity in a continent of magnificent distances for getting together and renewing old ties of friendship. For whatever the nature of the work planned ahead for the Masters who inspire our activities, the human tie is the most sacred on this planet, whether human below us or human above us, and all our doings merge into human calculations and relationships *ad infinitum*.

J. L. DAVIDGE

CORRESPONDENCE

H.P.B. AND HER WORK

I AM venturing to write you in connection with my article on "H. P. B. and Her Work," which was published in THE THEOSOPHIST for March, 1922, and also in reply to certain comments of yours in the April THEOSOPHIST upon the same subject. I feel sure that, since you have published this article (which was not sent you for publication), and since you have referred to it unfavourably, you will wish to do me the justice of giving the same publicity to this letter in reply, in which I point out certain facts which you have apparently overlooked.

I sent you the article last year, with a letter dated July 30, 1921, not with any intention of having it published, but because I sought to prove to you that your attack upon the "Back to Blavatsky" movement was based upon a wrong premise, and that many of us who are foremost in the movement have never in our teaching of the Secret Doctrine sought to belittle you or your work, either in private classes or in public utterances. The article was very roughly revised, and had I intended it for publication I should not have included the name of Mr. Leadbeater, in view of certain information which has come to me since I delivered the lecture.

I marvel at your statement that "they also forget that those whom they attack were her nearest disciples . . . I do not think there are many among those who would use her as a weapon to stab her personal pupils, etc.". The inference is that we were using the movement and the name of H. P. B. to belittle the work that you have done. If you will refer to pp. 580 and 581, you will note that the paragraphs there prove quite the contrary of what you have stated.

I am unable to speak about other Sections beyond what I have been told, but I can speak for the great American Section, and I do know that in this Section H. P. B. is "undervalued and unread," the reasons being the great emphasis that is laid upon the study of your works and those of Mr. Leadbeater, to the exclusion of *The Secret Doctrine*, and the recommendation by Mr. Leadbeater in Volume II of *The Inner Life*, pp. 391 to 393, where he advises students to read sixty-eight books prior to taking up the study of *The Secret Doctrine*. He says: "I myself think that the greatest book of all, Madame Blavatsky's Secret Doctrine, should be left until all these

others have been thoroughly assimilated. . . . I know that many students prefer to take it at an earlier stage, but it seems to me more an encyclopædia or a book of reference." This, of course, was by no means H. P. B.'s intention, and the "Back to Blavatsky" movement is simply seeking to swing the students of the Theosophical Society back on to the lines which she instituted.

I am certainly not one of those who would "limit knowledge of truth to the great outlines she drew," as I think should have been apparent from my comment on page 581. I there make a plea for the necessity for progressive teaching, and call attention to the fact that "each generation that is healthy will produce its own interpreters, its own seers, and its own messengers". In this I realise that I take issue with my friend Mr. B. P. Wadia. I mention this, as the "Back to Blavatsky" movement in this country, since his visit, is necessarily dividing into two parts, those (of whom I am one) who stand for the fundamentals H. P. B. enunciated, for the study of *The Secret Doctrine*, and for a steady revelation of the truth as the years slip away; and those who hold that present knowledge must be limited to the great outlines which she drew, and that no further revelation of the truth will be given till the end of this century. I presume that they base this statement upon the enunciation of H. P. B. that "*The Secret Doctrine* is not a treatise or a series of vague theories, but contains all that can be given out to the world in this century". (*S.D.*, I, 22.) They forget that the nineteenth century is over, and that we are now in the twentieth, and they presume, apparently, to express an opinion as to the method of the line of effort that the Hierarchy will put out during the last quarter of this century. To many of us it seems quite possible that that line of effort will not take the form of some more volumes of *The Secret Doctrine*, but may follow along a totally different and unexpected line.

In conclusion, I regret that you should have appeared to class me with "those who feel no gratitude to those who have shown them the Light in this generation, etc.," in view of the very careful recognition I give to the books which you have contributed to the world, and which have done so much to help us all to see aright. On behalf of the considerable number of Theosophists whose fundamental viewpoint I share, I must protest against this unjustified and incorrect condemnation.

It seems to me that all of us would do well to cease from misinterpreting statements and motives, and wrongfully employing the utterances of others in order to defend personalities (who are only of temporary interest), and to seek to carry the message of *The Secret Doctrine* pre-eminently to the great needy public who care not a whit as to who the various leaders may be, but who are anxious and ready for the teaching that we have to give.

9th June, 1922

ALICE A. BAILEY

REPLY

Mrs. Bailey is quite mistaken in including herself among those to whom I alluded in saying "it may be that the younger members," etc. I could hardly have been so foolish as to do so, as she spoke of the usefulness of my books and of those of Bishop Leadbeater.—
ANNIE BESANT.

QUESTIONNAIRE ON THE ESSENTIALS OF
SELF-GOVERNMENT

WITH reference to Mr. Bhagavan Das's Questionnaire in your June number, I submit, regarding his 5th question, that the object of good government might be more correctly defined as the direction and control of the nation in such wise as to cause it to function with the greatest possible efficiency as a living organism, both nationally and internationally, especially with regard to the spiritual destiny of itself and mankind.

The answers to the other questions are, in my opinion, such as are implied or expected by the questioner.

H. L. S. WILKINSON

REVIEWS

Religio Grammatici, by Dr. Gilbert Murray. (Allen & Unwin.)

It would be a good thing if this little book, only forty small octavo pages, could be put into the hands of all teachers and prospective teachers in the English-speaking countries, though no doubt the proposal to do so would surprise the author considerably. But the fact is that, in trying to state to himself and a small number of like-thinking people the belief which inspires and justifies their special line of life, he has laid down clearly certain broad principles which underlie all life and emphasised certain laws of growth which are little known to the general public and absolutely ignored by those whose catchword is "education for efficiency".

Man is imprisoned in the external present; and what we call a man's religion is, to a great extent, the thing that offers him a secret and permanent means of escape from that prison . . . And a Scholar, I think secures his freedom by keeping hold of the past and treasuring up the best out of the past, so that in a present that may be angry and sordid he can call back memories of calm or of high passion, in a present that requires resignation or courage he can call back the spirit with which brave men long ago faced the same evils.

His description of the proper function of the "Grammaticus," the man of letters, is interesting, and full of suggestion, but more interesting still is his refutation of the popular idea that the past is a drag on the present, a dead thing that must be shaken off.

The material present . . . is the great jailer and imprisoner of man's mind; and the only true method of escape from him is the contemplation of things that are not present. Of the future? Yes; but you cannot study the future. You can only make conjectures about it, and the conjectures will not be much good unless you have in some way studied other places and other ages.

Progress, he points out, is rapid only in material things, in inventions, in accumulated knowledge; but in the things of the spirit it is slow, and can only be measured in vast arcs of the cycle of human existence on this earth. It is, he says, absurd to suppose that we can find much real spiritual advance in the last three thousand years, which is all that we really know anything about.

In conclusion he states that he realises that this religion of the Man of Letters is not for every one, but just as he does not wish that every one should adopt it, so he does not wish that those who can find their "Sôteria," their freedom, only in this way should be prevented from doing so by those who prefer other ways :

And the religion of Democracy ? That is just what I am preaching throughout this discourse. For the cardinal doctrine of that religion is the right of every human soul to enter, unhindered except by the limitation of its own powers and desires, into the full spiritual heritage of the race.

Would that all Democrats would learn to live and let live in this truly democratic manner: the freedom of all mankind would be greatly hastened thereby.

E. M. A.

The Problem of Foreign Policy, by Gilbert Murray. (Allen & Unwin, London. Price 4s. 6d.)

Gilbert Murray is always interesting and to a certain extent illuminating. In this short volume he deals rather concisely with the great problem of the attitude of one nation towards another—and specially with reference to France and Germany. He tells us of what he overheard in a railway carriage in Germany which seems to sum up the position there.

An old gentleman, apparently a lawyer of some eminence broke out: "A reckoning must come. My little grandchildren are drinking in revenge with their mother's milk. In thirty years or thereabouts we shall settle accounts with France and there we shall make," he swept the air with his hand, "*tabula rasa*!"

"Herr Justizrat," answered a young man, "did you take part in the war? I think not—you would be over the age. I was in the war for four years—I agree with you that, in all probability, in thirty or forty years we shall settle our account with France and make *tabula rasa*. And in thirty or forty years after that France will have her reckoning with us and make *tabula rasa* of Germany; and then we again, and so on. But, if you will excuse me, Herr Justizrat, I do not find in the prospect any of the satisfaction which it appears to give you."

This shows that some of the younger generation are not then for wars and endless wars—and Gilbert Murray, who has ever been a hot supporter of the League of Nations points out very clearly and definitely that to end war we must *work* for a definite peace; that the only way to work for peace is by bringing together all the nations of the world into a bond or union or league, and he believes that the foundation has been laid by the League of Nations if only public opinion in each country would insist that *that is what must be*.

Gilbert Murray writes well—and we would recommend this book to all who are hesitating and inclined to think that wars are a necessity for always.

W.

Work and Worship, Essays on Culture and Creative Art; and *Surya-Gita*, by James H. Cousins. (Ganesh & Co. Price Rs. 2 each.)

In these essays Mr. Cousins reaches a high level, both in the artistic quality of his prose, and in his masterly analysis of the elements of culture. The title is reminiscent of Ruskin, and it is somewhat in the vein of Ruskin that he plays on the Latin phrase—*laborare est orare*, for which it is a happy equivalent. But Ruskin undergoes some severe strictures for his want of appreciation of Hindu architecture and sculpture. Perhaps the key to Ruskin's prejudice may be found here, in the words "No artist ever yet saw Nature in the fullness of her truth; he cannot be true to that of which he has only a fragmentary comprehension"; and later "Every new movement in art is in the nature of relative things, but a new way of looking at things wrongly". To many this may seem a straining of paradox, but in reality it is no denial of the sincerity of art, but an assertion of the necessary limitations of an artist. Ruskin in his sincere appreciation of Gothic had, perhaps necessarily, blunted his susceptibility to beauty of a radically variant mode; for, as each mode must lack perfection, they have not yet converged to the perfect unity, but seem to negate each other, as two oppositely directed lines drawn round a sphere, destined later to meet in the perfect circle. There is truth in all that Ruskin has written in praise of Gothic architecture, and even in dispraise of other conventional schools, both Classical and Eastern; but that does not mean that he has said all there is to say on the matter of either. He may have spoken truly as to points in which Gothic is relatively superior, and it remains for others—as Mr. Cousins himself—to speak as convincingly in favour of the relative superiority of Eastern art in other respects. Truly Mr. Cousins will be a great benefactor to the world if he will make Eastern culture—Indian and Japanese—articulate in this Westernised world. Until we understand, we cannot enjoy, so enthralled are we in the meshes of the mind.

A hearty welcome should await essays like these in "*Work and Worship*".

Only part of this volume *Surya-Gita* is new, for with the *Sun-Songs* are bound new editions of *The Garland of Life*, and *Moulted Feathers*, earlier products of the same gifted pen. These have already been here reviewed, so we will confine ourselves now to the last part

of book, in which are the fresh lyrics. These are for the most part, vivid word-pictures, to which the key is given in the first verse and recurring refrain of Gorgeous Lies :

Nought that enters the eye
Is itself in simple sooth.
Only the poet's painted lie
Limneth the space of truth.

So the poet paints, in strongly contrasting hues, Night the Miser, winning from Generous Day his only Golden Coin, the Sun, dropped into the begging bowl. Again darkness is a Giant, swallowing Day's red pomegranate. "Moon melodies" are subtler, "Eclipse" being specially beautiful. But best of all is "A Song of Stillness" in which the simple, alliterative lines, triply accented, charm to a mood of delight in the sights and sounds of Nature :

That opened eyes may greet
Celestial splendours curled
In this most poignant sweet
God blossom of a world.

H. V.

The Servant, by Charles Lazenby, B.A. (Orpheus Publishing House, Edinburgh. Price 1s. 6d.)

This is a little book of thirty-two rules, well put together, clear and helpful. These rules are taken from writings of H. P. Blavatsky. Many will find it very useful and we are glad to recommend it.

C.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Truth About Christ and the Atonement, by F. Milton Willis (E. P. Dutton & Co., New York); *Woman and Freemasonry*, by Dudley Wright, *The Healing Power*, by Helen Boutnois, *Dr. John Dee*, by O. M. Hort, and *Raymund Lully*, by A. E. Waite (Wm. Rider & Sons); *Behind the New Testament*, by Gilbert T. Sadler (A. M. Philpot); *Psychic Phenomena in the Old Testament*, by Sarah A. Tooley, *On Values*, by R. B. Bamfield, and *London Inspirations*, by E. V. Thomas (Daniel); *The Eternal Wisdom*, by Paul Richard, and *Creative Revolution*, by Prof. T. L. Vaswani (Ganesh); *An Introduction to Co-operation in India*, by C. F. Strickland, I.C.S. (Oxford University Press).

THE THEOSOPHIST



TWO very beautiful greetings have come to me from two countries separated from each other by half the globe. Yet the same thought has touched them both. One is from Finland, from my students there: a brown case, opened, reveals a fair white satin book, and in the centre of the cover is a silver Star, with an intertwined A B in gold in the middle; inside is a beautifully illuminated brief address in the tongue of Finland, and a translation into English which runs:

THE PRESIDENT OF THE THEOSOPHICAL SOCIETY

The Outer Head of the School

MRS. ANNIE BESANT

BELOVED MOTHER,

It dawns! You have guided our sight towards the Light; you have wandered before us seeing the Light, and overflowing with its strength

you have conveyed the rays of light to us. Light to the children of the earth, cries your heart, because you know that the way of the Lord goes through the heart of the man, and when the Son of Man comes, for whom we are waiting, then the paths must be enlightened. The strength of your love to Him and to us, is immense. Dear Mother, receive our full confidence in co-operation with you, for the service of the Masters.

With the greatest honour and deepest thankfulness, and putting into this our salutation, "the thought of our hearts and the strength of our hands," we, the E. S. T. members in Finland, remain etc.

This is signed by each member, and sent on its journey of love.

* * *

Next comes a white-silk-coated messenger, enclosed in a dark green case. Drawn out and opened, it is seen to be a message from the Theosophical Society in New Zealand, with the following beautifully printed letter on the first page, and opposite it the autographs of the Section Officers :

DR. ANNIE BESANT

President of the Theosophical Society

DEAR MRS. BESANT,

We the undersigned members of the THEOSOPHICAL SOCIETY in New Zealand, in view of the recent disturbances in Sydney and elsewhere, wish to express our high appreciation of your valuable work for Theosophy throughout the world, characterised as it has been by the highest integrity, ability and wisdom, during the many years you have filled the office of President of our Society.

We take this opportunity of tendering our gratitude and affection to you as a great spiritual teacher ; and to assure you of our heartfelt loyalty and of our absolute confidence in your leadership.

New Zealand
May, 1922.

Then follow the autographs of the members of Lodges, page after page, so beautifully written, and so different each from each, telling of the diverse characters, all knit together in a chain of love, Lodge after Lodge. The two gracious tokens of affection will go into our Headquarters Museum, where future Presidents and Outer Heads of the

E.S. will turn over the pages with interest, looking back to our days. The New Zealand letter tells that a similar book has gone to my colleague, Bishop Leadbeater, to "show our love and loyalty". The Vasaṅga Round Table of Auckland also sends a signed message, to show how the younger generation is preparing to take our places—which is very good.

* * *

From the T.S. in Spain comes loving greeting signed by the General Secretary, Julio Garrido, who says :

It is my privilege and a great joy to me to-day to voice the wish of the members of the Spanish National Society, in expressing to you hereby their deepest feeling of loyalty to yourself as their President, arising from a profound reverence and trust in you as the messenger of the Masters of the Wisdom, to work in accord with whose plan is our most fervent wish.

We feel sure that the very attacks which have been recently flung at the Theosophical Society will merely serve to arouse us to greater activity and finer achievement, in a firmer unity of brotherhood.

* * *

From Fargo comes a letter that rings true, signed by R. H. Boyd, President, and H. Kay Campbell, Corresponding Secretary :

In periods of stress and in times requiring a great output of energy by leaders of any cause, those whom they have been chosen to lead and guide can, if not actually bear a portion of the thus additionally imposed burdens, lighten the mental weight of their tasks by combined, loyal thought-force, and the more directly encourage those leaders by a physical expression of a desire to co-operate with them. Consequently :

We, the members of the Fargo (N. D.) Lodge of the Theosophical Society of America, individually and collectively, hereby earnestly and sincerely extend our deep sympathy to our guides, Dr. Annie Besant, National President of the Society, and to the Rt. Rev. C. W. Leadbeater, in the unjust mental burdens that have been attempted to be laid upon them.

We also take this opportunity to convey to them, especially, and to their assistants, inclusively, an offer of our services in both mental and physical co-operation to the extent of our abilities, in the promulgation of the Great Truths of Theosophy as we comprehend them in the light which we, in gratitude, have received from them.

We further desire to renew our pledge of support, and our continued confidence in and loyalty to those Banner Bearers, our two chief instructors. We recognise them as the rightful successors and representatives, in their special capacities, of the great Founder of the Theosophical Society, Madame H. P. Blavatsky.

These Resolutions having been read, considered, and unani- mously adopted in Lodge assembled, we request their publication in such a manner as may best reach all concerned.

* * *

From the last *Bulletin* I take the following further greeting:

During the last few months I have noticed a number of National Societies from which loving greetings had come, and to these I have to add some others: one comes from Hungary of "high esteem and affection"; a many-signed message comes from Varna, on the coast of the Black Sea, from the Annual Congress of the T.S. in Bulgaria. An interesting one comes from the Toronto West End Lodge, Canada, touching the central point of the crusade in the United States and in the tiny assailing band in Australia:

Resolved, that having in view the renewed attacks upon Mrs. Annie Besant, President of the Theosophical Society, and her friend and co-worker, Mr. C. W. Leadbeater, we, the members of the Toronto West End Lodge of the Theosophical Society, in regular Meeting assembled, hereby declare our appreciation of their faithful and effective continuance and amplification of the teachings and high ideals inculcated by Madame H. P. Blavatsky, their patience, tolerance and magnanimity under vindictive and malevolent attacks, and their unflinching devotion to the cause of Theosophy, and that we assure them of our continued and increasing confidence in them.

Finland, holding its Fifteenth Annual Convention, adds its greeting, and has re-elected its good General Secretary, Dr. Sonck. The South-West T.S. Federation in France adds its sympathy to that of its Mother-Country; Rangoon also sends special greeting.

It seems as though the little efforts of a few to blacken and injure had only stirred up a great rush of love and trust, sweeping away in a torrent of goodwill all the barbed shafts intended to wound.

* * *

I am very sorry that the following was mislaid and escaped printing until now. The Theosophical Society is itself a League of Nations for all religious, moral, and spiritual helping, and it gladly hails this department of the League of

Nations' beneficent and most blessed work. The circular runs :

THE LEAGUE OF NATIONS AND RELIGIONS

The League of Nations Union (British) has recently formed a department of Religions and Ethics within the Union, the object of which is to secure united spiritual support for those ideals for which the League of Nations stands. The following are the principal aims of the new committee :

I. To secure united spiritual support for the ideals of the League of Nations in the interests of universal righteousness, brotherhood and peace.

II. To assist in securing the sympathy and co-operation of the Religious and Ethical bodies throughout the world in furthering the principles of the League of Nations.

III. To extend the work of the League of Nations Union among religious, ethical and educational bodies which the Committee is in a position to influence, and which are not already the special concern of some other Committee of the Union.

The Secretary of the department would be glad to get into touch with any similar departments that may be formed by other National associations which have as their object the furtherance of the ideals of the League of Nations.

The Secretary will also be glad to supply any further particulars to any who may be interested.

Enquiries should be addressed: General Secretary, League of Nations Union, 15, Grosvenor Crescent, London, S. W. 1.

All religious and ethical bodies will surely rejoice to respond to this call, and we specially ask our National Societies in England, Scotland, Ireland and Wales to see if they cannot aid in this good work. The League of Nations, that fair flower of the Ideal, blooming in the midst of our quarrelsome, fighting, striving world, is the glowing blossom of the Future, when war shall be no more, when Nations shall bow to Law instead of to force, and battles will be looked on as the hideous things they are, despite the splendid courage they evoke, and the willingness to die for great ideals.

* * *

A long-cherished hope realised itself on July 8, 1922, in the signing of an application for a charter for our first Chinese Lodge—not another English Lodge in China. It is signed by Wu Ting Fang, Git Cho Chan, Chin Hua Lin, Sen Yuen

Chan, Wan A. Hee, Lum King Lou, Yue Sing Tseng, Sum Chuen Tong, Chan Lun Kee, and by Oakland Lu, G. F. L. Harrison, H. L. Park. Dr. Wu Ting Fang was elected President, and as he has now become a "Guest of Heaven"—according to the beautiful Chinese way of looking at the "living Dead"—he remains as Hon. President. To him belongs the merit of working for and founding the first really Chinese Lodge, and in connection with this we must mention the name of the pioneer of Theosophy in China, Mr. Spurgeon Medhurst. May the seed thus sown spring up a hundredfold, in one of the most ancient civilisations on earth and one of the most remarkable types of mankind, intellectually, morally and spiritually.

* * *

I am sure that my readers will like to read the application, which came to me as a shining golden scroll, with exquisitely written Chinese characters, most delicately wrought. I am having it framed, as the first of its kind, to hang in the Museum. As we outer barbarians cannot read the beautiful thing, here is the translation of the application :

SHANGHAI

China

July 8th, 1922

SATURN LODGE

TRANSLATION of Chinese Application for Lodge Charter.

TO DR. ANNIE BESANT, P.T.S.

Adyar, Madras, India

We, the undersigned Members of the Saturn Lodge of The Theosophical Society, Shanghai, China, being desirous of forming a Chinese Lodge, hereby beg to make an application for a Charter to be granted us in the name of The Sun Lodge, Shanghai.

We have been associated with the Saturn Lodge for a period of three years and believe the time has now come to inaugurate our own Lodge.

Our late and venerable member, Dr. Wu Ting Fang, was particularly interested in this matter and was in communication with us regarding making application for a Charter up to the moment of his passing over.

We therefore consider it fitting to include his name as one of the founders—he had already signified his acceptance of the office of President—in view of the personal and practical interest he has always shown in, and his devotion to, the cause of Theosophy in China; thus shall his name be recorded for the future history of our Society in China.

Only Theosophy, in our opinion, can unite the three religions of China, and through the propagation of its teachings and ideals, together with the daily practice thereof by the peoples of China, will our country again be able to take its right place among the nations of the world.

With assurances of our complete devotion and loyalty to you, and fraternal greetings to all Brøthers,

Fraternally yours,

* * *

We have to chronicle the passing over of two good workers. Mary Forster, who for many years had been the head and support of a T. S. Lodge in Gorakhpur, U. P., and had conducted a Girls' School there, giving all her time and her little income to the work, left her worn-out body on August 5, and was cremated. Mr. Ayodhya Das, Barrister-at-Law, who had been her faithful and generous helper through all her years of work, paid her the last duties. Marie Louise Rolffsen has also gone to the Peace, the news reaching us by cable on August 18th, but we have no further particulars as to her passing. Both were faithful servants, and dwell in the Light, resting for a while.

* * *

Mr. Peter de Abrew, in the absence of Mrs. Musæus Higgins, writes that the Musæus College for Buddhist Schools desires to find a British University Lady Graduate, and also a thoroughly qualified British Kindergarten teacher. Applications should be sent to Peter de Abrew Esq., Cinnamon Gardens, Colombo, Ceylon. The ladies must be members of the Theosophical Society, and feel an interest in the Higher Education of Buddhist women.

* * *

A strenuous effort is now being made to form the long-wished-for Sinhalese Section. Old as the movement is in Ceylon, its work has been almost wholly educational, and in

this it has been splendidly successful. But it is felt that, on its Theosophical side, it has been somewhat feeble, and there are only four T. S. Lodges in Ceylon. When I was there, on my way home from Australia, a meeting was held to form a Council for the spread of Theosophy, and the following were elected: Henry Frei, President; Peter de Abrew and F. L. Woodward, Vice-Presidents; F. G. Pearce, Organising Secretary; Gratien de Silva, Assistant Secretary; D. P. Wijetunge, Librarian; and M. Subramania Iyer, Lodge Organiser. These are authorised :

To register the Society so as to secure a legal status for it.

To secure a site for the location of its Headquarters.

To arrange for the publication of a magazine to represent Theosophy in Ceylon.

To establish a good library of Theosophical and other kindred books.

To start a Theosophical Book Depot.

To manage the work of Theosophical propaganda in the Island.

To arrange for the next Annual Conference in July, 1923.

As soon as three more Lodges are founded, Ceylon will form itself into a separate National Society, for Theosophical purposes. In the meanwhile the Lodges in the Island are grouped together in a Federation of South India as part of the Indian Section of the Theosophical Society.

I earnestly hope that the Masters will bless this work begun in Their Name.

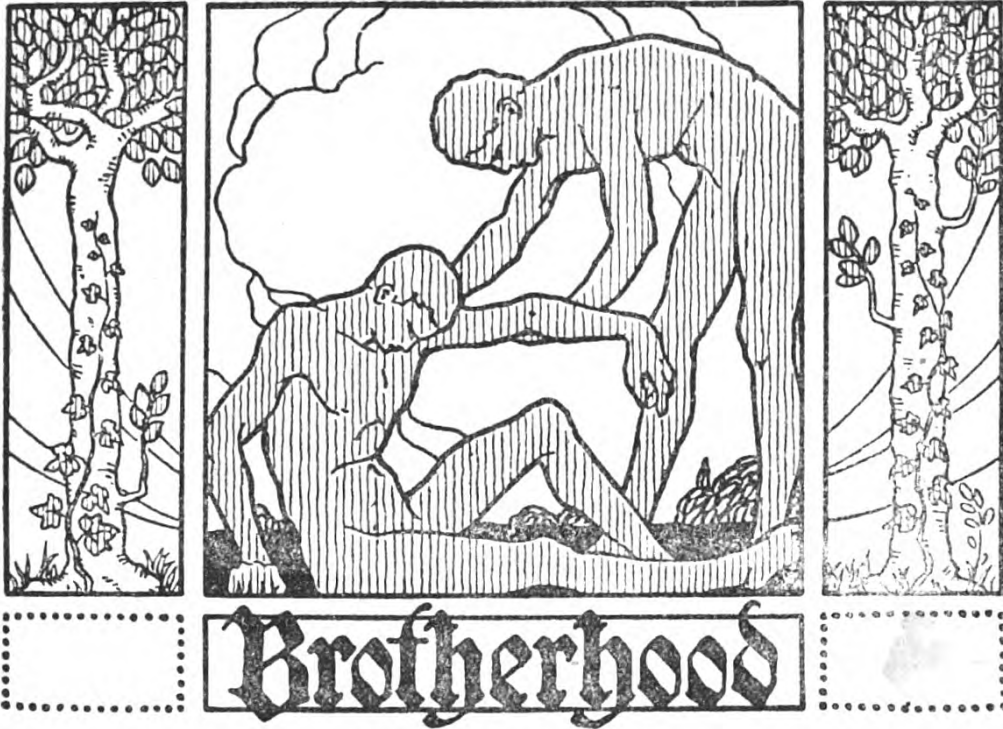
* * *

Let me finish with this dainty little *fantaisie* from Mr. D. W. M. Burn :

HEART'S THRIFT

Love, the Pedlar, blithe and gay,
Singing, dancing on his way,
If a hungry Soul he meet
Spreads his wares about its feet.
When this or that the traveller chooseth,
Payment laughing Love refuseth;
Lifteth pack, while wildered stands
That other, staring at his hands;
Passeth on his way once more,
Dancing, singing as before.

APPENDIX
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THE VALUE OF THEOSOPHY TO THE WORLD

By ANNIE BESANT, D.L.

(Concluded from p. 459)

NOW those great truths which are common to every great religion, and which may fairly be classed therefore as Theosophy, the Divine Wisdom, given alike to every religion by the great Founder of the Faith, whoever it may be, those are comparatively few in number. First, the Unity of God, the One Life of the world; that you find in every great religion, the very essence of the heart of it. It is one of the eternal spiritual truths which ought to modify the whole of our living, that God is everywhere, in everything, that there is

no life but His, that no grain of dust could exist without Him, nor could the highest Archangel live without Him. There is no life other than His Life, and every manifestation of life in form is part of the Divine Life. That is the foundation of all religion.

It is put in many ways. You find it, say, in Hindūism, the "One without a Second". You find it in the Hebrew teachings: "Know, O Israel, the Lord Thy God is one Lord." You find it among Muhammadans as the very centre of their Faith. There is but one God, everything else is derived from Him, everything else is secondary, all lives are rooted in the One Life. And next you find that fine statement in one of the Hebrew scriptures, which for some reason is not accounted as canonical, although it contains much splendid expression of truth, that "God made man in the image of His own Eternity". That is the guarantee that man cannot really die. His body may go, but the life remains ever; and, as long as God is God, man's life is sure, for it is, as I just said, quoting from that old Hebrew scripture, made in the image of God's own Eternity. Your Spirit is not merely everlasting; it is eternal as God Himself. And as He, in a universe, manifests in three Aspects, so is our consciousness triple, like Himself. And these great universal truths are the very essence of the Theosophical teachings. And the only advantage of the Theosophical standpoint is that they are put in a more philosophical and scientific way, sometimes, than you may find in one or other religious exposition.

There is one difficulty that, especially in western lands, has injured the great religion of the West, Christianity: and that is too much levelling down of its greatest doctrines to the level of the lowest intelligent hearer. Now it is true that there should be something for the most unintelligent and the most untrained in every religion; but there are also magnificent and far-reaching doctrines which demand the greatest powers of the human intellect, and even then they are only

partially grasped, for we are not yet evolved enough to see them in their fullness.

And next you come to the third great truth as regards man, that man is a spiritual intelligence—a grade in a ladder of intelligent beings, the “ladder of lives,” we sometimes call it—clothed in a body, and he passes from life to life through many bodies and many births. Now some of you may say: “But that is not universally held.” I spoke just now of some doctrines having been forgotten, and it is quite true that since about the sixth century of the Christian era the great doctrine of what is called reincarnation has dropped out of ordinary Christian teachings. It never has quite disappeared from Christendom. It was condemned by a Council of the Roman Church, and so became a heresy, but only condemned as it was taught by Origen, not generally. And it has survived, but very largely among the heretical sects. Those Albigenses, of whom Milton wrote his splendid sonnet, held this doctrine as part of their religious Faith. And so with many of the sects that Rome tried to stamp out. And it never passed away from the thought of some of the geniuses of Christendom, and in the works of the great philosophers and the great poets you find it coming out from time to time. Goethe believed in it, Schopenhauer believed in it, Fichte believed in it; and poet after poet has proclaimed his belief in reincarnation. It might be enough, from among the hundreds of instances which could be given, to remind you of how Wordsworth wrote on this very subject of the human Spirit, how he sang:

Our birth is but a sleep and a forgetting;
 The Soul that rises with us, our life's Star,
 Hath had elsewhere its setting,
 And cometh from afar;
 Not in entire forgetfulness,
 And not in utter nakedness,
 But trailing clouds of glory do we come
 From God, who is our home.

And that is literally true. Now what is the value of that doctrine? The great value of it is this, that it rationalises evolution. It is the intellectual pendant of physical evolution. All people now, who are educated at all, admit that our physical forms are evolved through long, long past ages, and that they can be traced step by step, growing into ever more wonderful complexity, until, looking back through our immemorial ancestry of living forms, we find in our very body that we wear to-day the proofs and traces of that long passage of consciousness into the intellect and the emotion of man. But where science is puzzled is as to this continuance; although it admits that every child born into the world is born with a character, it is not able to tell us whence that character is derived. First there was a theory that it was derived from the parents, and then that was found not to be accurate. And so, going on from theory to theory, even to-day science cannot tell us whence that difference of character arises; why one new-born child is so different in character from another new-born babe.

One little creature, as it begins to show out this consciousness, is generous, loving, grateful; another selfish, quick to anger, inclined to cruelty; and if you go on further still and take, as one must always in a lecture which is short, an exaggerated case in each, of greatness and of smallness of character, we may take the case of one child who is born into the world in a slum in some European city—his body, the body of a congenital criminal, who must grow up into criminality. A child is often born under such circumstances that from its very childhood it is taught to steal, and does not know what honesty or honour mean; it was punished if the theft was discovered or was unsuccessful, trained in evil as a happier child is trained in good, and then, coming into the grip of the law, scarcely knowing what law is, it is punished for the fault which was inevitable from its training, and sent

to gaol. Then, coming out again, with every man's hand against him, with the stamp of the gaol upon him, the man commits another crime, gaining another sentence, until at last he becomes that miserable product of civilisation, the habitual criminal, and perhaps, in some moment of unbridled passion, strikes a blow that kills, and is sent to the gallows for it. What chance has that child had in this fair world of God? What hope, what enjoyment of all its beauty? What experience of all exquisite emotion? Is that all that this world is to give to one whose life is divine and is ultimately to blossom into God?

And then take another child and put it beside this young and hopeless criminal—a child born under happy surroundings, nursed with tenderness, cared for in a happy home with everything that can make his childhood glad and happy—with great faculties, faculties which denote genius, with every one admiring and tender, so that he grows like a flower in the sunshine. He carries away prizes in his school, more prizes in his college, coming out a man marked for distinction, until he becomes the glory of a nation, and at last dies honoured of his people, and is buried in some great national sepulchre, so that future generations shall know and praise his name.

Have both these come straight from one God of love and justice? That is a problem that very often drives men to unbelief to-day. How can fates so different be *given* to men, so that one must grow into a criminal and the other perhaps into a poet or a nation's leader? Reincarnation answers that problem for you. All men begin ignorant, with a seed of divinity in them, which needs time and opportunity to grow. That congenital criminal of yours is no worse than you were thousands upon thousands of years ago; let him be born upon an island amongst savages, and he may become a savage leader by the very strength and lack of morality that makes him a criminal among us. And only as you realise what this

means, this doctrine of reincarnation—that every human being at a certain stage of evolution, wherever he is, has ages of experience behind him through which his consciousness has grown, as well as his body having evolved, and ages of ascent before him, up which he shall climb as the saints and heroes and martyrs have climbed in the past—do you realise the joy of it, the inevitableness of human perfection for us all.

And many another problem faces us. Consider the little babe who is born, breathes for a few hours, or days, or weeks, and dies. Is that his only experience of a world so full of beautiful and splendid things—things which awaken emotion, which develop the intellect, a world which is full of treasures which God made for the evolution and the development of the emotions and the minds of His children? I might keep you here all night putting problems to you. But the great teaching of reincarnation is this: that every one begins with a mere seed of divinity in him, gathers experience, finds out, in what is called the intermediate world, where he was wrong by the inevitable suffering that follows on the wrong, learns by that experience which is imprinted on the part of him which is eternal, goes on into the heaven-world, and works up all he took thither of good into greater power and faculty and capacity for good. And after that long life in the great thought-world that we call heaven, he comes back again to earth, his experience changed to faculty, with more of him mentally and emotionally than there was before. And so, starting on a higher platform, he goes through that same process in the three worlds over and over again, gathering experience, suffering for wrong doing—that is, by striking himself against the inviolable laws of nature—passing then for a long period into that blissful world where he grows mentally and emotionally, and comes back with the virtues of his growth. So gradually he changes from savage into partly civilised man, then from partly civilised man into the more civilised, then gradually

onwards and onwards and onwards, becoming nobler, greater, wiser, with each succeeding birth. The lowest will grow to it; we shall grow to the highest; that is man's inevitable destiny in a world where nothing is lost, in a world where all experience is gradually changed to good, experience of error bringing pain, experience of right bringing happiness; and so on from life to life, from life to life, growing into ever greater and greater human glory, until at last he approaches that point not reachable for long, long ages yet, when in him is fulfilled the command of the Christ: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Which of us can do that in one short life? Which of us can obey that command in the brief space of the life we have, however long we may call it in mortal years? And yet no command was given by the lips that spoke that command which cannot be realised, for He that spoke that command was embodied Truth.

And it is in this way that Theosophy, studying the ancient as well as the modern, finds that some great truths have dropped that ought to come back to their original place in our history. In the different religions our work is different. In the West much stress has been laid on this doctrine of reincarnation, and now you find it looked upon as a rational doctrine, and, as a well-known Cambridge professor said, the only rational theory of immortality. But in the East other doctrines have been dropped out or distorted, or have been misunderstood, like that of Karma, the law of causation, in the hundreds and thousands of years through which they have lived; and the business of the Theosophist is to try to reach the kernel of truth in these great doctrines everywhere spread, and to bring it back to a religion that has forgotten it, whatever that religion may be. And if you want authority—although I do not believe in authority in matters of intellectual thinking—there is no authority in the

world so high as that which sustains, as that which reinforces, this great doctrine of reincarnation. Every great philosopher of the past, the great Christian thinkers, the great Hindū philosophers, the great Mussulmāns, they have all supported the idea. I do not pretend that is a reason why you should accept it, for man's mind should be free, and should only accept that which he has thought out and worked out for himself. No dictation has a right to enforce itself in the realm of the intelligence. We have to think for ourselves, otherwise our thought will never grow, and, as the great Lord Buddha once said: "Do not believe because it is written in a sacred book; do not believe because wise men have said it. Do not believe because it is old, and therefore venerable. Do not believe because I have said it; but, when of your own self you know it to be true, then accept it."

And I believe that is the true rule for man: not to echo another's thought, but to think for himself. But where you find a doctrine, where that doctrine seems to explain some of the problems of human life, then it is worthy of your study. And if your study does not bring you to accept, reject it, no matter what the authority may be which claims to put it forward to you. And Theosophy, in the secondary sense, is just a collection of the different doctrines, some six or seven of them altogether, which you find in every religion. And that is part of its value to the world.

You know how, especially during the lifetime of some of the older of us, antiquarian research, archæological discovery, has made great headway, and wherever that research has been carried on and discoveries made, these truths are found in great religions.

Now when I was a young woman—and that is a long time ago now—I was shaken out of my belief in Christianity very largely by these discoveries, because it seemed a strange thing that doctrines which, I had

been taught, were peculiar to Christianity, a unique revelation, were found everywhere—in ancient Egypt, in ancient Greece, in ancient Persia—in all kinds of buried civilisations these same great truths are found. The Comparative Mythologists said: “You teach these doctrines; but do not think they belong alone to Christianity, for every Faith has had them, every religion has had them; they are old, they are not new; they belong to everybody, they are not unique.” And it was just then that Theosophy came and said: “Yes, but whence came these doctrines?” And Mythology answered: “They are the outcome of human ignorance, refined, philosophised over, and gradually changed into intellectual and philosophical religions.” And Theosophy said: “Their origin is not human ignorance, but divine knowledge. They are the teachings of great illuminated men, who gave them to different nations in different forms, at different stages of the world’s history.” And we appealed to history and we challenged the Comparative Mythologists by saying: “At what period was your religion at its best, its noblest? Was it not in the days when its great Founder lived? Do not people of every Faith go back to the teachings of their Founders, not to some state of savage ignorance out of which men in time have fabricated a civilised religion?” And to that history gives but one answer, that the further you go back in the history of a religion, the purer it becomes in its morality, the more splendid it becomes in its spirituality.

And so Comparative Religion has begun to take the place of what was Comparative Mythology, and Theosophy brings this out, and, putting the things side by side, it shows that the moral teachings are the same in all the great Faiths of the world, and that makes them stronger in their power, in their appeal, by their universality; we find them everywhere, in furthest antiquity as well as in modern thought, in the least as well as in the most civilised

lands. And what Theosophy may do for you here is simply to put them in a more simple, intelligent, and what one may call rational form, not resting on faith, but on study and on knowledge. Let us rely on intellectual investigation, for the nature of the intellect is truth, and inevitably it reaches truth as it unfolds itself life after life.

And Theosophy has much to say to you about the practical affairs of life, about the foundation on which a civilisation should rest, about the way a human Society should be builded. It declares that Brotherhood is man's inevitable fate, and that any civilisation built up against Brotherhood must inevitably decay. It points to the succession of civilisations, one after another, in the world, and shows how they have been based, not on Brotherhood but on strength, and for the most part trampling on the weak. And it is urging the world to-day to look to the foundations of its Society, to realise that the Law of Brotherhood is as changeless as any other natural law, and that if you build your Society in contradiction of it, then your Society will be broken by it, and will have to be rebuilt. And so, in the great controversies of to-day, in the solution of great problems of national and of communal life, Theosophy takes its part, based on great spiritual principles, and believing that the laws of nature in Society, as well as in external nature, may be studied and followed, and Society rebuilt on a foundation that will endure. It is in this way that, in such countries as England, where it has been taught for long and has made its way, it is recognised to-day as one of the great forces working for a better condition of Society than we are living in at the present time. And so it spreads from country to country, not by force, not by compulsion, but by reason, by argument, by the effort to show the truth which men inevitably cling to if they can but see it.

And all that I would suggest to anyone of you is that you should study before you condemn, try to understand before you reject, realise that we are evolving beings, and that no one

man's view of truth, or the belief of groups or communities or nations has the whole truth. And if you can believe that it is true in this world that all life comes from God, as the white light comes from the sun that illumines all our earth, and that the beauty of the world—all that makes it fair, attractive, and lovely—comes from that light, but according to the object that it falls on; that every colour of every flower is only the white light of the sun, from which the flower has taken what it wanted for itself, throwing back the other as colour to our eyes; that all the religions in the world in the same way come from God; that that white light of His is split up in the prism of human intellect and human emotion, and that every religion has, as it were, one colour taken from that great white light; that every man and woman accepts from that what is needed for the spiritual life, and the colour thrown back shows the forms and the methods of the religion and not its essence—so you will realise that when all men understand each other, when all men love each other, then the prism of love shall recombine what the prism of intellect had separated, and then we shall realise that, whatever our religion, whatever the colour, as it were, of our intellectual atmosphere, all light comes from the one Source of Light, and that love reconciles where the intellect has so often divided.

Annie Besant

NOTES ON THE SPIRITUAL LIFE—
ENTHUSIASM: CONFIDENCE: JOY

By ALPHA

ENTHUSIASM

THE presence or absence of enthusiasm makes all the difference in the spiritual life. For the spiritual life is a perpetual movement, and enthusiasm is the momentum. Over and over again failure has come to an aspirant, because he has allowed his enthusiasm to be short-circuited. It has risen to a climax prematurely and then subsided—whereas the true enthusiasm, which is to produce useful results in the occult life, must fling itself forth on a trajectory so high that the upward arc is commensurate with the span of physical life.

It is always difficult to re-create an ardour which has once cooled. Just as the lion, if he misses his spring, is said never to spring twice, so the soul which has attempted a spiritual flight, and dropped to earth with flagging wing, is hard put to it to rise again with equal vigour for another soaring. There *is* a way of recovery, but it is difficult; for it is the way of Will—and of a Will which, this time, has to find its own motive-energy, since it lacks the pinions which enthusiasm once gave to it. Enthusiasm is Winged Will. Every aspirant has to take care lest those wings become paralysed or broken.

To preserve enthusiasm, it is necessary to know on what food it is nourished. It is unsafe to seek its nourishment in an external plan; for the plan may fail, and then its food is gone. Or the plan may be dependent upon circumstances,

and then its food is dependent also. Only that which is within can truly nourish enthusiasm—and that which is not only within, but deep within. Emotion is not enough, nor is clear thinking enough. There must be a stirring of something still profounder and more vital—of that part of the nature which is unclogged by earthly *tamas*, and which is itself part of that great momentum of the World-Spirit, of which enthusiasm is only the reflection in an individual consciousness. To move with the World-Process, consciously identified with It and drawing sustenance from Its living Purpose—that is the secret of the true enthusiasm, which is permanent because it is linked on to what is inexhaustible.

And this is only to say that the true motive-energy of enthusiasm is Love. For the World-Process is only boundless Love in perpetual operation; a Love which is in love with its own self-originated designs, even at the seeming expense of the lives that have to realise, in these, their own fulfilment; a Love which, while loving the imperfect, loves infinitely the Perfect, of which they are the hope and promise. Into these lives such Love pours itself as a shaping and directing force—unsleeping, till both they and it shall have found rest and completion in an ultimate and consummated perfection. Of such Love is enthusiasm born, and without it there can be no enduring enthusiasm. In every human being, deep down in the chambers of the heart, this Love lies sleeping, and only waits to be awakened. Every man and woman is an enthusiast, if only they can stir into activity that hidden part of themselves. And this is what each has to do, if he would succeed in the spiritual life, and not experience the mortification of a brief flight followed by weariness and impotence.

It has been said of the Masters that They are full of enthusiasm; but this must not be interpreted as meaning that They are filled with emotional excitement over Their work. The true enthusiasm burns with a steady flame. There is nothing

personal and self-regarding in it, and thus there is not the fuel from which any kind of excitement can be kindled. The enthusiasm of the Masters is only the full realisation, in an awakened consciousness, of unity with the Divine Purpose and the Divine Love. It is a flow of Being, conscious of its own glad and irresistible motion. It plans far ahead, viewing its goal across open spaces, and desires no swifter attainment than that which the appointed cycles and time-periods make possible. Its aim is to assist Nature rather than to supersede her—to make the best of all existing opportunities, rather than to create other opportunities for which the Powers that preside over the evolutionary process have given no licence. The rhythm of the Masters' work is that of Nature herself. Its times are her times ; and there is consequently none of the unrest of haste, nor of the clash of unharmonised rhythms.

And this is true also of all who, by spiritual stature, have approached near to the world of the Great Ones. Impatient enthusiasm is left behind, and its place is taken by a patient enthusiasm. The work falls into step with Nature. His task becomes that of using to the utmost each moment of the time-process, without seeking to set to it a swifter or more tumultuous pace than Nature has herself set. In this harmonious synchronisation lies part of the perfection of *Karma Yoga*. It is unification with the All, considered in terms of movement. It implies the complete abeyance of the lower, personal nature, with its confusion of counter-movements, since it is those which, in all cases, throw the lesser worker out of step. Over the Great Workers broods ever an untroubled peace, which is the peace, not of rest, but of rhythmic motion. They sweep onward with the World-Process—unconscious of its movement, just because it is Their own.

Nor does any passion for the goal disturb, for Them, Their tolerance of the intermediate steps. For, in Their eyes,

the goal is implicit in every moment of the process by which it is attained, and They are too wise and too trusted servants of Nature to reject, or to fail to avail Themselves of, her methods of gradual consideration. For Nature, in her perfected economy, takes no step which she does not consolidate. Every loss of equilibrium must be fully equilibrated, before the next step can be safely taken. Substance must fill up the gaps created by motion and give it a firm take-off for the next step; nor must the latter ever outstrip the former, even though the process of substantiation seem at times to clog, and often to negate, the movement. For growth is a "whole" thing. It belongs to totalities, and it is only successfully accomplished when no part is unaffected by its operations.

That is why the growth of individuals is normally dependent upon, and conditioned by, that of the wholes to which they belong. Or—if the individual has, for special purposes, to be singled out and pressed swiftly onwards, this only means that he must achieve in his own person, step by step, a consolidation which is, as it were, vicarious for the whole race which he has thus left behind. According to the measure of his swiftness of progression, so much the greater mass of substance must be gathered up at each step; and here it is that much of the difficulty of the occult path lies. In this also is the true significance of the cryptic saying that, when any soul passes through the portals of Initiation, the whole world is thereby lifted. This could not be, unless, at every step which leads up to those portals, something of the total weight of the world were carried with him by the candidate. Every aspirant for Initiation feels, at each pace, the backward pull of the totality from which he has deliberately dissociated himself; and this is, for him, the weight which must be equilibrated before the next step can be taken. His danger lies in there remaining in him, as part of his still imperfect make-up, some unresolved dead-weight, whose backward pull

allies itself with, and lends force to, the backward pull of his generation.

For the Masters—who view the great processes of world-evolution in terms of the interplay of forces—it is above all things necessary that the backward pull, just referred to, should be absorbed and neutralised, before mankind is pushed on to its next stage of growth. For if it be not done at once, it must be done later on; and every delay makes the task of equilibration harder and more hazardous. The weight which has, at any given moment, to be adjusted, is the weight of the world's karma. That is why there is no avoiding of the task; and that is also why, in the later stages of evolution, progress can become so much swifter; for by that time much of this karma will have been paid off. Consequently the attitude of the Great Ones towards the work in which They are engaged can never be the unscientific one of disregarding the conditions which the whole complexity of Nature has imposed upon it. The enthusiasm which They have for Their task must be one which accepts the means as well as the end, the stages as well as the goal, and which finds its nourishment just as much in the manipulation of contending forces as in the resolution of these at the point of final achievement.

It must be the enthusiasm of the scientist and the craftsman—a thing of details just as much as of completed totalities; and, for it, every step must be as absorbing as the end itself. Indeed the steps may well be, in many ways, a matter of the more engrossing interest; for the goal is foreseen and certain, being fixed and guaranteed by Nature herself.

In the helping of evolution the realm of the artist, which is ever that of the contingent, is confined to the successive stages. It does not include the end. Consequently it is in these, we may conjecture, that the enthusiasm of the Great Ones is chiefly centred; and those who would awaken in

their own natures something of that loftier enthusiasm, may find in this a lesson and a hint.

The enthusiasm of ends must yield to the enthusiasm of stages. The practical artist and craftsman must take the place of the idealistic dreamer. The end must be clearly seen and recognised, but it will not be in this that the fount of energy will be sought. The man who thinks of ends only, and who is discouraged or made impatient by details, has not within him the enthusiasm which belongs to the Master-Workers of the world.

The Love which is the living soul of all enthusiasm must love equally every stage of the way.

CONFIDENCE

Confidence is essential in all matters pertaining to the spiritual life, for the essence of the spiritual life is the affirmation of a greater Selfhood than that which the lower personality is accustomed to recognise as its own; and against this affirmation every retrograde instinct in the nature will automatically array itself. To be truly spiritual is to stand boldly upon a paradox, of which the world will see only the foolish side; to deny that which that world asserts, to assert that which it denies. And so strong is the pull of the normal, of the evidence of sense and the comfortable rationality of custom, that only an almost violent rejection of all those will suffice to bulwark up the loftier self-assertion of the spiritual part in man. Confidence, therefore, becomes one of the very necessary qualities, without which no man can hope to win through to ultimate self-realisation. It is the yielding of the aspirant to the voice of his intuitions, without doubt or question as to their infallibility, and the being willing to take his stand on these, against the universal judgment of his fellows.

There are many ways in which an aspirant can fall short; but lack of confidence is of all, perhaps, the most insidious and the most paralysing in its effects. For it strikes, not at what is ordinarily called the character of the man, but at that deeper region in which character is rooted. Physically it corresponds, not to any organic ailment, but rather to an anæmia, or lack of vitalising energy, which withholds the strength by which the limbs and organs alone can do their work. The man without confidence is like one who seeks to tread the void; and here it is well to remember that, in the spiritual life, every man naturally sinks to the level at which he can obtain solid footing. His specific gravity is determined by the degree of his faith, and this in turn determines for him the level at which he will habitually act and think. Confidence, or faith, alone can confer the buoyancy which will raise him to a higher level and enable him to stand firm-footed on surfaces which would give way beneath a lesser belief. The man who has realised his own divinity is the true sky-walker; for there is no tenuity which has not become for him a solid surface and a support.

To encourage confidence, a man must act daringly on insight, no matter how extravagant it may seem; for action is the prime generator of confidence. It underpins the unsteady structure, and gradually, as it grows in bulk and height, takes over the weight on to itself. The man whose life is full of action based on intuition, acquires confidence in the very process of acting. For confidence is nothing but felt support; and action, of its own nature, supplies this. For in every act, thus performed, a man sees his faith confirmed and made concrete. It becomes objective before his eyes. It no longer needs constant renewal at the founts of the Spirit. It is part of his normal mode of being. From an ideal it has become an energising life-principle, as simple and immediate as breathing.

The only true beginning, for the building of confidence, is to be found in those actions which the aspirant imposes, by way of discipline, upon his habitual everyday life. Every action of this kind is a witness, within the conscious self, to the authority of his intuitions; and there can be no true building, in respect of actions of a larger range, until the personal man, with all his habits, his preferences and his spontaneous reactions, has capitulated to the inner mentor. For it is on this solidification of intuition, by means of action, that he will eventually rise to a point at which, firm-based upon an ordered selfhood, he can act freely and powerfully upon the lives about him. It gives to him his leaping-off ground, his foothold. And it has this great advantage—that a confidence, thus established within the self, has no need of reinforcement from without. Self-conquest is the only conquest that any man has to achieve. All other conquests flow from it naturally. And until self-conquest has been attained, there can be no complete confidence; for the rebellious elements in the self are ever the begetter of doubt. Every weakness unredeemed is a challenge to the higher Spirit in man, for every such weakness is a strength unconquered. Only by full self-mastery can a man come into a full self-confidence; since only then has he a basis for trust in himself.

One mark of all high spiritual advancement is self-assuredness. This is the strength-aspect of that inner peace which an exalted spirituality bestows. And it has about it also a simplicity, since there is then but one judge to whom all problems are referred for decision. It is, further, a great releaser of energy, since the passage for such force is now open and forthright. Between intuition and act there is no longer an intermediate region of hesitation and uncertainty. Doubt—the great paralysing of action—has ceased. Action and the source of action have become one. The man is the true and living expression of his own informing Spirit. The

self-confidence of faith has become the self-confidence of knowledge.

JOY

The heart of Joy is acquiescence—a glad yielding to things as they are, a cessation of all combat with the laws that govern existence. A spiritual joy accepts what is, and in that very acceptance opens the door to what may be. It stands aside and allows God to act in His own way, without comment or interference; yet in that very withdrawal finds itself swept up by the Divine Impulse, and its non-resistance converted into active co-operation. For none can stand aside from life and remain unmoving, unless he has steeled his heart against fellowship with life. To stand aside and yet love, to be joyously acquiescent, is to loosen the feet from solid earth and to be carried along by the universal motion of things—which is the self-begotten energy of God Himself.

To a sincere Joy, cleansed of self, all the virtues come easily and naturally, like breath to the lungs; and they come in their true form, made gracious and pleasing and beautiful by the Spirit which sustains them. No virtue is a complete virtue until it has lost its consciousness of self in a deep and abiding Joy. For Joy imparts spontaneity, and spontaneity is itself only the mark of undisputed ownership. A man is that which he naturally is; and he is only naturally anything when all elements of opposition have been removed. And since this absence of opposition takes away that by which human consciousness is wont to define itself, all unimpeded motions of the Spirit lose, in a way, their own self-awareness and become merged in a general flood of being whose felt quality is that of Joy—for Joy is the emotional accompaniment of Liberation. The Perfected Man is not the man of many virtues. He is the man of one great Virtue—which is no

virtue, in the ordinary sense, because it is just the simple and natural expression of his being.

That Joy is the greatest of the virtues and the consummation of being, is shown by the fact that all other virtues flow out of it. Love, strength, humility, pitifulness, endurance, enthusiasm, purity, understanding—all these are but the varying expressions of a spiritual Joy, and come without thought or effort when that Joy is consciously realised; nor can any of them reach its true depth and fullness unless, at the root of it, Joy be present. Of the soul which has attained Bliss, Nature asks nothing more; and all disciplines and moral efforts are but so many means of breaking down the inner elements of resistance which prevent the fusion of the whole nature into a single current of spiritual gladness. To be—in this complete or divine sense—is a greater thing than to be this or that, or to possess this or that set of qualities; and only when this state of simple being is reached does a man enter upon that life of spiritual power which, it has been said, is as far above the merely good life as the good life is above the life of ordinary humanity.

The virtues are human things. The Joy which gives birth to all the virtues naturally, without throe or pang, is divine. For every thousand souls which are virtuous in the human sense, there are only one or two which have attained to the divine joy of simple being.

When the Great Ones come forth into the world to restore the beauty of human life, it is not virtue that They preach. It is the message of Joy. They come to restore the flow of life, to melt down barriers, to fuse and to release. The remedy that They bring for life is life itself—life, which only craves liberation in order to be a thing of perfect joyfulness. They invite men, not to live painfully, but to live freely; not to practise virtue with set lips and corrugated brows, but to give themselves up to the simple joy of living—

to be kind and compassionate and comprehending, not because these are good, but because no man can live joyfully, in the true Joy of the Spirit, without expressing himself spontaneously through these. The Great Ones never judge as men judge; for Joy accepts the sinner as freely as it does the good man, and loves each alike. Nor do the Great Ones ever say that this or that doctrine is truth, and that a condemnation rests on all who do not accept it. The Joy of life is greater than doctrines. It is itself the ultimate Doctrine, of which all others are the servants, and the man who has realised it needs no other teaching.

The time will come when the religions and the dogmas will have been forgotten, and when the virtues will have been relegated to the limbo of things past. And then a Perfected Humanity will live a life of simple joyfulness, exulting in the sheer glory of being, and entering heart and soul into that divine Actuality which is already around it but which it has not yet learnt to perceive. Then, and not until then, will the Natural Life of man begin—a life without virtues, because these have all become spontaneous and unconscious; a life which is one perpetual present, because the Future has in it no pain of fear or anticipation which can conflict with present Joy. Then all growth will be as the growth of a flower, and all thought and feeling and action as the perfume of the flower. Such will be human life at the end of the manvantara; for it will have entered into the Joy of its Lord.

And that is why to create Joy is, even to-day, the highest of human functions and the whole duty of the spiritual man. All else is of secondary value, the work of the painstaking and uncertain amateur. The greatest of the great is he whose very presence liberates and makes joyful, who brings to the ills of life the supreme remedy of Life Itself. For Life is Bliss, and Joy is nothing but the apotheosis of true living.

Alpha

SOME PHASES OF TRUTH IN ART

By WELLER VAN HOOK

I

SINCE Nature is constantly manifesting the changes that attend and make a part of her evolving, Art must follow and must portray the varying aspects of the ages, as well as set forth that essence of theirs which is eternal. Art finds, therefore, no more fixed standards of the truth than does Nature.

Nevertheless, there is a flowing norm of idealistic truth that attends the progress of evolution in forms through all the ages. And we must agree with Ruskin when he insists upon the necessity for the pursuit of this phase of the truth, and for its expression in the reflecting forms that make the body of Art. You will recall how Ruskin laboriously studies the truth as applied to the consideration of such natural forms as twigs, leaves and rocks.

The human body typifies the solar system and suggests its Deity. Art has found it an important part of her labours to study and to reproduce the forms of man—the forms of the sexes, of the periods of life according to the age of the bodies, of the different nations, and then of the succeeding primary and secondary races.

Art has for its purpose and duty to portray Nature, while somehow suggesting God beyond and within Nature, informing it. Hence one would say that the representation and relative fixing of these changing, shifting, varying forms, together with their setting in the purpose of God as they are floating down the stream of time, constitutes one of man's most important duties in Art. And we cannot say that the artists of the succeeding eras have failed to attend to this duty. From the truly prehistoric times down to our own day, the human and other of Nature's forms have been studied pictorially and plastically with growing skill. In many cases the result of the artistic effort has been preserved to us in caves, in graves or sepulchres, or under drifting or solidifying sands.

And these records frequently suggest, not only the actions and the customs of the beings of succeeding ages, but even their peculiarities of body as to height, proportion, strength and grace. Yet, from such records of the life of man, the anthropologist dares not go far with argument or conclusion; he must find skeletal remains or mummies, or, as in the rare find of Pompeii, empty moulds of forms incinerated in lava, that may be poured full of solidifying materials, to reproduce the most exact details of that last agony and of him who perished so.

He who studies the graceful figures on ancient Cretan and Grecian vases can get general ideas of the difference between the types of men living at different times and places. It is not merely the differences between the modes of dress and the activities of these ancient peoples that one longs to study; it is also the changes, that take place through the succeeding ages in the bodies of men, that interest us, and that we would demand aid to obtain through the records of representative art.

For, if we could view at once the archetypal forms of the men of the successive root-races and their sub-races, including

those races yet to be brought into existence, we should have, typified before us in epitome, the comprehensive story of God's plan for life on our globe. The future would be suggested as the past would be portrayed. From what one saw, he could deduce much of the remainder of the wondrous tale. One would trace the details of man's physical evolving step by step, with but slight variation of progressive march, through the ages. How pronounced the change from root-race type to new root-race type! How wondrous the steady march from sub-race type to sub-race type! With what wisdom have the Manus chosen the phases of progress that are to mark each step in advance. For each new and slightly modified form must bear the record and be the progeny of the past, and must securely hold, acorn-wise, the promise of all future root-races and sub-races.

Could we view these forms together, we should note at first glance the differences in height, strength, colour and grace that would give character to the different types.

But no one who comprehends the meaning of evolving bodies, as affording physical vehicles of expression for men, could be wholly satisfied with a view of the bodies uninhabited. He would wish to see them vivified by the souls that they were constructed for. He would wish to see the successive groups of forms characteristic of the different epochs and races occupied by the same group of changing, growing and evolving souls. And he would wish to catch glimpses of these incarnate egos living in the midst of the evolving environment that the changing world would offer, modified and improved as it would be, with the rise of new continents to take the place of those that are submerged or incinerated.

Man and Nature are the proper study of the sculptor and the painter. The true artist must long to make the soul, the ego, speak through his mask of marble or of paint on canvas. He would wish him to tell us something of his comprehension

of God and Nature, as we gaze at him caught, enmeshed for ever, in marble or on the canvas, for our study. Then we, just so far as we know God and Nature, could know him and be at one with him, comprehending and, in some part, including him.

It is true then, that, to portray man by artistry, we long to carve or paint both soul and body. How sad the limitations of marble and canvas! Yet much has been done to tell the story of the soul through the portrayal of the body. Think of the Moses of Michelangelo, the Dying Gaul, the Laocoön! The value of thought-forms made to cling to objects by the artist's will is understood by the student of Theosophy.

Now our theory is this—may not the speech of the soul be uttered characteristically through the body of the man, of whatever root-race, sub-race, branch-race or nation he may be? Nay, further, is not the body supplied by the Manu the very vehicle of expression best suited for the man to work through, to live through; and, *per contra*, is not that vehicle the best one for the artist to use in trying to tell us of the souls of men of different types and stages of development?

Furthermore, we aver that, since the Manu finds it necessary, and also sufficient, to limit the man of a given soul-development to specific limits of body, requiring, for example, a fourth-root-race ego to occupy a fourth-root-race body, *it is necessary that the artist limit himself strictly to the uses of racial and national body-types whenever he portrays men.* He may not properly or truthfully mix types, nor may he add to or subtract from types, so long as he wishes to present the major truth of God, when he wishes to express soul-quality or soul-magnitude or soul-power, but must limit himself to the use of the very vehicle that the Manu has used, without doing violence in the least degree to the type.

Truth, reduced to broad, simple laws, often seems offensively obvious and trite. Yet, despite this drawback, we

feel that the truths at which we have arrived are irrefragable, have the rigidity and value of laws, and should be adhered to by those artists who wish to portray the eternal.

Let us consider some consequences that arise out of these considerations.

One group of anthropologists are known as physical anthropologists, because they study the physical bodies of men. They measure skulls in all dimensions by thousands, to determine correlations and establish racial types. Their patience is exhaustless—it was part of the great Virchow's working day to measure skulls for two hours at midday—was it before or after luncheon? Mandibles are of the utmost importance to them; the angle at which the neck of the femur meets the shaft may be different for the Indian and the European. The arches of the feet are more clearly marked for the advanced than for the younger races. No doubt the anthropologist of the future will find the hand-phalanges of the sixth sub-race showing measurements in harmony with the slender, tapering quality that Mr. Leadbeater tells us is characteristic of the coming type of men.

The soft part of the human body, nervous system, muscular system, cutaneous system, are studied most minutely by the anthropologist, and the results of such study afford bases for his distinctions between types of men.

Is it not necessary that the artist have a working knowledge of anatomy, physiology, and anthropology, just as he must have a working knowledge of geology if he would paint mountains and gorges, or of botany if he would paint laurels or oaks? And, by our law, the sculptor must have knowledge of skull-measurements, or he is a lost man in his art. George Washington was no fool—we conceive he was a genius in his way. Yet a statue of him, at the gateway of a certain art gallery I know, presents him with the calvarium of an ancient

cave-dweller! The orbit of a fifth-root-race man has its distinctive shape, size and relationship to the remainder of the skull. The fifth-root-race man must not be given the superciliary ridges of the savage. The cartoonist will do this, to mark with emphasis the character of the profiteer. But the serious artist, who wants his work to live, must know with exactness the limits of root-race orbital measurements, and must not transcend them for the sake of effect. *His effects, we affirm, must be obtained within the limits of anatomical fact.*

It was centuries after the modern revival of art before the muscular system of man was studied in the least by sculptor and painter. The muscles of the arm, chest and abdomen were laid on humerus and bony thorax in waves and scallops by the Pre-Raphaelites. Leonardo da Vinci has left us elaborate and extensive studies of the dissected cadaver. In common with professional anatomists of his time, many of his ideas of the grossest facts in human anatomy were wildly erroneous. Yet this need not surprise us, since the location and the shape of the stomach have been known to us moderns with accuracy only since the Röntgen rays have revealed the true facts. And a lifetime of study is even now needed to give just conceptions of topographical anatomy.

The study of anatomy, as analysis of the human body, its utility and its beauty, is full of interest and inspiration. For the body is truly the temple of the soul. It should be worthy. Conceive the architectural grace of the interior structure of bones, the arch of the skull, the crane of the femur as studied by Julius Wolff, the pliant spine that so easily assumes rigidity under muscular contraction. What bony growth makes Roman noses? What is the unmasked shape of the bully's prognathous skeletal face? Could you model him without feeling and "X-raying" his jaw? What gives the symmetry and power of the Florentine David? Is it not the due proportion of bone and muscle? Shall the painter and sculptor disdain the lowly

basis of their art? The Manu has not done so, but even lives in the bodies the like of which he would give his children. Artists may well afford at least to study them.

Moreover, it is only by studying fourth- and fifth-sub-race bodies that we can prognosticate sixth-sub-race bodies. Review the lineaments of the fourth-sub-race bodies that the Cretans and Danaï used. See how they differ from those of the later Greeks. Would it not have been a wondrous service to men to present in stone or in bronze the figures of the coming men and women? Would it not have been a service to let progenitors make thought-forms of what their children should be like, before ever they came into physical being?

And to-day, who has dared portray the athlete, the philosopher, the poet or the musician of the coming sub-race? Has any man, even a Theosophist, made such an effort or suggested it? Some hints have been given by our leaders from intuitional or clairvoyant studies. But would you not think that a sculptor or painter, longing to give this great aid to men, might beg for inspiration, if he would attempt such prophecy in stone or line and colour?

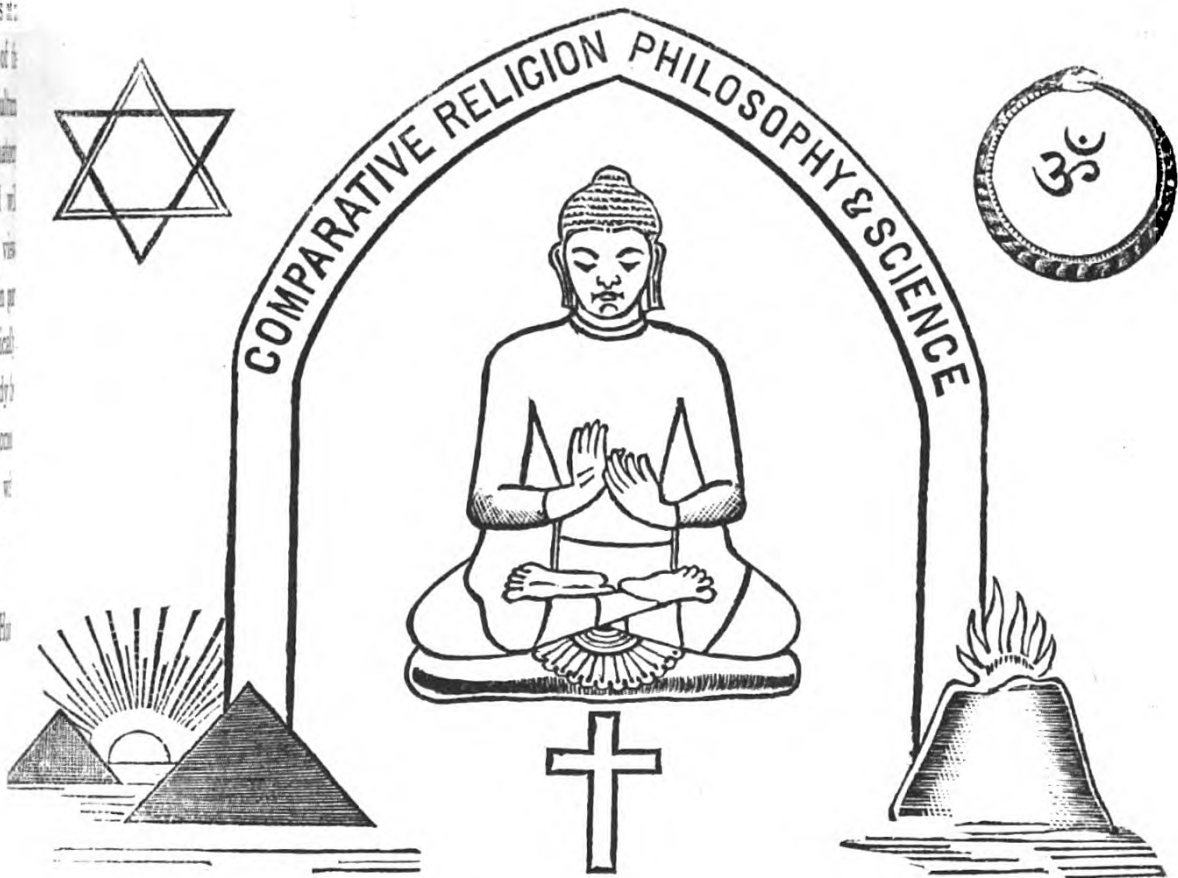
What are the greatest of the joyful tasks of men? They truly are those that place men where the very heart of God is yearning and striving for expression, and where men of the lower planes of action are needed, that the lightning of genius shall strike earth. Who will be the Phidias and Praxiteles of our age? *They will be those that shall have vision to foresee, industry exactly to study the old forms, and genius with inspiration to portray the deduced and inspired forms of the future race.*

The Art of our times is in the doldrums, between the propelling minds of the Renaissance period of inspiration and the mighty force-currents that will bear forward the genius that the world will see in the new period of spiritual outpouring that we shall have by and by. We venture to

predict it will be no lightly twirled pencil and brush, or daintily handled chisel, that will set forth prophetically the glories of the Manu's new race, adorn the new fanes of its Bodhisattva, and make and glorify the splendours of the civilisation already foreshadowed by the Lord of the Cultural System. Those will do this work who will know the anatomy and the anthropology of the fifth-sub-race man, and will, therefore, be ready to measure, as well as prematurely view, the new sixth sub-race, and give the root-race men, in part and as a whole, appreciatively, intellectually and analytically, the meaning of function and value of proportion of body for the man who, as ego, has fought through ages for the honour of race-leadership in the new bodies that the Manu, with infinite though unseen labour, is preparing for humanity.

Weller van Hook

THE
KATHA
UPANISHAT
BEING AN ATTEMPTED
RENDERING AND EXPLANATION
BY
COLONEL RALPH NICHOLSON
INTRODUCTION



THE KATHA UPANIṢHAṬ

BEING AN ATTEMPTED RENDERING AND EXPLANATION

By COLONEL RALPH NICHOLSON

INTRODUCTION

THE *Katha Upaniṣhaṭ* may certainly be included among the many works which explain the great Science of Yoga, the most important of which are the *Bhagavad-Gītā* and Patañjali's *Yoga Sūtras*, and should be studied in conjunction with them.

It is indeed a veritable mine of wealth to the student of Yoga, and will amply repay any effort devoted to the understanding of the inner meaning of its flowing verses. Although the instructions given in it are not so detailed as is the case with the *Bhagavad-Gītā*, it will be found to lay stress on the importance of meditation, as a means of arriving at a knowledge of the Supreme SELF, the Inner Ruler, who dwells within the centre of all beings, in the ether of the heart, and of the unity of the Individual Self with the Universal SELF or Divine Spirit. Before meditation can be successfully practised, however, we learn how the senses must be sternly subdued, and the mind controlled (by no means an easy task, as we are told by Shri Kṛṣṇa, in the *Bhagavad-Gītā*, in the Sixth Discourse—a task, moreover, calculated to deter anyone not possessed of great faith and an indomitable will). It is the attainment of this knowledge of the Supreme—in other words, the at-one-ment with the Divine SELF—for which the practice of Yoga is held to be so essential, and for this reason the greatest benefit can be derived from a study of this Upaniṣhaṭ.

There are many translations of the *Katha Upaniṣhaṭ*, but, for the most part, they scarcely give a clear rendering of the meaning, and it is hoped that this simpler version may be of use to Theosophical readers.

Grateful acknowledgments are offered to Mr. G. R. S. Mead's *Upaniṣhaṭs*, and to *The Twelve Principal Upaniṣhaṭs* (English Translation), published by Mr. Rajaram Tukaram Tatya.

R. W. N.

Aum ! All hail to Brahman !

Aum ! May He protect us both ; may He be pleased with us ; may we develop strength ; illumined may our study be ; may there be no dispute.

Aum ! Peace, Peace, Peace ! Hari ! Aum !

FIRST SECTION. PART I

1. Now, once, the son of Vājashravas (Gauṭama), wishing for reward,¹ made an offering of all that he possessed.² He had a son, Nachikeṭas by name.

2. Who, when the offerings³ were brought, although but a boy, (proved that) faith was in him. He thought—

3. These cows,³ past drinking water or eating grass, past yielding milk, their strength to breed exhausted. Joyless are called those worlds to which he goes who makes such offerings as these.

4. Thus spake he to his father : To whom wilt thou give me ?⁴ Twice and thrice he asked this question. To him, in wrath, his father replied : To Death I give thee !

(Nachikeṭas reflected :)

5. Of many am I the first to go?—midmost of many am I.⁵ Can Death perform any work through me to-day ?

6. Remember how our forefathers acted ; so judge also how men act in the present.⁶ Like corn does a mortal decay ; like corn does he spring up again.

¹ Of heaven.

² Called the *Visvajit* sacrifice—usually performed by kings returning from a successful campaign. It could also be performed by Brāhmaṇas.

³ The cows were intended as an offering to the priests officiating at the ceremony.

⁴ Meaning that, considering the offering of such animals would bring no blessing to his father, he wished to offer himself in their place.

⁵ Neither the best nor the worst.

⁶ It is understood that Nachikeṭas' father wished to withdraw the speech he had all too hastily uttered. His son, however, here explains how wrong it is to repudiate one's word, contrary to custom. So, to keep his word, his father sent Nachikeṭas to Death's abode.

(So Nachikētas went to the house of Death, and there remained three days, unwelcomed and unattended, for Death was absent. On the return of Death, his counsellors thus addressed Him :)

7. As fire¹ a Brāhmaṇa guest enters a house. That he should be in peace and rest content, the good make him this offering: Here water, food and shelter, O son of Vaivasvat!

8. Hopes, expectations, communion with the good, pleasant words and sacrifice, pious gifts, sons and cattle, all are taken away from that unwise one, in whose abode a Brāhmaṇa, fasting, remains.

(Then Death said :)

9. For three nights, tasting, hast thou remained in my abode, O Brāhmaṇa—a guest to be revered. Reverence be to thee, O Brāhmaṇa, and may it be well with me. Therefore ask of me three boons in return.²

(Nachikētas replied :)

10. That Gauṭama (my sire) may no more anxious be, (but) calm in mind and no more wroth with me, O Death; that he may recognise and welcome me when thou hast let me go. This is the first of the three boons I ask.

(Death replied :)

11. By my favour, Auddalaki, Aruṇa's son, will recognise his son, and be as heretofore. He will sleep in peace at night, his anger gone, on seeing thee freed from the mouth of Death.

(Nachikētas continued :)

12. In the heaven-world there is no fear of any kind; *thou* art not there; there no one fears old age; having left behind hunger and thirst, beyond all grief, a man rejoices in the heaven-world.

13. Thou knowest well, O Death, that fire (sacrifice), sure means of gaining heaven; tell this to me, for I am filled

¹ Here *Vaishvānara*.

² One for each night that thou stayedst in my house, without due hospitality.

with faith. Those dwellers in the heaven-world are free from death. Be this the second boon I ask.

(Death answered :)

14. This will I teach thee! Give ear to me, for I know well, O Nachikeṭas, the fire that leads to heaven. Know that this fire, hidden in the secret place,¹ is both the means of reaching endless worlds, and is also the source from which they come into being.

15. So He told him of that fire, the source of the worlds, of the stones which compose its shrine,² how many, and the way the rite of that sacrifice should be performed. Nachikeṭas repeated all that Death had told him, till he learned the lesson; so that Death, being overjoyed, once more explained it to him.

(The great-souled one, with affection towards him, rejoined :)

16. Unto thee here and now a further boon I grant. By thy name alone shall this fire be called. Take further this garland of manifold form.³

17. Whoso performs three times the Nachikeṭas Sacrifice, receiving instruction from the three,⁴ following the threefold path of deeds,⁵ passes beyond the circle of births and deaths; knowing that fire from Brahman born,⁶ omniscient, and realising Him, he goeth to the everlasting peace.⁷

18. Whoso three times the Nachikeṭas Sacrifice performeth, knowing its triple nature, before he dies, casts off the bonds of death,⁸ and leaving grief behind, rejoices in the heaven-world.

¹ In the ether of the heart.

² "How the stones of daily acts are laid to build its shrine, how 'tis enkindled, and how fed."

³ No explanation of this phrase is forthcoming.

⁴ The Mother, the Father, and the Teacher.

⁵ Sacrifice, reading the Veṅas, liberality.

⁶ That fire emanating from, and being Brahman.

⁷ *i.e.*, Nirvāṇa, or final liberation.

⁸ Frees himself from the necessity for rebirth.

19. This is that heavenly fire, O Nachikeṭas, which thou didst ask for thy second boon. By thy name, truly, will men call that fire. Choose thy third boon, O Nachikeṭas.

(Nachikeṭas said :)

20. There is that famous doubt as to man's after-state. After death, some say he is, others declare that he ceases to be. The answer to this I would learn from thee. Be this the third boon I ask.

(Death replied :)

21. The very Gods of old were doubtful on this point. Truly to know this is not easy. Subtle is its nature. Demand some other boon, O Nachikeṭas ! Press me not ; from this set thou me free.

(Nachikeṭas rejoined :)

22. In truth the very Gods had doubts upon this point ; and thou, O Death, hast declared it difficult to know. No other can be found like thee to tell of it. No other boon at all can ever equal this.

(Death replied :)

23. Ask sons and grandsons, whose lives shall reach one hundred years, much cattle, horses, elephants and gold. Ask for wide expanse of earth, and live thyself as long as thou may'st wish.

24. Think well, and ask some other boon like this ; for wealth and means of living long. Be king, O Nachikeṭas, on widespread earth ; I will cause thee to enjoy all that thou desirest.

25. Whate'er desires are difficult to gain and hard to keep, ask and thou shalt have. Beautiful, fond companions, such as ride in Indra's car, chanting sweet to heavenly melodies, lovelier far than mortal eyes have ever gazed upon. Be waited on by them. I give thee them ; I give thee all—but ask not of Death, O Nachikeṭas, concerning death.

(Nachikeṭas answered :)

26. Things that die to-morrow be these glories of the senses, O God that endest the lives of men ! All life is short at best. The horses and the elephants and thrones, the sweet companions and the song and dance, are thine and end in thee.

27. Wealth brings no satisfaction ! Possessed of wealth we know thee near, and that we live only so long as thou willest. The boon for me is thus the one I ask.

28. What mortal man, still subject to decay, with the thought of death ever in his mind, who understands the joys of beauty and how they fade—how can such a man delight in life, however long it be ?

29. That which men enquire into, O Death, that which befalls men in the after-life, that tell to me. No other boon than this doth Nachikeṭas ask, that secret hidden from all men.

FIRST SECTION. PART II

(Death said :)

1. There is that which is right, and that which is pleasant.¹ These two bind men by different objects. He is wise who chooses the right. Whoso chooses the pleasant loses sight of the final goal.

2. Both the right and the pleasant attract men ; the wise man with discrimination judges and distinguishes between the two, choosing the right as being more excellent than the pleasant. The fool chooseth the pleasant to have and to hold.

3. But thou, O Nachikeṭas, after due thought, hast rejected all these objects of desire. Thou hast not chosen the path of wealth, in which so many perish.

¹ Right and wrong, good and evil, spirit and matter, the everlasting struggle between which is the cause of continued existence.

4. These two paths are wide asunder, and lead to different ends¹—the ignorance which seeks for pleasant things, and that knowledge whose object is right. I deem thee, O Nachikētas, desirous of knowledge, seeing that all these objects of desire tempt thee not.

5. Those who live in ignorance, fancying themselves wise and learned, wander round deluded, blind leading the blind.

6. The means of attaining the next world are not known to the fool, who is led away by the delusion of wealth. Believing in the existence of this world only, he knows of no other. He comes into my power again and again.

7. Of that inner being, many do not even hear; many, though they have heard, do not understand. Wonderful is the speaker of that; wonderful the hearer of that; wonderful, also, is the knower, being instructed by the wise.

8. It is not easy to comprehend that inner being, when explained by the ignorant. Meditation is necessary to gain that knowledge. When it is declared by a teacher whose soul is one with the Self, there is no doubt concerning it. A knowledge of the Self, subtler than the subtle, cannot be arrived at by argument.

9. That knowledge, O Dearest, which thou seekest, is not to be gained by argument, but it may be easily comprehended when explained by a teacher whose soul is one with the Self. Thou art an earnest seeker after the truth! May we find, O Nachikētas, questioners like thee!

10. I know that worldly wealth (or happiness) is impermanent; for that which is eternal is not obtained by means of transient things. Therefore have I established the Nachikētas fire (or sacrifice) by the use of temporary things, and thereby have I now attained to the eternal.

¹ One being the cause of rebirth, the goal of the other being liberation.

11. Though thou, O Nachikēṭas, hast beheld the fruit of sacrifice,¹ that eternal place where all men's hopes receive their fruition, whence the worlds derive their being, where no fear is, of wide extent and great, the abode of the Spirit ; yet, firm in thy wisdom, thou hast rejected all.

12. The wise, the reason united with the Spirit, meditating on Him, whom it is difficult to perceive, inconceivable and concealed in the cavity,² who existeth from all time, is not affected by grief or joy.

13. Having heard of that³ and comprehended Him, having discriminated between the Self, as endowed with qualities, and the body ; being united with that in its subtle nature, the mortal rejoices, for he has obtained that which is worthy of rejoicing. Thou, O Nachikēṭas, hast opened the door of thy heart to the Divine Spirit.

(Nachikēṭas said :)

14. Make known to me that which thou seest ; that being who is different from⁴ virtue (duty), different from⁴ evil ; that which is different from cause and from effect ; different from⁴ the past and the future.

(Death replied :)

15. That goal of which the sacred scriptures speak,⁵ which all the works of penance declare, desiring which men devote themselves to Brahmā's service, this word I will briefly tell thee : It is the Aum !

16. In very truth this word is Brahman.⁶ It is in very truth the Supreme⁷ ; whosoever, understanding this word,⁸ meditates on it, obtaineth all that he may desire.

¹ The result of the desire for Nirvāṇa.

² In the ether of the heart.

³ The nature of the Divine.

⁴ Distinct from, beyond and higher.

⁵ The Vedas.

⁶ The Individual Self in Man.

⁷ The Supreme or the Universal SELF.

⁸ Not only its pronunciation, but also its full meaning.

17. This means¹ is the best ; this means is the Supreme. Whoever knows this means² is revered in the heaven-world.³

18. The self which knoweth this word is not born, nor doth it die ; it is not produced from anything (is Self-existent), nor is anything produced from it ; unborn, eternal, not subject to decay, and ancient ; it is not slain though the body be slain.

19. If the slayer thinks that he slays ; if the slain thinks he is slain ; both err. The Self slays not, nor is it slain.

20. The Self, subtler than the subtle, greater than the great, is seated in the cavity³ of the living being. He who is free from desire and grief, his senses tranquil, beholds the glory of the SELF.

21. Sitting, he travels far⁴ ; sleeping, he goes⁴ everywhere. Who but the Self within can know the SELF who rejoices and yet does not rejoice.⁵

22. Knowing the Self as bodiless among bodies, permanent among transient things, as great and all-pervading, the wise cast off all grief.

23. The SELF is not to be obtained by explanation,⁶ nor by the understanding, nor by constant repetition. It can be obtained by that one who seeks for Him. To that one the SELF reveals Himself.

24. No one who has not ceased from evil ways, whose senses are unsubdued, whose reason is not fixed, and whose mind is not controlled and tranquil, can arrive at a knowledge of the SELF by learning only.

25. Who is able to know by learning that SELF, whose food both priest and warrior are, and whose seasoning is death ?

(To be concluded)

¹ "Aum" as the means of salvation.

² For he has attained to union with the Supreme SELF—has become that SELF.

³ In the ether of the heart.

⁴ Even with the body seated or asleep, the inner Self is not bound by any limitations.

⁵ *i.e.*, is above the pairs of opposites, is not affected by grief or joy, pain or pleasure, etc.

⁶ Or by the performance of the rites prescribed in the Vedas.

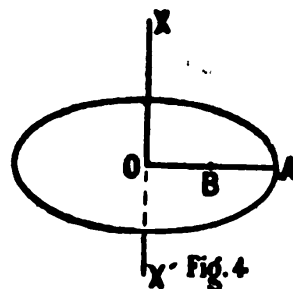
THE THEORY OF RELATIVITY

By YADUNANDAN PRASAD, M.A. (CANTAB.)

II. THE GENERAL THEORY

(Concluded from p. 494)

WHEN we consider the space and time units attached to an accelerated system, we find that we are dealing with a very complicated space-time world. In a system which is moving uniformly, we saw that the space and time units remain unchanged so long as we are fixed to the system; it is only when we go out of the system, and are in relative motion to it, that the space and time units get mixed up. Let us take a table (FIG. 4), revolving round an axis XOX' through the centre O at right angles to the plane of the table. Such a table is an example of an accelerated system, which we become conscious of, if we have a seat on the table! The relative velocity of A with respect to O is greater than that of B , therefore the space-time units at O , B and A are different. The change takes place continuously from O to A . We thus see that in an accelerated system, there is no fixity of units, even in the body itself.



The space near the revolving table is what may be called non-Euclidean space. Various geometries of space have from time to time been propounded, and, according to Euclidean space, two parallel lines never meet, however far produced; while

according to non-Euclidean space of the Gaussian type, two parallel lines do meet if produced sufficiently far. Another result, according to the latter geometry, is that the three angles of a triangle are together less than two right angles. If we have a sufficiently big triangle, and if we could measure angles very accurately, according to the theory, we should be able to show the effect practically.

If the principle of relativity is to be true for accelerated systems as well, all physical laws should hold good, not only for a change of system of reference with a uniform linear velocity, but with any kind of system of reference, either with an accelerated linear velocity or with a rotational motion. When an apple leaves a tree, the facts of nature can be equally well explained by saying that the earth fell to the apple, as by the fact that the apple fell to the earth. The force of gravitation is not a real force, but due to an accelerated motion of the earth. Such were some of the views put forward. The actual solution has been worked out by utilising the mathematics of Riemann and Christoffel with regard to non-Euclidean geometry, and by finding out equations of transformation from one system to another of any kind, which would leave the physical laws unaltered.

There are few who are fortunate enough to be able to understand the mathematical processes of that unorthodox scientist Einstein, and it is only from the point of view of general considerations that we can proceed with his logic. In the earlier part of this article it has been mentioned that Minkowski drew a graph of the whole universe in a four-dimensional frame of reference, which, though it cannot be grasped concretely, due to the limitations of the physical brain, can be easily grasped mathematically. A particle of matter at rest is represented by a line drawn parallel to the time axis, while if it be moving, it will have corresponding inclinations to the other axis. A phenomenon is represented by intersection

of lines. This magazine is a phenomenon. It is due to the coming together of particles of paper and ink, each of which is represented by a line in this four-dimensional framework. This magazine, therefore, will be represented in this framework by the intersection at one point of a number of "world-lines," as they are called. It may be that the minds of the authors of the various articles may be also represented by world-lines, which join in the production of this phenomenon. Even scientific observations consist of observations of coincidences. When we look at a clock, we do not see the time, but we observe certain coincidences of hands with marks. When a physicist says he observes a temperature of 30°C ., he does not observe the temperature, but the coincidence of the top of a column of mercury with certain marks. Coincidences, then, are essentially of the nature of phenomena.

Let us draw a picture of these world-lines—imperfect as it is bound to be—on a well-blown football bladder. Two world-lines drawn in such a framework are bound to meet, as they are drawn on a two-dimensional surface. In a three-dimensional framework—and still more so in a four-dimensional framework—the world-lines are more likely not to meet, and so an intersection—*i.e.*, a phenomenon—is a real gain to our knowledge. According to the principle of relativity, no change in the framework, either by giving it a uniform velocity, or an accelerated one, or a rotational motion, should make any difference in the fundamental laws of nature. In other words, however much we may *squeeze* (otherwise called changing the framework) the bladder, the intersections of world-lines always remain. To put it in still more popular language, whether we are standing on our feet or our heads (change of framework), the sun continues to rise and set, etc. The effect of squeezing the bladder has only been to deviate the world-lines, but not to abolish intersections. Einstein put forward the view that gravitation was equivalent to a change

in the framework, which expressed itself as force but was not a real force. It may be asked: Does change of framework ever express itself as a force? The earth is rotating on its axis, and consequently there is a centrifugal force which is exerted outwards, and it correspondingly reduces the force of gravity acting inwards. The rotation of the earth is nothing else than a rotation of the frame of reference of a man on the earth, and we see that it does express itself as centrifugal force. Another fact that led Einstein to suspect the equivalence of a change in the framework and gravitation, was that all kinds of matter, irrespective of constitution, if of equal mass, were equally pulled by the earth. He guessed that this could not be, if gravitation was a real force.

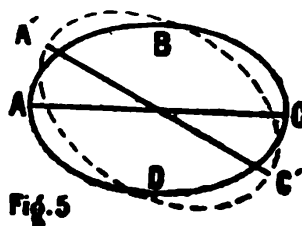
We find that two particles of matter attract each other, *i.e.*, deviate each others' world-lines. Each particle of matter, therefore, is a centre of non-Euclidean space, in which world-lines are deviated, exactly as by squeezing the bladder on which the world-lines had been drawn. Matter is thus a starting-point of distortion in space. This was the view arrived at by Einstein. His English disciple, Prof. Eddington, of Cambridge, goes even further and says:

Matter does not cause unevenness in space, inasmuch as it is the unevenness itself which we really mean by matter.

He further suggests that "the intervention of mind in the laws of nature is more far-reaching than is usually supposed by physicists". He is even "almost inclined to attribute the whole responsibility for the laws of mechanics and gravitation to the mind, and deny the external world any share in them". It is the nearest approach to the *Advaita* system of Hindū Philosophy that has been made by an experimental scientist; but, as Prof. Eddington himself admits, this philosophy of matter is not a necessary consequence of the discoveries in physics.

It may be asked: What justification is there for the Einsteinian view of gravitation, the view that has been named the General Theory of Relativity? Einstein put forward three deductions from his theory which were experimentally verifiable.

1. It had been observed by astronomers that the orbit of the planet Mercury did not satisfy the Newtonian law of gravitation. It is well known that the path of a planet round the sun is an ellipse like ABCD (Fig. 5); but, due to the neighbourhood of other planets, and other disturbing factors, the pointed ends A and C of the ellipse revolve, *e.g.*, to A' and C'. In the case of the planet Mercury this takes place at the rate of 574 seconds of arc per century. After making allowance for the attraction of the other planets and all known disturbances, which amounted to 532 seconds per century, there was still a difference of 42 seconds per century unaccounted for. This is thirty times greater than the probable error of observation.

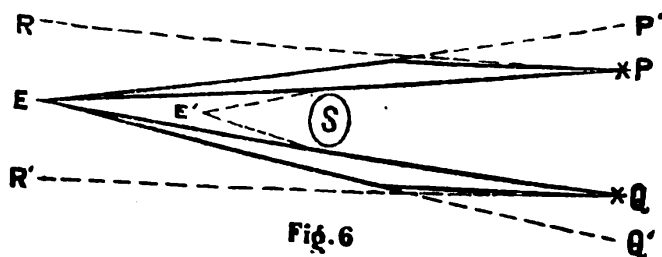


Einstein, according to his theory, has worked out a new law of gravitation, which is slightly different from the Newtonian laws, and according to this law it has been found theoretically that there should be a movement of 43 seconds of arc in the orbit of Mercury. This new law, when tried with the other planets, fits in even more accurately than the Newtonian law of inverse squares, which was accurate enough.

2. The second verifiable prediction was that light should bend when passing near a massive body like the sun. It can be argued in three ways. Firstly, since a massive body is a source of distortion in space, light should have its path changed, because in distortionless space, *i.e.*, infinitely far from all matter, it travels in straight lines. Secondly, according to Einstein, inertia and weight are identical in nature.

It has been experimentally shown by Lebedew and Hull that light-waves have inertia, therefore they must have weight, and consequently must be attracted by matter. The effect can only be observed near the sun, because it is too small for observation for smaller masses. Thirdly, since, according to Einstein's "Principle of Equivalence," gravitation is equivalent to accelerated motion, and we cannot by any observation distinguish between the two, if we are in a lift which is falling at such a rate that gravitation is counteracted and we feel that our weight has become zero, a horizontal ray of light will appear horizontal to us also, since we cannot observe *any* effect of gravitation; therefore, to a stationary observer who is not in the lift, the ray of light will appear to be bent down towards the lift, *i.e.*, it will appear to be attracted by matter (the lift).

To make such an observation, it was necessary to wait for a total eclipse of the sun. Such an eclipse was to take place in May, 1919, and British astronomers and physicists, in the true spirit of enquiry, without prejudice of race, in spite of the war—be it said to their credit—had made all the necessary arrangements to send expeditions for making observations to test the theory of Einstein. The observations were to be made in the following way:



P and Q (Fig. 6) are stars at a certain distance from each other. They seem to subtend the smaller angle at E, when away from the line of sight of the sun. According to Einstein, when P and Q are in the line of sight of the sun's disc S, the

rays P E and Q E, which are straight lines, bend in, being attracted by the sun, and meet at E', while the rays P R and P R' are bent in and meet at E. The stars P and Q will now appear to the observer at E to be along E P' and E Q', *i.e.*, at P' and Q' respectively. They thus appear to be thrown out from the disc of the sun and seem to subtend a greater angle at E. Einstein predicted this effect to be 1.75" at the limb of the sun. The solar eclipse observations have remarkably verified this prediction.

3. The third prediction of Einstein is a little more technical in nature. Every element has its own rate or rates of vibration. This rate of vibration is the cause of colour. If light from any element is passed through a prism, it will give a spectrum which will not be complete, and will contain lines of certain colours only, depending on the nature of the element. These lines are unique for each element. We thus see that a study of the spectra of the light from the stars will tell us the nature of the elements in any star. Einstein argues that atoms, with their vibrations, are like clocks; and, just as clocks change their apparent rate of motion or vibration with change of space-time units, the atoms also will have different rates of vibration according as they are near an object great or small in mass—the space-time units changing with the nearness of different masses, according to the general theory. This difference, Einstein says, in the rate of vibration of the atom, according as the atom is in the earth or the Sun or Sirius, will show itself when their spectra are compared, by a shift of the spectral lines. This prediction has so far not been verified to the satisfaction of physicists. It may be mentioned, though, that Sir Joseph Larmor and Prof. Cunningham, both of Cambridge, disagree with Einstein, and say that the principle of relativity does not necessarily involve a spectral shift.

Prof. Cunningham, in an article in *Nature*, says :

Imagine two identical atoms originally at a great distance from both sun and earth. They have the same period. Let an observer A accompany one of these into the gravitational field of the sun, and an observer B accompany the other into the field of the earth. In consequence of A and B having moved into different gravitational fields, they make different changes in the scales of time, so that actually the solar observer A will find a different period for the solar atom from that which B attributes to his atom, on the earth. It is only when the two observers choose so to measure space and time that they consider themselves to be in identical gravitational fields, that they will estimate the periods of the atoms alike. This is exactly what would happen if B transferred himself to the same position as A.

The verification of this is still in the womb of the future, but it may be mentioned that the effect to be observed is very small, and is complicated by shifts due to other causes which have to be eliminated.

It may be fairly claimed, then, that the theory of Einstein is based on the rock of experimental facts, and we cannot get away from this. It has broadened the outlook of men of science and has got rid of many of their superstitions and dogmas. It has also to a certain extent opened the erstwhile impassable barrier between the physicist and the metaphysician. As a basis for philosophical speculation it is invaluable. Lord Haldane goes even further when he says in his book, *The Reign of Relativity*, that "it is a creed that stimulates the practice of unselfishness in social and religious life".

There are one or two points which may be mentioned as an outcome of the Theory of Relativity. According to Einstein, space is unbounded and yet finite. To our brain, as at present constituted, it is impossible to conceive this; yet it becomes to a certain extent clear if we think of an analogy. Let us imagine a creature which has only a two-dimensional brain. Such a creature would have no conception of a solid. Area would have some meaning for it, but volume none. Such a creature, if placed on a sphere, would have an unbounded,

yet a finite universe. From a four-dimensional point of view, similarly, our universe will be unbounded and yet finite. This is interesting from a Theosophical point of view. A Logos, from his spaceless and timeless existence, when He creates a universe, makes a "ring-pass-not". This, it may be, is the unbounded, yet finite universe.

Another interesting corollary of the principle is that the greater the amount of matter in the universe, the more there is of space. Matter thus creates space. When Īshvara blows bubbles in "*koilon*," he is simultaneously creating matter, *i.e.*, a warp in space, as well as space itself. We thus see that the Theosophical view and that of a rigorous mathematician seem to dovetail into each other.

There are many roads which lead to the solution of the mystery of existence, even as the paths that lead to God are many. According to the *Bhagavad-Gītā*:

However men approach Me, even so do I welcome them, for the path men take from every side is Mine, O Pārtha.

Yadunandan Prasad

THE GOLDEN TRUTHS OF THE SOUL OF MAN

By MUIRSON BLAKE

MAN, as the organism, is the keystone of evolution, and the production and perfection of his soul are the aim and object of all the labours and strivings of the universe. The world's sufferings, its multitude of humiliations for man and beast, its blindness to the true and the beautiful, are all but the stepping-stones to the perfecting of the human soul and its inclusion within the walls of the temple of God.

This soul, purely and sweetly born of the union of the animal with the spiritual, has two paths open before it: One consists in following its past ancestry, returning whence it has arisen, dragging down the sacred flame it has received from heaven, to light up luridly, as with liquid fire, the forms and practices of its animal past; the other way for the newborn soul is for it to reach up with trust and faith into the unknown which, as a new continent, opens before it, and to seek satisfaction there for that unquenchable thirst for the life everlasting which now fills its whole being.

The perfecting of this human soul is the meaning of life in these lower worlds in which we live. The world's sin and sufferings, its joys and peace, are but the pawns and ciphers which the soul uses as it progresses along the path of perfection. In the whole world there is no beauty that is not a reflection of the beauty of the soul, and the peace and strength that underlie all creation are but a part of its eternal nature.

In some ages these golden truths of the soul of man are forgotten; nay more, 'as in the one just past, the very

possibility of the existence of an immortal presence in man may be denied, and the light of joy pass from mankind; for all human happiness, all human dignity, are dependent on this teaching—the eternal beauty and royalty of the human soul. To-day it is this same Sacred Wisdom that is being given to the world, in new ways, along new channels.

The world-process consists in the elimination of everything but the essential and the true. At the end of every human life, after purification, all that *survives* is the true and the beautiful in that life, which becomes incorporated in the eternal substance of the soul. Again, mortal man, on the completion of human development, *survives* only in the majesty and love of the Superman, that Divine Being of the inner worlds. Survival, therefore, of Truth, Beauty and Love, beyond all the vicissitudes of transitory existence, is the very basis of life, the process by which it develops; but such is the distortion, the kink, in the thought-world of to-day, that this glorious fact of the survival of the soul of man, with all its sacred contents, has become travestied into the survival of the utilitarian, the fittest in the material environment.

Man lives in the world of thoughts and derives his life from it, just as the fish does from the medium it swims in; therefore is this teaching of the soul necessary to man, and therefore is it given again and again to every generation, to every age, so that the mental stream, from which the humanity of that day derives its life, may be pure and life-giving. Without this, man's hopes wither and die, and the lamp of life dies down to a faint flicker of flame as this sacred knowledge of life's realities disappears from the daily life of men.

This Sacred Wisdom shows us that the civilisations of the world, and the many races of men, are but the stepping-stones on which the soul climbs as it proceeds on its path of perfection. We learn from that same holy source that the threescore years and ten, the allotted span of one life, are but

a part of the oft-revolving wheel of life which brings the food of experience to the soul, and which helps it eventually to attain unto wisdom. We see the kaleidoscopic movements of the rise and fall of the nations, the constantly passing pageantry of moving life, as the different acts in the Play which tells of the soul's self-purification.

The end eventually comes for every soul, and the hour strikes when the last Act of this Play opens for it; then, rich in the experiences of mortal life, its limitations in time and space melt away before its gaze. Then, at long last, it stands erect in the presence of its Creator, the Great Architect, to learn from His lips the secrets of its life and to receive its wages, in the shape of its allotted task in the House of God.

Not until that hour will the full meaning become clear of the problem-play in which the soul takes part to-day; only when that most solemn moment comes, will it be able to perceive the living truth of those teachings it has received throughout the ages, during its many days. Then will it be confronted by the stupendous fact that human life is only a preparation for divine life, and that everything admitted into the life of men that does not lead towards that end, is of sin and darkness, and is the sole cause of all the multitude of woes that man is heir to.

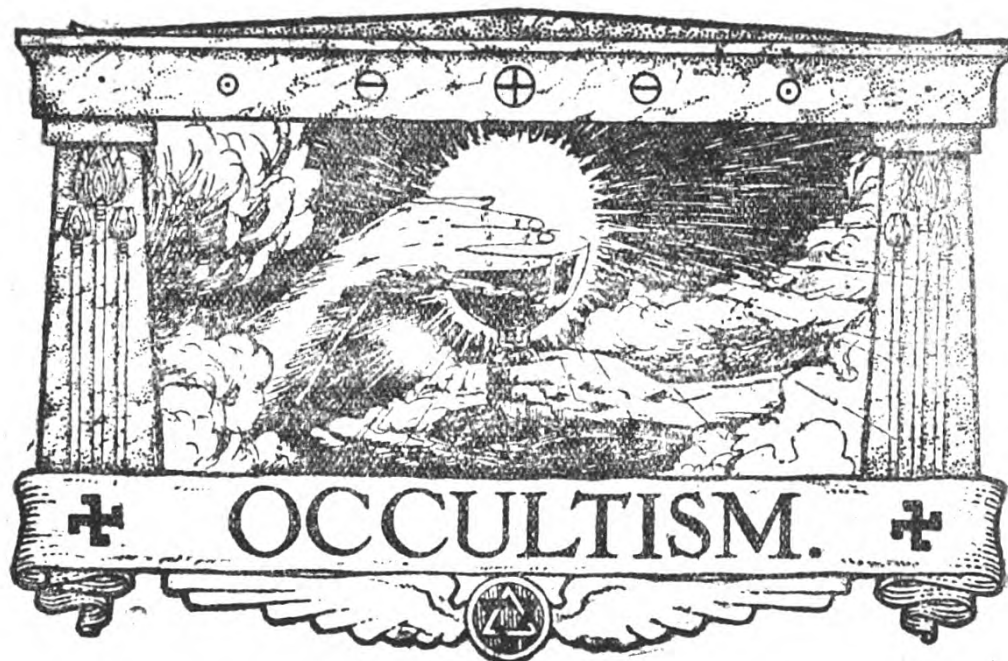
This is the great message that must be given to the world to-day—that the soul of man is of God and that the life of man is but the transition from the soulless life of the animal to the perfect bliss of a life of omniscience, a perfect compassion, for which all human activities are merely a preparation, and that the woes of life to-day are the result of the many things that man, in his ignorance, places in the way of this glorious fulfilment of Divine Love.

Only when these golden truths are once more established in the hearts and minds of men, can the worlds be at peace and there be happiness in the lives of all.

Muirson Blake

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MODERN PSYCHOLOGICAL METHODS IN THE LIGHT OF OCCULTISM

By DR. CHELLA HANKIN

PSYCHOLOGY in the past was either frankly the investigation of mind processes through the observation of their physiological results, or a philosophical and metaphysical discussion as to their real nature, or a laborious and painstaking classification of the various mind-states arrived at through the introspective method. It remained for modern psychology to discover a method through which the subjective processes of mind could be examined objectively by strictly scientific inductive methods of research. The personal factor, which caused the psychological material under investigation to be viewed through the distorted medium of unconscious

prejudice, is thus done away with, and modern psychology has the opportunity of establishing a truly scientific psychology, in which psychological laws can be sought for and confirmed by the usual scientific methods.

It is at once obvious that the discovery of such a scientific psychology begins to give humanity an understanding and power over the processes of its consciousness which must have very far-reaching results. Indeed, when the principles of this new science are well established, we may expect them profoundly to affect the whole reaction of man's consciousness to outer things; and it is a fascinating field for speculation to imagine what will be the result on mankind's social, religious, or artistic adaptations, if modern psychology thus fulfils the hopes of its devotees.

But to consider such a speculation in a fitting manner would necessitate the writing of a whole volume; therefore in this article it is proposed to confine the subject in relation to its application and results in therapeutics. Perhaps this aspect is indeed the most important of its many applications; for, if modern psychology has come to bring hope and healing to that very large class of nervously unstable and overwrought people which is one of the products of modern civilisation, it has come to remove an enormous amount of suffering and to liberate an enormous amount of energy, now bound up in neuroses, for the helping forward of evolution.

The schools of modern psychology to which the above remarks apply, are essentially those which employ the methods of psychological analysis; but, in addition to these, there are other psychological schools of modern therapeutics which at the present moment have a wide vogue. There are schools of auto-suggestion and auto-hypnosis, sometimes combined with certain analytic methods.

Amidst this maze of widely divergent opinions, we discover at least one common belief—the realisation that there exists a

larger consciousness than the ordinary waking consciousness, and that it is possible to get into touch with the same, and start processes which will profoundly affect not only the psychical but also the physiological processes of the body, effecting very remarkable cures, not only in pathological conditions of mind, but also in pathological conditions of body.

This discovery in itself is indeed not new ; but what is new is that an attempt is being made to incorporate into definite scientific systems those facts relating to consciousness which heretofore have been left to be seized upon by minds untrained to the scientific method, and so utilised to create pseudo religions or pseudo-metaphysical systems—systems, moreover, which are bound to have an enormous vogue, because they deal with real potentialities of consciousness, even if they are sometimes ignorantly or dangerously applied, potentialities which ought to be made of practical and safe use to mankind, through being reduced to law and order by the researches of science.

In the various cults above mentioned there has been a perfect gold mine of psychological material awaiting the trained psychologist, and it is only recently that men of science have been found sufficiently “scientific” to be willing to explore and investigate this region. This tardiness to accept new evidence, which may upset preconceived theories, is indeed one of the pitfalls of science. Science, dealing as it inevitably must with forms and systems, is apt to make these forms and systems too rigid for the incoming life to expand them. This is due to the force of the collective psychology of a class, and indeed has had its uses in producing the stability which is necessary to build a firm, strong scientific edifice ; but it is a factor which we may expect largely to disappear in the scientific research of the future, if modern psychology comes into its own. For modern psychology will further individualise the scientific worker, and liberate him

from those collective forces which tend to limit his receptivity and originality.

The above dissertation has been introduced to prepare the reader for the introduction of a hypothesis which the ordinary scientific worker is almost certain to reject at once because of its strangeness and novelty. If any such scientific worker should read these pages, he is asked, in the light of the above, to accept this hypothesis with patience, and to give it a fair hearing. To the usual reader of this journal the hypothesis will indeed be no new one, for it belongs to that occult tradition which it is the privilege of Theosophy to teach. It is planned to review some part of modern psychology in the light of this hypothesis, and it is claimed that it sheds much light upon many modern psychological problems.

We will first discuss the nature of Occultism, and what are its methods of research. Its methods are those of science, and Occultism means the carrying out of the scientific method of perfect accuracy, precision, and working through law, in the search for further law, into the larger expressions of consciousness which work in definite regions of objective matter, which form its limitations even as dense physical matter forms its limitations here, at that stage of expansion of consciousness which is all that most of us possess.

This postulation of subtler types of matter is certain to rouse at once the opposition of the scientist. He will declare that such an idea is unscientific and absurd, and he will have plenty of arguments against it. If our scientist is metaphysically inclined, he will declare that this is only an attempt to express the limitations of consciousness in terms of matter. Quite so; consciousness fundamentally is the only reality, and matter is but an expression of its limitation, but this argument applies equally to dense physical matter as to its subtler counterparts. The fact remains that, from the standpoint of the relative—and that is the standpoint of pure science—matter

is a very important reality, for science belongs to the forms and systems which are built up out of this reality.

And then our scientist may say that a belief in finer types of matter is to return to the beliefs of the savage. The savage cannot distinguish between objective and subjective, for he thinks that all real things must be tangible, and, because mind and emotions are things of primary importance, he postulates finer types of matter to explain their various phenomena. The reasoning at the back of such arguments is very faulty, for in the special case of the savage he has reached his conclusions through a lack of logic, but in the special case of the occultist he has reached his conclusions through a highly specialised scientific and philosophic system.

Having thus met some possible objections with which our hypothesis will be received, let us fully state the same. It is that, besides our dense physical brain and nervous system, consciousness also utilises a mechanism of finer types of matter. The mechanism of consciousness indeed is made up of three varieties of matter, *viz* :

1. Dense physical matter and its finer etheric prototype, building up the brain and the cerebro-spinal and sympathetic nervous systems.

2. A finer type of matter in which emotional values originate.

3. A still finer type of matter in which mental values originate.

These three parts of the mechanism of consciousness are all linked to each other by interpenetrating currents of life-force, and any disturbance of the same brings about derangements of consciousness. Moreover this mechanism of consciousness is in contact, through the various types of matter which enter into its construction, with regions consisting of corresponding types of matter.

The consciousness, which expresses itself through this highly elaborate mechanism, is an individualised expression of the One Consciousness, which, coming into manifestation, has drawn around itself garments of matter which are at the same time its means of expression and its limitation.

Thus in the light of our hypothesis we divide that which the orthodox psychologist considers as an indivisible whole into two parts :

1. Consciousness proper.
2. The mechanism through which it works.

We will now examine some of the modern psychological systems in the light of this hypothesis.

These systems can be placed under two headings, namely: those which attempt to influence this larger consciousness from without, and in which the patient is mainly passive, and those which have discovered methods by which the patient is taught to govern and understand this larger consciousness from within, and in which the necessity for a positive attitude is insisted upon.

Under the first heading we can place all those therapeutic systems which employ hypnotic control, whether deep hypnosis, where waking consciousness is lost, or its lighter degree which is called suggestion, where, although the will is in abeyance, the waking consciousness is partly present. Under this division can also be placed all those practices which encourage a passive or negative attitude in the patient. Under the second heading can be placed those systems which aim at assisting the patient to work for himself from within, and which discourage anything approaching a passive attitude.

Let us now discuss hypnotism, suggestion, and various passive practices, which have the tendency to detach the ego from his mechanism of consciousness, and so are destructive to all true progress.

There have been various hypotheses to explain the true nature of hypnotism, but none of them are very satisfactory. Those which aim at giving a purely physiological explanation of the condition are very interesting in relation to that part of the problem with which they deal, but it must be noted that they deal with only part of the problem. It is becoming more and more realised in modern psychology that every mental process is associated with some physical process; but it cannot be proved that the physical process produces the mind-process, nor indeed what is the link between the two. Of course it is perfectly obvious that a mental process is conditioned by the physiological state of the brain, but this is analogous to the statement that electricity is conditioned by the electric bulb through which it flows. If the filaments in the bulb are broken, the electric light will not be able to manifest itself, but this is very different from stating that the electric bulb is the cause of the electricity; nor does the phenomenon demonstrate to us the real nature of electricity. It follows, therefore, that any explanation as to the real nature of hypnotism, based upon an assumed psycho-physical parallelism, can hardly be satisfactory.

The present psychological explanations do not appear to be much more satisfactory. For example, the new Nancy School tells us that hypnotism is brought about by an immobilisation of the attention, which resembles an ordinary state of somnolence, but differs from it by its mode of production. Undoubtedly one of the factors which must necessarily be present, before hypnosis can be produced, must be an immobilisation of the attention, but the recognition of this fact by no means gives a satisfactory explanation of what hypnotism really is, any more than the realisation that filaments must be present in the electric bulb, before there can be electric light, explains the real nature of electricity.

It will be interesting now to see if our hypothesis is capable of shedding any further light upon this problem. The key to the solution of this problem lies in the realisation that that which is considered to be a single unity, called consciousness by the orthodox psychologist, the occultist would divide into two separate things, *viz.*, the mechanism of consciousness, and the life of the ego, *i.e.*, the consciousness proper which works through the same. When anyone is hypnotised, the operator links himself on to the subject by constructing a magnetic bridge by the force of his will. The magnetism which he uses is one of the forces of Nature, of which the occultist knows the existence, and must be accepted as part of the hypothesis. Across this "bridge," which puts the operator "*en rapport*" with the subject, the former, by will-power, projects into the mechanism of consciousness of the latter the suggestions which he wishes to take effect. As soon as the dominating will of the operator thus takes possession of the mechanism of consciousness of the subject, the latter's own ego-consciousness is partially or completely paralysed, and what receives the suggestion is not the consciousness proper but its mechanism. This is an interesting point, and confirms the contention of the Nancy School that suggestions are seized upon by something interior in the subject; but they are in error when they contend that it is the ego-consciousness of the subject which receives and elaborates the suggestion, for it is only the mechanism of consciousness which has done so. It is therefore at once obvious that the contention that there is no real control from without, in hypnotism and suggestion, is absurd. It cannot be too strongly emphasised that in the condition which in its various degrees is called hypnotism, light hypnosis, suggestion, or artificial abstraction, there is control from without, and the subject's will-power is in abeyance.

The question can here be asked: Is it a desirable thing that anyone should thus dispose of the mechanism of his consciousness? The answer of the occultist, who follows the right-hand path, and indeed also that of common sense, is emphatically *no*. The great aim of evolution is that consciousness should more and more learn to control its mechanism, and through it the world of outer things. In the early stages of man's evolution, his besetting sin might be said to have been his tendency to retreat from the outer, and allow his consciousness to be inward turned. Any interference with the control which man has gradually acquired over the mechanism of his consciousness, is to weaken his hold over the same, and retard his evolution. Moreover, if the question is looked at from the standpoint of ordinary therapeutics, it is necessary to realise that through suggestion we only clear away symptoms, not the real roots of the trouble; the ego must himself co-operate in the cure before this can be effected. To clear away a symptom through suggestion only means that at a later date the hidden disharmony will manifest itself in another symptom, perhaps even more distressing than the original one.

We will now consider the subject of auto-suggestion, which recently has become of such enthralling interest to so many. Auto-suggestion can be considered under two headings: the auto-suggestion which is really auto-hypnosis, and auto-suggestion proper. Auto-hypnosis is the form which has recently had such a wide vogue amongst so many who do not understand its real nature; in the light of our hypothesis let us try to understand the conditions present in self-imposed hypnosis. According to the Nancy School, the instructions for producing the condition are as follows: The will may be temporarily used to immobilise the attention by fixing it on some external or internal rhythmic monotonous stimulus; it must then be

withdrawn, for if this method is to be successful, the most important point to remember is that there should be no voluntary effort. The imagination is then to be used to suggest the desired end, and by repeated monotonous repetitions the attention is passively focused upon the desired concept. In the light of our hypothesis what really happens is this: By fixing the attention on the external or internal monotonous stimulus, the attention becomes inward turned, and a drowsy hypnagogic condition ensues, which is essentially negative in nature, and therefore the ego, for the time being, is not in complete control of his vehicles. On the other hand, the vehicles may be said to be controlling the man, for the imagined idea takes control of the mechanism of his consciousness, and sets in motion those changes which will finally bring about its expression. In the light of our hypothesis, we will now consider whether this is a desirable practice.

The answer centres around the question as to whether it is desirable to allow the mechanism of consciousness to become negative, *i.e.*, not fully controlled by the ego. The occult answer is again *no*, for such practices tend to make the person who indulges in them negative and mediumistic, and so are against the course of evolution. In fact, much the same objections which have already been advanced against the use of hypnotic control apply to auto-hypnosis; in both cases a negative condition of consciousness is produced, and only symptoms, not the real cause of the trouble, be its expression psychical or physical, can be touched. The occultist realises that physical diseases are symptomatic of some inner disharmony, either kârmic or of more recent acquirement. By certain practices, of which auto-hypnosis is one, it is possible to drive in these symptoms, but by so doing the trouble is not dissipated, only delayed. Let physical disorders be treated by physical means, although undoubtedly "spiritual healing," if rightly used and understood, can be a great help to

these means. By prayer and meditation harmony and peace can be produced, both from within by the patient himself, and from without by those who would help him. This harmonious condition of the mechanism of consciousness allows the healing forces of Nature to work to the best advantage. In such "spiritual healing" the mechanism of consciousness is not being tampered with, as is so often the case, by those who unwittingly use more complicated methods.

If auto-hypnosis can be of no real benefit in relation to physical disorders, it assuredly can be of no *real* help in moral or psychical disorders. Indeed common sense alone tells us that no real moral advance can be made by lying on a comfortable bed and getting into a negative condition, whilst continually repeating: "I'm getting better and better." Moral advance comes through toil and effort, and every step on the way has to be paid for.

Although this form of auto-suggestion can lead to no real benefits, there is a form which is quite legitimate, and by which, if used rightly, much can be effected. It is, however, much more difficult to acquire, for its user must know how to quiet the mechanism of his consciousness, through a strong positive control and not through a negative drowsiness. Therefore this form of auto-suggestion is included under our second division of psychological therapeutic schools, where the changes in the mechanism of consciousness are brought about from within. This stilling of the mechanism of consciousness is necessary to prevent that which the Nancy School calls the "law of reversed effort," *i.e.*, if anything is strongly willed in relation to effecting a change in consciousness, unless the mechanism is stilled, the exactly opposite effect is produced. This stilling of the mechanism is the state which is aimed at in the first stages of meditation, and all those who have attempted to meditate know that it is a condition by no means easy to bring about. In this second form of auto-suggestion

the fully awakened will places, as it were, in its stilled mechanism of consciousness, the suggestion which acts as a seed, which is nurtured by the effort and endeavour of everyday life.

This is one of the ways through which the ego can influence his vehicles from within, but through its use alone it is difficult, and often impossible, for the ordinary person to get at the real inner roots of his disharmonies; and here analytical psychology is of the greatest service. There are various schools of analytical psychology, but those of Freud and Jung are the best known. Freud was the pioneer, and indeed the discoverer, of the roadway into the unconscious, and has done splendid work in prospecting that part of the unconscious which is given over to the instinctive life of mankind. Jung realised that the unconscious contained a great deal more than mere instincts, and so he made the discovery of what is termed the collective unconscious. The collective unconscious, in terms of the Jung psychology, is that region of consciousness which contains not only the fossilised remains of the race's past, *i.e.*, the collective archaic psychology of primitive man, but also the rudimentary germs for future development; it is the function of all those psychological contents which do not reach the threshold of waking consciousness. In a personal sense the collective unconscious is the unconscious content of a personal nature; it is a personification of the collective *psyche*.

Thus it is obvious that the objection that many Theosophists bring against analytical psychology, that it deals only with that which in Theosophical terminology is called the subconscious, is incorrect. As Jung says, in the unconscious can be found not only the demoniacal forces of the soul, but also the angelic. In the light of our hypothesis, what is the unconscious? In the collective sense, it is the reaction brought about on mankind's collective psychology by the contents of

that region of finer matter which Theosophists call astramental. In a personal sense, it is the man's finer part of his mechanism of consciousness, in contact with this region.

Into the unconscious, a man will repress all that which he is unable to face and understand, and so transform into a higher adaptation. But by this repression he does not get rid of his difficulty; he has only created an inner centre of disharmony, which acts like a parasite in his consciousness, and attracts to itself *libido*, or life-energy, which the man might otherwise be using to adapt himself to his life's task. This energy will surge into the man's consciousness, divorced from its original mental setting, but bringing with it its inherent feeling-value of anxiety and distress, which will attach itself to anything which, through association, can be linked on to the original trouble. In other words, consciousness will try to rationalise the feeling of disharmony. Roughly, this is the mechanism through which arises much mental and nervous trouble. The mass of repressed thought and emotion, in terms of the Jung psychology, is called a complex; in terms of Theosophy, it is a reacting thought-form.

Analytical psychology has discovered the means through which this repressed material can be brought up into the light of full consciousness, and transformed, *i.e.*, sublimated or transmuted. The technique is an elaborate one and is not easy to acquire; but, briefly stated, it is through the analysis of dreams that this release is brought about. Dreams are the symbolical language of the unconscious, and are compensatory and complementary to the waking consciousness; and so through them the unconscious is able to present its repressions, its lack of adaptation to any particular phase of reality, and its strivings for future development. It is in relation to the interpretation of the symbols of dreams that there is a wide divergence in the Jung and the Freud Schools of analysis.

Freud sees in the symbol only an expression of the repressed, undifferentiated sex-complexes of childhood, whilst Jung studies the symbol from the standpoint of comparative psychology. He sees in the symbols of the unconscious an expression of the archaic psychology of primitive man, which points far back, even into his pre-human ancestry; that which Freud would call a symbol, Jung would call a sign, a sign through which it is possible to look back into man's prehistoric past, but also a sign through which it is possible to look forward to his evolutionary future. Jung fully realises the necessity of making a man face and understand his instinctive roots; but, this being done, he does not leave him at this level, but bids him look forward and accomplish his spiritual task.

To the Theosophist it is interesting to know that the symbols appearing in dreams can often be seen clairvoyantly in the aura, either shortly before or shortly after they appear in dreams. These are seized upon by the mechanism of consciousness, and woven into a dream compensatory and complementary to the waking consciousness. The force which has attracted them into the aura of the patient is obviously a potentiality in the mechanism of consciousness, congruous with that locked up in the symbol.

The bringing up of the unconscious problem into waking consciousness is not only concerned with the mental concepts on which it is based, but it is also concerned with the release of the feeling-values, and the *libido* involved, which is bound up with the same. Indeed it is the release of this "affect," as it is called, which is by far the most important part of the analysis.

This brings us to the consideration of the phenomenon of transference, which some people consider to be something rather mysterious. In reality it is simply the ordinary bond of human sympathy, which forms as it were a bridge between

operator and patient, across which is projected the pent-up *libido* of the patient, which is then guided to higher transformations and expressions by the help of the analyst. It must be particularly noted that, if analysis is practised as it should be, there is not the slightest control exercised from without. The operator only acts as a mirror to reflect without distortion that which comes up from the patient's unconscious. He must therefore bring to the task an absolutely unprejudiced mind, have not the slightest desire to impress his viewpoint in relation to anything, but must wait, to use the term of the Jung psychology, for the "God within" the patient to speak for himself. He can discuss with his patient the problems involved, but this is quite a different thing from attempting to influence the patient from without. These considerations help us to realise some of the reasons why people cannot properly analyse themselves. One reason is that analysis, without the release of the pent-up *libido*, may only lead to a dangerous introversion (*i.e.*, a turning inward of consciousness), and another reason is that the complexes and lack of adaptation which the analysis ought to reveal, act as kinks in the mirror of the consciousness involved, and prevent it grasping the true meaning of the symbolic material.

This conception, of having the viewpoint obscured by kinks and distortions in the mirror of consciousness, is no new one to the Theosophist. It is therefore apparent, in the light of this critical survey of the Jung analysis, that it contains much of great interest to the Theosophist, and in no way violates the occult rule that anything of the nature of hypnotic control is undesirable.

This article has been an attempt to show in what manner the occult viewpoint confirms and sheds further light upon certain modern psychological methods, in relation to psychotherapeutics. Science, at the present time, is in all its branches

stepping unwittingly over the bounds which bind it to the dense physical. In no branch is this more obvious than in that of psychology; and indeed this is not surprising, for psychology, by its very nature, is more concerned with the subtler types of matter than with the dense physical. This assertion may, at present, arouse a half contemptuous smile in the orthodox scientist, but it may, I think, be prophesied, with some degree of certainty, that, before many decades have passed, the scientific psychologist, by virtue of his own discoveries, will be forced to acknowledge that the present-day contentions of the followers of Occultism are valid.

Chella Hankin

THE NOVITIATE

By HERBERT ADAMS

THE most prominent feature of intellectual life to-day is criticism. So deeply engrained in the Western mind is this habit, that one can expect little thanks for decrying any section of it. It may be urged that it is a time-honoured national trait; but a national trait may be also a national evil; and with us, to a great extent, the habit of criticism is an evil. Unquestionably, through every department of culture there runs a strain of noble and helpful criticism which opens the mind to a real appreciation of the highest in human production; there is, too, an accompanying strain, as strong as it is pernicious, steadily and deliberately bent upon a sinister campaign of damnation, the sole object of which is to arrest the propagation and influence of unfamiliar truth and attain for itself a cheap notoriety at the expense of those who will not think for themselves. This latter class of criticism it is which, with a counterfeit air of omniscience, robustly applies its narrow canons to the revelations of occult science, and in so doing becomes the object of well-merited contempt.

I have always thought it a truism that the criterion of just criticism is a knowledge of the principles and practice of the subject under consideration; clearly this criterion is acceptable only to the few; for the main stream of criticism provoked by occult disclosures has its source in a most profound ignorance of even first principles. We have grown

so accustomed to this purblind treatment of advanced research that, for ourselves, we are not disquieted: we recognise its impotence to stay the upward progress of the human soul. But there are students who are peculiarly susceptible to the imperious onslaughts of ignorance, and who experience no inconsiderable anxiety and doubt when exposed to cross-questioning and ridicule in their immediate circle on account of their belief. The foothold of these students is not sure; the period of their probationary study is not far advanced; they have taken but a few steps on the path to self-knowledge. Doubt and questionings spring up at every step, and time must elapse before the mind can thoroughly assimilate the deeper truth. This is the critical period for the novice in Occultism, and a word from a fellow student may establish an occult career.

If you mean to progress, you must cultivate a certain indifference to this crass criticism. You must not fear in the least being proclaimed a fool for your ideas. Not having yet penetrated deeply enough, the edifice of occult knowledge does not stand foursquare in your vision; and, because of that lack of growth, your thought is infirm and you cannot give a satisfactory account of yourself. Your opponents will feel your uncertainty and take advantage of it, and you will half believe at times that you are resting your soul on a chimera. There is only one thing, however, about which you need be solicitous—your inner unfoldment. Wrestle silently with the divine facts until your thought grows strong. Many defeats will conspire against you, but you will get used to them and draw strength from them. When at length you realise just where you stand in the vast evolutionary scheme, the word of power will be born in you and you will be anxious to enter the arena.

Occult growth is different from any other kind of growth; you cannot register your progress day by day, like a student in

art. It has nothing to do with that culture which is often only a synonym for arrogance; neither brilliant accomplishments nor social prestige will provide you with a passport. Occultism is no respecter of persons. Buddha was a prince; Jesus was a carpenter; both became Adepts. The only thing that avails is a fervent soul; that will open the door to everything in time. The crucifying struggle of life around you, inscribing the sign of the Cross indelibly on the brow of humanity—is it anything to you? These “faces of the world’s deliberate refusal,” the pariahs of society, are they anything to you? Is the sombre panorama of the human soul, passing and repassing between the two eternities, and feeling blindly and unknowingly after the Great Secret, anything to you? Because here is the basis of all your growth. The human soul must draw you irresistibly. To be, to know—these are the angels of aspiration which must stir the waters of life within and urge you to activity. A man who had been stung by circumstances said to me that it was a mockery to utter the name of Jesus; and I felt sad because I had not the power to rend the veil of the temple in twain and show him the living Christ. The suffering of the human soul must become personal *to you*. And the initial step lies in the cultivation of the fullness of power of a broad humanity. A head full of theories will make you a tinkling cymbal and known of men; but only from a real depth of nature proceeds an understanding sympathy. Your development may cost you an incarnation, nevertheless the true aspirant forgets utterly the price of achievement. He accustoms himself to think in terms of incarnations, not years; the magnitude of that contemplation sets its ineffaceable seal upon his thought; and those who do not bless him for his opinions will yet be unable to forget them.

If you demand swift progress, the path will present greater difficulties. Undoubtedly there are difficulties, but they will never deter a mind of the right calibre. Some there

are who mildly depict the path of occult progress as one of sweet pleasantness and undisturbed peace. It is a view which experience does not justify. You are called to a long inward struggle with many conflicting forces, and a will of steel is requisite to carry it through. How can it be otherwise, when you have to look your accumulated past straight-in the face? But out of the very darkest moments of this season of trial, and from the deepest heart of pain, you may draw a keen ecstasy of mastery which surpasses infinitely the joy of easy conquest.

This probationary work will be succeeded by a psychospiritual culture of an advanced nature at a certain stage of your development. You need to be somewhat of a spiritual artist, possessed of an exquisite intuitional awareness of inner processes, if you would successfully mould the constitution to respond to keener and unusual vibrations. A reorganisation of the subtler forces takes place, a gradual transformation, necessitating a series of readjustments extending over a considerable period, during which you will become receptive to an ever-widening area of psychic influences. And inasmuch as important changes in any sphere are usually attended with a certain amount of disturbance, so the concentration of forces for advanced evolution meets with more or less temporary resistance in the personality. One of the most immediate results of the new development is the pronounced occult tone of the personality. Responding now to a higher vibrational ratio, the breath of life circulates as a peculiar power; however faintly perceived externally, an actual spiritualisation of self ensues. Sensitiveness is increased to a remarkable degree; and while it is not to be implied that your aim is to become so etherealised as to preclude the enjoyment of a natural and healthy existence, it is clearly necessary to take thought for much which formerly did not concern you. Whatever the objections raised, by those who understand nothing

of the goal in view, against the ultimate issue of this process of refinement, one of the chief aims must be the growth of sensitiveness. And in the pursuit of this, any discomforts incidental to the alchemical process will be regarded as inevitable, and not in any sense as deterrents. You will know that you are deliberately fitting yourself for the reception of a greater power of human helpfulness, to be used in a career of sublime service.

This transformation of your inner life, silent and unperceived by others, will affect in many ways your relationship to the world at large. You will mark the change in yourself, and, whether you speak of it or not, others will mark and question it. This is where you will meet with criticism. Your right to grow will be severely questioned. By whose authority do you aspire to spiritual things? In the opinion of some this departure from the plain path of conformity will be a rank heresy, calculated to call down upon you the wrath of heaven. Even so have greater heretics preceded you; and you must not hesitate to deal with these critics peremptorily, if need be, once and for all. *Be a heretic and stand out.* You will be tempted to argue pro and con, but it will be of little use—you have gone on before, and they have resolved to stand still, and reconciliation on these terms is impossible. You have elected to be a light in the world, whatever the darkness you may have to pass through; and most unwise it would be to turn back to the open arms for the sake of a merely ephemeral popularity and peace.

There is one thing which should steel you mightily to break with the false gods of tradition, and that is the appalling ignorance and consequent stagnation of hosts of your fellow beings who daily kneel to them. Those gods, from whose brazen cups these hosts drink the most stupefying abominations, tremble on their thrones at the entrance of every new aspirant on the path of spiritual attainment. They know that when

spiritual zeal possesses a man, nothing is safe in any of their kingdoms. The weakest among them are even now falling into irretrievable ruin, riven by the keen eye of the Spirit which flames in the forehead of the twentieth century. But many yet stand firmly upon the old foundations and will not easily be moved. Man, with the pride of intellect more deeply rooted than ever within him, will not willingly turn an ear to spiritual truth. With closed eyes and in perfect faith he worships the great god of intellect; only when he knows that you possess a more precious gift will he pause and receive the first hint of his own blindness. Only when you become in all simplicity an oracle of the Spirit, and reveal to him a new scale of values, will he realise that all accumulations of worldly knowledge are indeed a very little thing as compared with an insight which is divine. No higher service can you render your brother than that. No other reward is greater than the reward of that service. Before the contemplation of that august ideal of adept service, the glories of all the lesser ideals of men will suffer for you a peaceful eclipse; the voice of criticism will have lost the power to wound; and your thought will blend silently with the cosmic purpose, in which is no variableness, neither shadow of turning.

Herbert Adams

OCCULT CHEMISTRY

By C. JINARĀJADĀSA

I AM glad to announce that an important addition to the occult investigations into chemistry has recently been made. In the book *Occult Chemistry*, published in 1908, the investigation was restricted to only some of the chemical elements of the Periodic Table. A considerable number of additional elements were investigated after the publication of the first edition. These additional diagrams have not yet appeared in the reprint which is called the second edition. They are awaiting publication ; but, owing to the size of the diagrams, a new work will have to be arranged for, of at least quarto size, to explain the diagrams fully.

In all the work hitherto done, nothing was attempted in the way of mapping out compounds. A start was made with this new work two years ago, when I was in Sydney with Bishop Leadbeater. He then investigated the composition of Water (H_2O), Salt ($NaCl$) and Methane (CH_4).

I was keen that the "Ring" and "Chain" formations of the Carbon compounds should then be investigated. But Bishop Leadbeater's health made the work of magnification too great a strain upon his heart. So no more was investigated, except Water, Salt and Methane. As he is now distinctly stronger and able to stand a little more strain, he has investigated further compounds. Of these I have especially selected for his examination certain Carbon compounds, as it seemed to me that an understanding of the "Ring" and "Chain" formations would be especially instructive.

One compound of the "Chain" series, Methane, was investigated in 1920, and gave a general idea of the "Chain" series. The main fact was that the Carbon atom still remains an octohedron of eight "funnels". This is in marked contrast to the accepted theory, which conceives of the Carbon atom as radiating its four valencies to the four corners of a tetrahedron. The compounds now investigated of the "Chain" series are as follows: Methyl Chloride (CH_3Cl), Chloroform (CHCl_3), Carbon Tetrachloride (CCl_4), Methyl Alcohol (CH_3OH), and Ethyl Alcohol ($\text{C}_2\text{H}_5\text{OH}$).

The next in importance is the mapping out of the "Ring" series, whose prototype is Benzine (C_6H_6). Here too the octohedral formation is retained. It is interesting that one chemist, Collie, has presumed this formation for the Benzine "Ring," but as usual he presumes each Carbon atom to be in the shape of a tetrahedron. The real formation is both simple and complicated, and will only be understood when the diagram is published. What is most interesting is the explanation which we now find of the fourth and unaccounted-for valency of each Carbon atom in the Benzine "Ring," which chemists presume, and rightly, to be directed to the centre of the "Ring" in some way.

Next was investigated the double Benzine "Ring" which is Napthalene (C_{10}H_8). Following on from this, the work of the examination of Alpha and Beta Naphthol was quite simple, especially after the preliminary work which had been done in connection with the Hydroxyl particle (OH).

As before mentioned, water was examined in 1920. In the investigations of 1922 an attempt was made to understand the nature of the Hydroxyl particle, which plays such an important part in all alcohols. Following from this was the examination of Hydrogen Peroxide (H_2O_2).

In addition, Hydrochloric Acid (HCl) was investigated, as also Ammonia (NH_3).

As soon as the rough diagrams were sketched by Bishop Leadbeater, they were drawn in a most suggestive fashion by Mr. Erling Roberts, who is for the moment visiting Sydney. He has produced most striking diagrams, which I hope to publish after my return to Adyar.

More investigations would have been made, but for the fact that Bishop Leadbeater is extremely busy along many lines of work, and he can only devote a certain amount of time and attention to the highly specialised branch of occult chemistry. He hopes later to do some more investigation, if health permits.

I have not asked Bishop Leadbeater to investigate along such lines as would bring our ideas of occult chemistry immediately into line with the present speculation of physicists as to the construction of the atom. There is a mass of work accumulating, as the result of the work of men like Thomson, Moseley and Rutherford. One difficulty in investigating into such phenomena as these scientists deal with, is that no laboratory is at our disposal. Secondly, I feel that all the theories of the physicists are passing theories, and in a dozen years' time we shall have a conception much modified from what is believed to be the most likely theory in 1922. All the conclusions which the physicists to-day come to, as to the construction of the atom, are deduced from experiments in laboratories and by using the electrical discharge. Their results are very largely alchemical in their nature, because, though they are producing new elements, and also many combinations, by utilising states of matter higher than the gas, these products are not natural results, such as come about in the slow processes of Nature. It seemed to me that, on the whole, the very limited time at Bishop Leadbeater's disposal could best be utilised in laying a solid foundation for future generations to understand the actual building of the compounds, rather than in trying to bridge a gap between occult

chemical facts and the modern theories of "exact" science, which, as Madame Blavatsky truly said, "is only exact in finding herself inexact every Leap Year".

All the material now in my possession requires an expert staff to handle, and especially an expert draftsman to put down in the form of diagrams. A further difficulty in publishing these technical results is that the purchasing public for work of this kind is very limited, and to bring out an edition of *Occult Chemistry* with the full material, would mean a work of at least quarto size, with large and costly diagrams. However, it is hoped to do this work slowly, as time and means present themselves to our disposal.

C. Jinarājadāsa

NELLORE SAMSKRṬ SCHOOL

AT the instance of H. P. B., when she and Col. Olcott visited Nellore in 1882 to form a Branch of the T.S., a free Samskrṭ School was also started in the place. For some time it struggled for existence for want of funds, but gradually it established itself by the help of some members of the T.S. and other residents of the locality. At present the School maintains four teachers at an annual cost of Rs. 1,200, and eleven poor students of the School get free boarding at an annual cost of about Rs. 1,300, which is met from a Temple fund. The subjects in which instruction is imparted are: Samskrṭ literature, Grammar, and the Yajur Veda and Ayurvedic Systems of medicine.

The importance and desirability of reviving Samskr̥t Pāthashālas (Schools), for giving instruction in the sacred language of the East in which all Indian Philosophies and Sciences have been written, have been emphasised in the letter of the Blessed Master published in *The Occult World*, by Mr. A. P. Sinnett :

This changed attitude towards the older philosophy would influence the native princes and wealthy men to endow normal schools for the education of paṇḍiṭs ; and old MSS., hitherto buried out of the reach of the Europeans, would again come to light, and with them the key to much of that which was hidden for ages from the popular understanding. . . . Science would gain much, humanity everything. Under the stimulus of the Anglo-Indian Theosophical Society, we might in time see another golden age of Samskr̥t literature.

On pages 2 and 3 of the Supplement to THE THEOSOPHIST for June, 1882, we have a vivid description of the visit of Madame Blavatsky and Colonel Olcott from which the Nellore Samskr̥t School dates its origin. On the evening of May 3rd, Colonel Olcott and Madame Blavatsky left Adyar by the Buckingham Canal in sailing boats for Nellore and Guntoor.

The wind was so favourable that both the boats—one, a comfortable gondola furnished with a table and couches, and carrying the Founders, and the other a large “top” boat—brought them to Muthukoor, their landing-place, some fifteen miles from Nellore, in one day and two nights, instead of the anticipated and tedious journey of three or four days.

Nowadays four hours easily take you from Madras to Nellore by train.

The Samskr̥t address of welcome on their arrival says to H. P. B. : “Excellent Lady ! Thou hast forsaken thy native land with the object of bringing back the knowledge of the Vedas to those who have become altogether ignorant of them. Mayst thou be blessed !”

On May 7th new members were taken into the Theosophical Society. “The ceremony was performed by moonlight on the flat, broad terrace roof and was highly impressive.” The next day the Branch was regularly formed. “The Branch

promises well," notes THE THEOSOPHIST. The Founders sailed away during the South-West Monsoon for Madras in their canal boats, and the Lodge worked on.

With a view to popularise and strengthen the Institution it is proposed to open at an early date classes for the teaching of Astrology and Vedānta (*Bhagavad-Gītā*, *Upaniṣats* and *Brahma Sūtras*), etc., provided the necessary funds be obtained; the estimated amount of the endowment fund is Rs. 40,000. It may be stated for information that the institution is the only one started at the instance of H. P. B. in the land of her Masters, the Revered Ṛṣhis, to impart instruction in the language of the devas, and as such it deserves encouragement by all the ladies and gentlemen interested in this language.

This appeal is sent out with a hope that many will contribute their mite towards an endowment fund, for which Dr. Annie Besant has already paid Rs. 100, besides promising a monthly subscription of Rs. 10.

Donations will be gladly received and acknowledged by

B. RANGA REDDY ESQ.,

Theosophical Society,

Adyar, Madras, India.

“HE THAT IS WITHOUT SIN AMONG YOU”

By THE LADY EMILY LUTYENS

IN the Gospel of St. John it is written :

The scribes and Pharisees brought unto Him a woman taken in adultery ; and when they had set her in the midst, they say unto Him, Master, this woman was taken in adultery, in the very act . . . He lifted up Himself, and said unto them, He that is without sin among you, let him first cast a stone at her . . . And they which heard it, being convicted by their own conscience, went out one by one, beginning at the eldest, even unto the last ; and Jesus was left alone, and the woman standing in the midst. When Jesus had lifted up Himself and saw none but the woman, He said unto her, Woman where are those thine accusers? Hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee ; go, and sin no more . . . Ye judge after the flesh ; I judge no man.

You will notice here that there was no doubt possible as to the guilt of the woman, no charitable possibility of mistaken impression ; she was “ taken in the act ”.

And the judgment of the Christ, the only one of that company who from His sinlessness had the right to judge, was a judgment which took the form of hope and encouragement. Recent events in the Theosophical Society, where stones have been so indiscriminately hurled against supposed sinners, make one ask whether we are a Society of exceptionally sinless people, or whether our members still need to learn the first principles of Christianity.

It may be answered that Theosophists are not necessarily Christians, and do not accept the standard of love and charity set up by the Founder of Christianity. Granted ; but all members of the Theosophical Society have accepted the great fact

of Universal Brotherhood, and we are surely entitled, therefore, to demand of them some semblance of brotherly kindness and understanding.

But perhaps the great mistake is to assume that Theosophists know more of the meaning of Brotherhood than others in the world at large, who bandy about that sacred word. Brotherhood has a different meaning for different people, and action will of course depend upon interpretation. To children in a nursery, a "brother" is often thought of merely as one with whom it is essential to quarrel, as a natural enemy; but though, as children grow into men and women, circumstances may estrange them from their natural brothers, always there will remain the union of a common inheritance, of a common memory of childhood, which forms a link across time and space.

To the politician, the word Brotherhood is but a phrase to be used at election times and to be forgotten at others. To the Socialist, it often implies union with his class against other classes. To the beggar, it means the right to share another's wealth. To the purifier of society, it means the right to be always finding fault with other people. To very few it means the right to love and help.

In our Society there may be found members who interpret Brotherhood according to all these points of view. But is there anything in Theosophy which should make them take a different view? We speak of Brotherhood as a fact in Nature; but why are men brothers? The answer is that they all share in the one life which is the life of God. There is no other reason. The Fatherhood of God implies as a necessary corollary the Brotherhood of Man. Therefore to realise Brotherhood is to realise God in your brother man. There is no other interpretation of Brotherhood possible, because there is no other reason for Brotherhood possible. Those who have grasped this truth most perfectly, are those who see most of

God in their brethren, and it is the Elder Brethren, whom we call the Masters of the Wisdom, who have learnt this truth in its perfection. We, who are so far from attaining to Their sublime stature, see little of the divine in our brethren, because we have so little of the divine in ourselves. That is perhaps why we are so ready to judge and condemn. We have the all-seeing eye of ignorance, which, if it cannot see real faults, invents imaginary ones. Is it not because the Divine in ourselves is so thickly veiled that it cannot respond to the call of God from our brother's soul? Has Theosophy taught us nothing, that we still measure our conduct by the standards of the outer world, instead of by those of Shamballa? I seem to remember that Christ used a parable about removing a mote from our brother's eye, and being blinded by the beam in our own.

By what right do we judge? By that of our own superior virtue—proved by scandal-mongering, uncharitableness and back-biting? These are the virtues by which we hope to "clean up" the Theosophical Society.

How strange that, after two thousand years of studying Christ's Gospel, so few amongst us have learnt that He had no condemnation for the publicans and sinners and prostitutes amongst whom He moved. The only sin which moved His indignation was the sin associated with the Pharisee, the sin of hypocrisy. And why? Theosophists, if they are students, should be in a position to understand that the sins of the flesh are not comparable in their evil effects to the sins of the mind and of the spirit. An evil thought is far more deadly in result than an evil act, because it implies evil in a higher vehicle of the spirit, and is consequently more potent in its effects. The sins of the flesh are the sins of the physical body; they degrade and coarsen the physical body; but what of the sins of the mind? The breaking of solemn pledges, the betrayal of sacred trust, the making public of private

documents, the haste to spread abroad your brothers' sins (real or supposed), ingratitude, jealousy, pride—these are sins that coarsen and degrade the mind, and are therefore of a far more serious character than sins which merely degrade physically. Because the mind is a more powerful instrument of the ego, the matter in which it works is finer and more far-reaching, and it is thereby possible to spread pollution more widely.

I have worked in a Lock Hospital among prostitutes, diseased with the sins of the flesh, and I have found among them graces of the spirit which have made me wish to prostrate myself before the divine made manifest in human nature. I have sat upon Rescue Committees among men and women whose business it was to redeem these poor children of sorrow, and I have felt my mind polluted by their harsh judgments and lack of human kindness and sympathy.

What, after all, do we mean by sin? As the Rev. R. J. Campbell said most truly some years ago, there is only one sin in the world, and it is selfishness, the desire to keep something for the smaller self which belongs to the whole. The sins of the flesh are the expression of a desire to enjoy oneself at some one else's expense. The sins of the mind are far more subtle, but are based in reality on the same truth, a desire to gratify oneself at the expense of the whole.

Jealousy lies at the root of most of what has been happening in our Society, and jealousy in love grows from the desire to keep the loved one for oneself alone, not realising that love, partaking above all other qualities of the nature of God, grows as others share it, and that to restrict love is to kill it. But there is jealousy of position, jealousy which springs from a distorted pride, jealousy of the efforts of others which betray our own laxity.

In that wonderful little book, *At the Feet of the Master*, we learn that in the judgment of the Elder Brethren the worst sins are those against love. Was not this also the

teaching of the Christ? Some of us are looking for the near Advent of the Teacher of angels and men. Will He find a place within our Society? Or shall we have become so "cleansed" and "purified" that for the Friend of publicans and sinners there will be no place? I wonder whether He would feel very happy in our midst; whether the storms of rage and hatred which seem to be breaking over our Society are likely to create an atmosphere in which His message will have a chance of being accepted. It is true we do not know what He will teach, but we know it cannot be anything in opposition to His last great message, of which Love and Service were the key-notes. These are the days of preparation, days so infinitely important because so brief, days which are going to count greatly for each one of us when the future has become the present. In the outer world storm and strife are raging, the clash of warring wills and interests. Within our Society, dedicated to the service of the Highest, can we not call a truce to all this gossip and unbrotherliness, hatred and condemnation?

The physical storm was calmed on the lake of Galilee by the voice of the world's Supreme Teacher; even so would our little mental storms cease, if we could pause for a moment to listen to the same voice, which again would utter: "Peace, be still."

Emily Lutyens

ODE TO DEATH

MERCIFUL Death, erasing sorrow
From the tablets of the soul !
Broken though my life—to-morrow
Thou wilt make the pieces whole.

Though my heart forget its laughter,
Though my life forget its youth,
In the silent sweet Hereafter
I shall meet again with Truth ;

And return, again believing,
With new laughter and new song,
Freed my soul from ancient grieving,
From the memory of wrong.

Pitiful Death, that hushes sorrow
In thy lullaby of peace !
In that Far Beyond we borrow
Strength to bear with life's unease.

Those there are would fan the ember
Of that Past their souls forget—
God ! Could I but not remember
Yesterdays unburied yet !

I am waiting for that Angel
That shall set my Spirit free,
Death, my erring life's Evangel,
Apostle of Immortality.

In the mart of souls a-stalking,
Watching who to thee are leal,
At my elbow thou art walking,
Whispering: " These things are not real."

Death ! concealing from our vision
Lives of shame or lives of woe,
Lest the intolerable burthen
Heaven's blest intervals outgrow !

Did I pray to proud Minerva ?
Did I call Osiris Lord ?
Did I strive with strong endeavour
'Gainst the tyrant Rome abhorred ?

To-day is the result of prayer
Born in hearts of long ago ;
I the mason and bricklayer
Of To-morrow's gallant show.

Not for others merely builded,
Nor for alien lips to praise,
But for me the palace gilded
Of the far-off future days.

I the tenant of the dwelling,
I shall see and I admire,
Dreams my dreaming ever swelling,
Fire be added unto fire.

Soon this poor discarded raiment—
Folded all its sheaf of ills
Till the future call for payment—
Shall be wept by him who wills.

What shall tears avail my Spirit,
Winging towards its own domain,
Where it never carried with it
One dark thought or earthly stain ?

Holder of life's deepest secret,
When I weary of this earth,
In thine arms receive my Spirit,
Death ! and lead me back to birth.

D. M. CODD

BRAHMAVIDYĀSHRAMA

ARRANGEMENTS for the opening of the courses of study at Adyar on October, as announced in THE THEOSOPHIST of August, are progressing satisfactorily. Attractive syllabuses are being prepared by the staff of over twenty lecturers who were assigned their subjects at a meeting at the Theosophical Headquarters on August 6th, with the President in the Chair.

As an example of the work that will be done in the Āshrama, I give below the titles of the lectures in two of the groups of study. The first, the Buddhist sub-section in the Religion section, will be taken by Mr. F. L. Woodward, M.A., one of the foremost authorities on Buddhism, for many years resident in Ceylon, and now living at Adyar:

LECTURES ON BUDDHISM

1 and 2. Introductory; 3 and 4. The Pāli Canon; 5 and 6. The Life of the Buddha; 7 and 8. The Order of Brethren; 9. The Dhamma—In Hināyana; 10. The Dhamma—In Mahāyana; 11 and 12. Later Developments; 13. *Abhidhamma* or Psychology.

The second group is from the Social sub-section of the Science section.

LECTURES ON SOCIAL ORGANISATION

1. The Growth of Civilisation—Eastern; 2. The Growth of Civilisation—Western; 3. The Institution of Marriage; 4, 5, 6, 7. The Science of Government—Paternalism, Individualism, Collectivism, Internationalism (including the Evolution of Law); 8 and 9. Economics—Socialism, Individualism (including the Growth of Industrialism); 10. Feminism—Western; 11. Feminism—Eastern.

Professor B. Rajagopalan, M.A., Professor of Political Science in the National University, Adyar, will give the first nine lectures; the last two will be given by Mrs. M. E. Cousins, B. Mus., who went through the suffrage agitation in England and Ireland, and has travelled all over India on behalf of the advancement of women.

Dr. Besant opens the series with a brief review of each subject, October 3rd to 8th.

These are but two specimens out of a rich curriculum covering general development, the world over, of Mysticism, Religion, Philosophy, Literature, Art and Science.

Owing to the shortness of the notice given, it is not expected that students from beyond India will find passages to enable them to come to the opening. But this need not prevent their coming later, as arrangements will be made for the full recording of the lectures, and, where specially desired, their repetition in some cases.

Indian Fellows of the Theosophical Society, who desire to take the course, should apply at once to the Registrar. They will be accommodated in the Indian quarters at the usual rates.

J. H. C.

CORRESPONDENCE

QUESTIONNAIRE ON THE ESSENTIALS OF SELF-GOVERNMENT

THE questionnaire mentioned above being of a Platonic character, I herewith humbly submit a trial of answering the questions of Mr. Bhagavan Das, as published in your June number.

If I am wrong in any respect, our Section could profit much by Mr. Bhagavan Das putting me right, just as we all still profit by Socrates putting his pupils right.

1. Why should we say that there are only two "selves" in every community? In every respect the difference between men is gradual, not essential. Why should we put the different grades of wisdom, for instance, into only two differentiations, of wise and foolish? We do not do that with individuals, why then do it in respect to a community? Differentiation has made *antakarana* difficult to us. Should we then create in communal life another narrow bridge between higher and lower?

2. Not only should the good govern, but the very best. They alone are good enough. The great difficulty is, how to select them.

3. One class should not govern other classes, but all classes should be governed by their best men, and the best men of all classes should constitute a higher selection.

Now then, which are the classes to be recognised as such in modern society? I should say that we may divide society into three parts: viz., (a) the economic workers, (b) the spiritual workers, and (c) the State officials. The economic workers could combine in one great department which should control the producing and distributing of goods. The spiritual workers should educate the people and give spiritual impulses to the other two departments. The State department should maintain the whole body against trespassers.

We can observe that no good is coming from any of these departments usurping the functions of the other ones. The State especially has been usurping functions which do not belong to it; so much so that politicians now meddle with the whole social life, which is much handicapped in spiritual and economic affairs. So we should not confound the State with government.

The economic life should be made to govern itself, and so should the spiritual life. The State should guarantee equal possibilities for every individual, and that we can secure by not allowing egotistic trespassing. The State should restrict its law-making to what is called common law. It should make it impossible for any egotistic being, individual, or group of individuals to harm other individuals or the community. Now, if a people is not sufficiently law-abiding, it cannot have self-government in State affairs. Still, it is possible that some people are sufficiently developed in economic affairs, so that it could have self-government in the economic department, while being foreign-ruled in the spiritual or State department, or *vice versa*.

It does not so much matter by whom we are governed, but that we are governed well, not trying to walk on our heads or to think with our abdomens. The principle that governs economic life is "*fraternité*". The principle that prevails in spiritual life is "*liberté*". The principle that rules the State department is "*égalité*". Now I should say that, if we manage to have those three departments ruled by their real principles, self-government will come automatically. The utility of the economic department must grow by ever more fraternity, which has to receive its impulses from the spiritual life. The spiritual department, where liberty can rule, as being abandonment to the Law, should always be giving and offering its best flowers and fruit. The State department should function only as a regulator between the parts and the whole, and as a shield to cultural and economic life.

I should say that every man could find himself at home and be happy under such a government, and find a task in one, two, or all three departments.

Magetan, Java

W. M. C. TIDEMAN

A NOTE ON THE FIRST OBJECT OF THE T.S.

ONE so often hears the statement that the Theosophical Society has accomplished its First Object, that Brotherhood has achieved recognition among the majority of mankind, and that the work of the Theosophical Society now lies with its Second and Third Objects, that it is useful to review the present state of the world and see if this really is so, and if not, whether the working theories of those who would make this recognition a fact of life are true and sufficient for their purpose.

At first glance, the condition of the mass of the people in Europe and in America leads us to exclaim emphatically that Brotherhood is *not*. But, for fear that this may be an illusion attaching to a first impression, let us critically examine the position.

How can Brotherhood exist between the rich landowner, living in ease and luxury upon wealth of which he is not the producer, and the unemployed men who march in processions through the streets of London? If the tie of Brotherhood were felt, would not the first spring forward to the aid of the other? Where women are forced to hard labour in soul-deadening occupations (recognised as a sign of a declining civilisation), where the social system "... crowds families of eight and ten into a single room ... fills the gin-palaces with those who have no comfort in their homes ... makes lads, who might be useful, candidates for prisons and penitentiaries ... fills brothels with girls who might have known the pure joy of motherhood ...," who can say that Brotherhood is as yet?

Let it be at once understood that the conflict is not between labourer and capitalist, as is frequently yet erroneously thought, but between labourer and landowner. Labour and Capital are both necessary to the production of wealth; neither can exist without the other, and such is the constitution of society to-day that Labour and Capital must seek employment at any cost, on any terms. But that the real fight is between Labour and the "owners" of land is self-evident, if we go back to first principles and trace them up through the more complex machinery of the civilisation of to-day.

Does any improvement in the arts or sciences, any invention for lessening labour, benefit Labour or Capital? No. Its effect is to drive the wages of Labour (which are the natural result of Labour, and are not drawn from Capital, since a little thought will show that Labour must produce before Capital can be brought into being) to the minimum at which Labour can exist.

Let us suppose that a certain quantity of produce can be obtained from a fixed amount of land by the work of so much Labour. The result of any of the improvements mentioned above will simply be that the same quantity of produce can be obtained with less Labour. What is the ultimate result? That land which was before yielding no rent, which was "below the margin of cultivation," begins to yield rent as Labour is forced to work on it. In other words, rent is increased, and the amount collected by landowners is increased. And the result, which is so evident in this simple instance, is the same in the more complex relations between Land and Labour. (It cannot be urged too strongly that, in these problems of political economy, Labour, Capital, Wealth, Land, Rent, etc., must be treated as a whole, to discover how any action affecting one reacts upon the others. A firm adherence to this principle will show the many fallacies inherent in current politico-economic reasoning, as that Wages are drawn from Capital.)

The labourer does well to view with concern and apprehension any invention which will enable the same amount of wealth ("natural products that have been secured, combined, moved, separated, or in other ways modified, by human exertion so as to fit them for the gratification of human desires") to be produced with less human exertion than before. For the present industrial arrangement is not

such that the labourers can claim their share of the improvement, but rather that some of them will be thrown out of work.

All questions of the improvement of society rest, in their ultimate issue, upon the ownership of land. The earth is the source of all Wealth, and therefore of all Capital (since Capital is merely that part of Wealth which is used to produce more Wealth) and of all production; and to the retention of the land by a few individuals can be traced any evil of the world.

The First Object of the Theosophical Society will only be accomplished when land becomes common property.

The truth of this proposition is growing upon those striving for the recognition of the Unity of Life, and they find it a sure standard by which to judge all democratic movements, and to support them in so far as they are, consciously or unconsciously, working to this end.

Let us not fall into the common error of assuming that the spread of education will improve the condition of the masses. What is political freedom to-day, when it is the concomitant of moral slavery? It is indisputable that the development of character, of industry, of all those moral qualities which make man a potential God, are the effect, rather than the cause, of improved material conditions. But, says the sceptic, improve the material conditions of the masses, and their increased wealth will be spent in idleness and extravagance. Is it not natural that such at first should be the case? We defy even our sceptic to behave differently. But later there will be an increase in intelligence, skill and industry.

There is but one remedy, truly an elixir of life, the application of which may, nay will, lay the foundations of a "Golden Age": *The equal distribution of land.*

The application of our remedy does not mean that the earth will have to be divided into countless plots. It does not mean that only a revolution can effect such a radical and far-reaching change. By a few strokes of the pen, land may become the property of all, that is, by the *taxation of land*. Let us abolish all taxes except those on land values, and a period of prosperity will set in, the like of which has not been known in the historical period.¹

The compensation of the present landowners need not trouble us. Historical records show that their lands were acquired by force, by "right of conquest"; why then should they demur if they are taken from them by force? A man may have bought land, and have made many costly improvements in it, and have collected the profits therefrom; yet, according to the common law, should a long-forgotten heir appear, the land and all the improvements are forfeit, and the one-time owner may also have to account for the profits derived from the land during his possession.

¹ For a clear exposition of the ideas advanced in this letter, the reader is referred to *Progress and Poverty*, by Henry George, and published by J. M. Dent, a book which, the writer considers, ranks with such epoch-making works as *The Secret Doctrine* and *The Ancient Wisdom* in Theosophical literature.

To buy up individual rights to land would be essentially unjust, for it would mean that the State, which is merely the people taken collectively, would have to pay interest on the purchase money, that is, pay not only the actual rent but also the speculative rent (since land has a speculative value). There would only be a gain to the people when the rent to the landowner under present conditions would exceed the interest on the purchase money. Meanwhile Labour and Capital would bear an additional burden for the benefit of the landowners.

It is recognised that there must be "security of improvements," but individual ownership of land is not necessary for this. If all land now rented from individuals were rented from the State, what would cause the check on production so often urged? Far from production and the improvement of land being less than under private ownership, it would be greater, for no one could then afford to keep rich mineral deposits unworked, or building lots vacant in the centre of industrial communities, as now, in anticipation of a speculative increase in their value. He would be taxed for their value, whether using them for production or not, and thus be forced either to use or to sell them to others who would.

Who can say to what undreamed-of heights our civilisation may climb when all acquisitions to knowledge, all methods of increasing production, increase wealth for the good of the State? For, as improvements and production increase, land values increase. Every increase of wealth will but tend to produce greater equality. Labour and Capital will have the full reward for all that they produced, less that part taken by the State for rent, and spent for public purposes. No longer shall we need to waste the public revenues in maintaining armies of corrupt officials to protect society from vice and crime, in supporting prisons and workhouses, all springing from, and the natural result of, the unequal distribution of land.

No longer will Capital be crippled by taxes on profits, on exports and imports, on machinery and all that Capital uses for production, a system which encourages idleness and drives away industry. For, then, increase in production will mean increase in land values, increase for the benefit of the people. Men will not suffer for lack of work where employers compete with Labour itself, where Labour is able to become itself the employer, owing to the natural resources open to all.

Then, and not until then, will the First Object of the Theosophical Society have been achieved; and meanwhile we need not greatly heed those who talk of Brotherhood as though it were an existing fact, remembering that our conception of Brotherhood is judged by Those above as it is manifested between us and the lowest of humanity.

L. C. SOPER

REVIEWS

Death and its Mystery Before Death: Proofs of the Existence of the Soul, by Camille Flammarion. Trans. by E. S. Brooks. (T. Fisher Unwin, Ltd., London. Price 10s. 6d.)

This book, begun so long ago as 1861, is an accumulation of evidence, somewhat in the style of Myers' *Human Personality*, covering the same ground and containing many of the examples collected in that work. As a famous astronomer and a well known student of psychology, the author received many letters from persons in despair at the loss of loved ones, or in doubt as to the meaning of psychic experiences, dreams and supernormal happenings.

The aim of the work is "to establish the positive proofs of survival, giving facts of observation, with their logical deductions". It begins with an attempt to discover whether, if soul survives body, soul exists independently of the physical organism, showing that "spirit" does not depend on brain.

The universal spirit is in everything, it fills the world, and that without the the intervention of a brain . . . It has been truly said that, if God created man in His own image, man has returned the compliment . . . the anthropomorphic god of the . . . Buddhists [*sic*] has never existed.

M. Flammarion gives proof of the will acting without words and at a distance; psychic transmissions; telepathy; mental vision by the spirit; prevision of the future; manifestations of the dead at the moment of death and after death; all showing that man has or is an active psychic element, differing from the properties of his material senses. He shows that we really live on the surface of things and have no knowledge of inner realities; that Time is non-existent, but is measured in our spirit only by our sensations; the chain of events is like a present that unrolls continually; that thought transference indicates the possibility of a sort of radiation of the human consciousness, even from one planet to another; that mental vision, "vision without eyes," is possible, as has been proved by occultists, by contact with any part of the body. Our preconceived ideas and verbology of "soul" and "spirit" destroy the clearness of our reasoning on these matters.

The author disagrees with those scientists who ascribe this "mental vision" to hypersensitiveness of the eye. It is not dependent on light-vibrations, and exists in nocturnal animals. The Latin on p. 206 is garbled and unintelligible. Chapter VIII onwards deals with the sight of future events and the ability to foresee them, and as to how far knowledge of the future will paralyse present action. M. Flammarion draws a distinction between Determinism, which he claims is European, and Fatalism, which is oriental; between seeing and foreseeing.

We see what is going to happen; we abolish time which does not exist in itself; the future which does not yet exist, and which will result from the chain of a series of little consecutive causes, can nevertheless be seen as if it had already been realised.

He concludes, in this volume, that "soul" is a substance which exists in itself. The term is perhaps unfortunate, and leads to much confusion of thought. Two more volumes are promised, one dealing with "The manifestations and apparitions of the dying doubles: phenomena of occultism". A third will deal with "The manifestations and apparitions of the dead: the soul after death". This volume, like all Messrs. Fisher Unwin's books, is admirably printed and got up.

F. L. W.

Pure Thought and the Riddle of the Universe, by Francis Sedlák.
(George Allen & Unwin, Ltd., London. Price 18s.)

The book under review had its origin in an effort to translate Hegel's *Wissenschaft der Logik*, and it ultimately became a re-statement of Hegelian philosophy, and a vindication of it, in the author's own words. The author starts *ab initio*, and discusses the usual questions of Being, Nothing and Becoming; and goes through the whole domain of philosophical speculation, being tinged throughout with Hegelian Idealism. An undercurrent of the Theosophical outlook is, however, apparent all through the book.

In Chapter VIII, Part I, while discussing "Transitoriness and Transcendence," the author very cleverly makes out a case, based on philosophical methods of argument, for the distinction between the body and soul, and between the various bodies, like the physical, the etheric, and the astral. He even argues the case for reincarnation, starting from:

But because Truth implies unity of thought *and* Being, so long as objectivity shapes itself readily conformably to Soul's own conceptions, there is no check on its truthfulness. Therefore, it is in the nature of truth that the soul should at last begin to miss again those very limitations which she strove so hard to get rid of.

The second part of the book is of great interest to the student of mathematics. The author discusses quantity and quality, and the relation between them. He discusses the Dedekind Section, the Expansion Series of various kinds met with in Higher Algebra, and ultimately comes to the conclusion that there is a fundamental unity between quality and quantity.

The author says :

By virtue of this double transition, both quality and quantity prove themselves to be only transitory aspects of one and the same fundamental unity of both, which, in simultaneous reflection upon its simplest objective significance as a unity of Space and Time . . .

—an interesting admission from the point of view of Einstein.

The third part of the book deals with measurableness. Here a further discussion is given as to the fact that quantity is *in truth* only an aspect of its fundamental unity with quality. In other words, and in reference to their simplest objective meaning, Space and Time are now "fused into one fundamental unity, Measurableness or Matter". This unity is not inert, the author contends, as the original Being necessarily contains alterableness in its very Inwardness.

Our author thus builds up the whole universe from the three fundamentals—Space, Time and Motion. This is interesting from the point of view of what Mrs. Besant says in her *Introduction to "The Science of Peace,"* and develops a similar idealistic view of the universe.

Our author is nothing if not versatile. He deals with such varied subjects as Metaphysics, Algebra, Calculus, Astronomy, Chemistry, Dynamics, Physics, and many others. The book under review is a mine of information, though extremely difficult to read without intense concentration. We notice that this volume is only the first of a series ; and we are sure, when this series is completed, it will be an encyclopædia of information.

P.

The Music of India, by N. A. Popley. (Association Press, 3 Russell St., Calcutta, and Oxford University Press, London.)

Lovers of music in all lands will be grateful to Mr. Popley for making it possible for them to extend their knowledge of an ancient and highly developed system of music, hitherto somewhat of a mystery to them. This book is a compilation of legend, history, and facts connected with the music of India. The elements of the theory of Indian music, both in its Carnatic, or South Indian, and in its Hindustani, or North Indian subdivisions, are clearly explained. The Indian nomenclature for tones, semitones and quarter-tones is given, also the names of the various time-signatures (so noticeably different in character from time-measurement in Western music), and a number of the most common of the Indian tonal combinations or scales, and their melody-moulds.

Enthusiasm, earnestness and industry mark every page of the book. It is a difficult task to combine in one such textbook the conflicting musical systems of North and South India in Western notation. Mr. Popley's heart inclines to the music of the South, but his head has decided that the nomenclature of the North is the more clear and reasonable, and he adheres to it throughout his book. He includes a careful and useful description with illustrations of the many musical instruments indigenous to India. The most thought-provoking sections of his book for Western readers are those connected with the psychological states which pertain to the different Indian scales and melody-moulds, and also their corresponding *raga* pictures.

There are a large number of such *raga* paintings, all having reference to a prescribed tune, performed under conditions defined by some specified season.

"Visualised music" is a fascinating realm for exploration. The final chapter is devoted to a résumé of the distinctions between Western and Indian music, which is too long for quotation in a review, but which is so full of unprejudiced discrimination and synthesised knowledge that it deserves reprinting in all publications devoted to the improvement of international relationships. "This book should at any rate reveal that Indian music, whether fully developed or not, is at least founded on sound musical principles, and that it does contain possibilities of appreciation by all truly musical people," writes the author; and we can heartily recommend it as doing so to a most helpful and illuminating extent.

M. E. C.

Einstein's Theory: A Series of Letters to The Times of India, by G. E. Sutcliffe. (Theosophical Publishing House, Adyar. Price Re. 1.)

The pamphlet under review is tantalising in the extreme. It professes to explain away all the facts observed by scientific workers, on a theory which is supposed to originate from an Eastern School of Philosophy. We are neither given the orthodox views held by Relativists of the Einstein School, nor are we given the exact credentials of the Eastern School. We are aware of the existence of occult or superphysical methods of investigation, but we are not aware of the exact source of the various hypotheses used in the pamphlet, nor are we enlightened by the author. The Relativists do not claim to have solved the riddle of the universe, but they claim that many of the facts of observation and experiment, which are anomalies from the point of view of Newtonian mechanics, cease to be so, if Newtonian Laws are slightly modified, without disturbing other facts.

From one point of view, the pamphlet is very interesting. It gives us a number of remarkable coincidences. On page 13 the author shows that the maximum mass of the universe, as calculated by Einstein, is exactly equal to the total nuclear charge contained in all the atoms of the earth. There are other remarkable coincidences shown in various parts of the pamphlet, and one is naturally tempted to go deeper. To provide such a temptation, the pamphlet can certainly be recommended. We feel the author has done himself an injustice in merely publishing the collection of a series of letters, which naturally cannot be satisfying to the serious student of physical problems. We hope the author will, ere long, publish a complete account of his investigations.

P.

Parables for the Times, by W. Loftus Hare. (Daniel & Co., London. Price 1s. 6d.)

This small book shows a new adaptation of the parables well known to those who have studied the New Testament. They are applied to present-day problems, and some striking thoughts are to be found, for instance:

So, the Golden age will not come till men think nothing of the privileges they can secure by means of their industry, but only of the service they can render to their fellows. Ye call me the Lord of necessity, and ye do well; for in my realm I do what I must with my own . . . therefore let the nation that would be the greatest be a nation that will serve the whole world. This is my last word. Thus alone can ye have peace.

Half an hour's reading and half an hour's thought will be leisure well spent, for Loftus Hare has fine ideals and they are quietly expressed in these parables. We hope many will read them and find them stimulating.

W,

Healing Methods: Old and New, by Eliza Adelaide Draper, B.A. (Theosophical Order of Service, 3 Upper Woburn Place, London. Price 1s.)

This admirable little book fills a need which has been crying for satisfaction for a long time; it provides, with really remarkable clarity and synthetic power, a very concise survey of all the various expressions in idea and method of the new Healing movement which is one of the symptoms of the developing new era. But where Miss Draper has done us such signal service is in clearly describing the root-principle which lies behind all of them; and in showing, with the aid of the Theosophical accounts of man's invisible bodies and forces, the different layers of matter and consciousness thus conditioned, through which it acts and interacts. Hence the different conceptions and applications of Christian Science, Faith Healing, Psychoanalysis, Osteopathy, Nature Cures, etc., etc.

The book has a moderate and wisely worded Introduction by Mr. E. L. Gardner, well known for his scientific and occult studies, and consists of five short chapters on the rediscovered rationale of health, the readjustment of the physical and psychic bodies, spiritual healing, and self-healing.

"The Power, not ourselves, which makes for righteousness, makes also," says Miss Draper, "for perfect health; but it is hidden by the personal interests of man, and hampered by the ignorance and activities of his 'carnal mind'." To set it free, to give it full circulation—in other words, to be in harmony with our own higher consciousness, so far as we are yet evolved—is to be well and whole. All disharmony, physical and psychical, indicates some deep-hidden weakness which must be overcome before spiritual progress can continue. Disharmony thrown outwards into the physical body is rightly, and with least expenditure of force, set right by physical means, such as osteopathy, deep breathing, habitual relaxation, magnetic healing, diet. But the root-cause in the inner bodies must be dealt with by inner means, such as the elimination of old mental and emotional habits, the setting free of the life-force, repressed by

pain or fear, into channels chosen and cleared for it by the will of the higher self. The providing of an object of love, the changing and enlarging of the mental mould, has, as our author rightly says, often worked profound cures. Her words on the popular subject of psychoanalysis are very much to the point. Except in very skilled and impersonal hands, and in exceptional cases, it is a highly dangerous treatment, often leaving psychic "scar-tissue" behind.

Altogether a most deeply helpful little book. A reviewer cannot do better than advise all to get it and study it, and to congratulate the Theosophical Order of Service on a noticeably serviceable publication. If we might humbly make a suggestion, it would be that Miss Draper should soon write us another book, giving simple, practical methods of self-help to the seekers after healthier and therefore more useful living, with the necessary warnings on the danger of becoming a self-absorbed crank.

C. M. CODD.

The League of Nations and the Spiritual Ideals Implied, by the Rev. Edmund W. Sara, M.A., and Miss Elsa Langley. (National Society's Department. Price 2s.)

This book contains two courses of lessons for Sunday and Day Schools, each author writing one course. It is practically impossible to recommend these courses to any children, for they are both narrow and parochial, and therefore utterly opposed to the spirit contained in the ideals behind the League of Nations. The standpoint that both authors take is only from the Christian (English) Church-point of view, narrow in its essence and utterly opposed to a Christ-like attitude, which of course would be truly international and all-enfolding.

A League of Nations founded on the ideals suggested by these authors would be nothing but a system of proselytism and an enlarged missionary effort to bring all nations into the narrow fold, as at present expressed by the English Church. The League of Nations can only be builded up on limitless understanding of all nations, on a tolerance without bounds or restrictions for all Faiths, and on a love that is *all-embracing*. The moment restrictions of thought or Faith are made, the League of Nations falls to nothing, as it stands to reason there must be in that case one nation or one set of nations which makes the restriction for the others.

W.

The Sword, by G. O. Warren. (Blackwell, Oxford. Price 6s.)

This volume consists of poems which, read singly, here and there, at long intervals—as one reads a poem now and then in a magazine—might leave an impression on the reader's mind that the writer possessed a considerable gift for writing verse. When collected into a book, however, this impression is lost in the cloud of gentle, hopeless melancholy that pervades the whole. In the war section this is understandable, but the war section is a very small portion of the whole, and is certainly no more melancholy than the rest. Resignation is a very beautiful attitude of mind for the individual under stress of adverse circumstance, but as a habit it is depressing and enervating, and as a doctrine preached to the world at large it is positively mischievous. Poems like this should never be given to the public in book form; the result is too depressing.

E. M. A.

BOOKS RECEIVED

The following books have been received and will be reviewed in an early number :

The Philosophy of Humanism, by Viscount Haldane (John Murray); *The Meaning of Masonry*, by W. L. Wilmshurst (Percy Lund, Humphreys); *Our Infinite Life*, by William Kingsland (George Allen & Unwin); *Theosophy*, by Rudolf Steiner, and *Cold Light on Spiritualistic Phenomena*, by Harry Price (Kegan Paul); *Practical Self-Help*, by Christian D. Larson, and *St. Francis of Assisi*, by Edith K. Harper (Rider); *The Self and its Problems*, by Charlotte E. Woods, and *The Secret Doctrine and Modern Science*, by Bertram A. Tomes (Theosophical Publishing House, London); *Thirty-Sixth Annual Report of the Bureau of American Ethnology, 1914—15* (Smithsonian Institution, Washington); *The Life of the Spirit and the Life of To-day*, by Evelyn Underhill (Methuen); *Magnificat*, by S. I. M. (Daniel); *Between Sun and Moon*, by Cecil French (The Faval Press); *The Amateur Archangel*, by T. C. Crawford (Blackwell).

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Danske Lodge, T.S. in Denmark, per 1922	22	8	0	
Spanish Section, T.S., per 1922, £5-13-4	88	9	11	
Mr. R. Allington, United Kingdom, Suspense Account	15	0	0	
Mr. Irving J. Davis, per 1922	15	0	0	

DONATIONS

Balance of MacDonall Bequest to the T.S., per General Secretary, T.S. in England and Wales, £564-12-7 ...	8,603	12	8	
Mr. Baij Nath Singh, Cawnpore, to Adyar Library Fund ...	10	0	0	
	8,754	14	7	

Adyar
10th March, 1922

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th February to 10th March, 1922, are acknowledged with thanks :

DONATIONS

				Rs.	A.	P.
Miss M. Poutz, Adyar	...	...	...	50	0	0
Mrs. I. Stead, Adyar, for Food Fund	...	...	...	20	0	0
Mrs. A. M. Reiss	..	...	...	5	0	0
Mr. W. E. Koot, Madioen, Java	...	...	...	383	6	2
"Shastri"	...	...	...	19	6	0
				<hr/>		
				477	12	2

Adyar
10th March, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Pouce, Porto Rico, Cuba	... Vol Del Silencio	... 18-10-1921
Berlin, Germany	... Parsifal	... 10-12-1921
Nykoping, Sweden	... Nykoping	... 28-1-1922
Benares, India	... Nachiketas	... 4-3-1922

Adyar
15th March, 1922

J. R. ARIA,
Recording Secretary, T.S.

THE FOLLOWING LODGES RETURNED THEIR CHARTER

Location	Name of Lodge	Date of return of the Dissolution
Kiruna, Sweden	... Karmel Lodge, T.S.	... March, 1921
Manchester, England	... Phoenix	... April, 1921
Naples, Italy	... Napoli	... July, 1921
Harpenden, England	... Harpenden Lodge, T.S.	... November, 1921
Wimbledon, London	... Wimbledon	... " "
Mansfield, "	... Mansfield	... " "

Adyar
13th February, 1922

J. R. ARIA,
Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanṭā Press, Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. W. H. Barzey, Sierra Leone, per 1922, £1 ...	15	0	0
Burman Section, T.S., 216 members, per 1920—21 ...	108	8	0
Barbados Lodge, T.S., British West Indies, Entrance fee and Dues, per 1922, 10s. 0d. ...	7	8	0
Vladivostok Lodge, T.S., Charter fee and Dues, per 1922 ...	78	0	0
Saturn Lodge, T.S., Dues, per 1922 ...	28	0	0
Mr. Julius Arnold, Shanghai, per 1922 ...	15	0	0
Nairobi Lodge, T.S., British East Africa, per 1922, £5 ...	77	7	0

DONATIONS

Mrs. Charles Kerr, for Blavatsky Gardens ...	56	11	0
	386	2	0

Adyar
10th April, 1922

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th March to 10th April, 1922, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Mr. D. Chenchiah, Adyar, for Food Fund ...	7	0	0
Mrs. Adelia H. Taffinder, Ojai, California, \$5... ..	17	3	0
	24	3	0

Adyar
10th April, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Onjajero, Sofia, Bulgaria	... Ivan Rilsky ...	8-1-1922
Gudibanda, Kolar District	... Lakshmi Narasimha ...	27-2-1922
Karlstad, Sweden ...	... Karlstad Lodge ...	8-2-1922
Filipstad, Sweden ...	... Filipstad Lodge ...	15-2-1922
Kristinchamn, Sweden	... Kristinchamn Lodge	23-2-1922
Alderly, Cheshire, England	... Alderly and Wilmstow ...	4-3-1922
Copenhagen, Denmark	.. Hermes Trismegistos ...	16-3-1922
" "	... Besant ...	16-3-1922
" "	... Isis ...	16-3-1922

Adyar

J. R. ARIA,

15th March, 1922

Recording Secretary, T.S.

THE FOLLOWING LODGES RETURNED THEIR CHARTER

Location	Name of Lodge	Date of return of the Dissolution
Aberdeen, Washington, U.S.A.	Aberdeen-Hoquiam Lodge, T.S.	26-10-1921
Jujuy, Uruguay ...	... Luz-en-el-Sendero ..	1-11-1921
Montevideo, Uruguay	... Sophia ..	1-11-1921
Illinois, Evanston,	... Evanston ..	1-1-1922
Battle Creek, Michigan,	... Battle Creek ..	6-1-1922
Bellingham, Washington,	... Bellingham ..	6-1-1922
Boise City, Idaho,	... Boise ..	6-1-1922
Burbank, California,	... Burbank ..	6-1-1922
Tracy, "	... Brotherhood-Tracy ..	6-1-1922
Juneau, "	... Juneau ..	6-1-1922
South Pasadena, California,	... South Pasadena ..	6-1-1922
Tampa, Florida,	... Tampa ..	6-1-1922
Topeka, Kansas,	... Topeka ..	6-1-1922

Adyar

J. R. ARIA,

11th April, 1922

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Fédération Internationale, Geneva, Entrance fee and Dues of 16 new and 120 old members, £38 ...	597	14	3
General Secretary, T.S. in Spain, per 1922, £2-11-6 ...	40	5	3
Mr. F. T. Muirhead, Jamaica, Entrance fees and Dues ...	15	0	0
Mr. Carl Sinewitz, Riga, Russia, per 1922, 10s. ...	7	8	0
Mr. O. Durfaur Clark, Bukit-Kota, Federated Malay States, per 1922 ...	15	0	0
Presidential Agent for South America, Lunà, Peru, £4 ...	62	4	0
Cuban Section, T.S., Charters with Seals, \$6 ...	20	6	5

DONATIONS

Mr. H. Defares, Bandjarmasin, to Adyar Library Fund ...	50	0	0
Mr. W. J. Whiteside Cairns, to Adyar Library Fund ...	5	8	0
Mr. N. H. Cama, Bombay, White Lotus Day Gift ...	5	0	0
Mrs. C. Kerr, Adyar, for Blavatsky Gardens ...	29	8	0
Donation under Rs. 5 ...	1	0	0
	849	5	11

Adyar
10th May, 1922

A. SCHWARZ,
Hon. Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT

The following receipts, from 11th April to 10th May, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Mr. Laurits Rusten, Minneapolis	13	12	0
"A Friend," Adyar, for Food Fund	500	0	0
Mr. V. S. Trilokekar, Bombay, in memory of his departed son	50	0	0
Mr. C. J. Patel, Nairobi	25	0	0
Through Miss P. Kreisel, from New York T.S. Lodge, \$54.75	195	0	0
Through Miss P. Kreisel, from Sundry American T.S. Lodges, \$69.25	245	6	3
Mr. S. Seshadri Aiyar, Madras, White Lotus Day Gift ...	5	0	0
Dr. Y. M. Sanzgiri, Bombay " " ...	20	0	0
Donations under Rs. 5	3	8	6
	1,057		10 9

Adyar
10th May, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Jacksonville, Florida...	... Blavatsky	4-11-1921
Montclair, New Jersey	... Montclair	23-12-1921
Trenton, New Jersey	... Trenton	14-1-1922
Stockton, California ...	... Stockton	23-1-1922
Constantine, Algeria ...	... Etoile d'Or	6-2-1922
Scranton, Pennsylvania	... Scranton	12-2-1922
Paris, France ...	... Krishnamurti	23-2-1922
Troy, New York ...	... Troy	26-2-1922
Wilkes-Barre, Pennsylvania	... Wilkes-Barre	1-3-1922
Lohberg, Germany ...	... Glückauf	6-3-1922
Joplin, Missouri ...	... Joplin	10-3-1922
San Bernardino, California	... San Bernardino	11-3-1922
Rajbari, Dacca ...	... Brahma Vidya	15-3-1922
Faridpur, Eastern Bengal	... Faridpur	15-3-1922
Sodertalje, Sweden ...	... Sodertalje	20-3-1922
Roma, Italy ...	... Amor	27-3-1922
Oran, Algeria ...	... Monada	1-4-1922

ERRATA: *Fratellama* Lodge, T.S. in Santa Margherita, Ligure, Italy, should read *Fratellanza*. See THE THEOSOPHIST, March Supplement, page xiv.

Adyar
10th May, 1922

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th May to 10th June, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Mr. John de Cruz, Mesopotamia, Entrance Fee and Dues for 1922	11	0	0
Australian Section, T.S., Aect. Part Payment of Dues per 1922, £30	453	7	8
T.S. in England and Wales, Dues for 3,047 members, £101-11-4.	1,535	6	9

DONATIONS

Mme. North Siegfried, Strasbourg, for Adyar Library ...	320	0	0
	2,319 14 5		

Adyar
10th June, 1922

A. SCHWARZ,
Hon. Treasurer.

**OLCOTT PANCHAMA FREE SCHOOLS
FINANCIAL STATEMENT**

The following receipts, from 11th May to 10th June, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
A Friend, Adyar	20	0	0
Mr. P. R. Lakshman Ram, Madras, for Food Fund	10	0	0
Shanti Dayak Lodge, T.S., Moradabad, White Lotus Day Collection for Food Fund	14	0	0
Indraprastha Lodge, T.S., Delhi	5	8	0
Round Table at School of the Open Gate, Hollywood	131	0	0
Britain and India Association, London, through Mrs. J. Ransom, £10.	151	1	10
Mr. W. E. Koot, Madioen, Java	257	3	9
T.S. in England and Wales, White Lotus Day Collection, £5-9-3 ...	82	8	3
Saturn Lodge, T.S., Shanghai, White Lotus Day Collection	125	13	0
Rhyl Lodge, T.S., White Lotus Day Collection, 18s.	13	14	3
Chester Lodge, T.S., White Lotus Day Collection, £1	15	4	9
Bournemouth Lodge, T.S., White Lotus Day Collection, £1-2-0 ...	16	15	3
Newport Lodge, T.S., White Lotus Day Collection, £1	15	4	9
Lotus Lodge, T.S., Mandalay, White Lotus Day Collection	10	0	0
H.P.B. Lodge, T.S., Auckland, New Zealand, £5	76	7	9
	945	1	7

Adyar
10th June, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Bogota, Rep. of Colombia	... Arco Iris	11-1-1922
Shuklatirtha, Broach Dist.	... Narmada	11-3-1922
Aguadilla, Porto Rico ...	... Alcione	12-3-1922
Moca, Porto Rico ... ..	... Fraternidad	12-3-1922
" " " " " "	... Lux ex Tenebris	12-3-1922
Aguade Dios, Colombia	... Giordano Bruno	25-4-1922
Bridgend, Glamorganshire	... Bridgend	6-5-1922
Preston, Lancashire ... ..	... Preston	6-5-1922

THE FOLLOWING LODGES RETURNED THEIR CHARTER

Location	Name of Lodge	Date of return of the Dissolution
Yakima, Washington	... Yakima ... ..	...
Genoa, Italy ... ..	... Sattva	15-3-1922

Adyar
12th June, 1922

J. R. ARIA,
Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1922, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

		Rs.	A.	P.
Singapore Lodge, T.S., 2 members per 1921—1922, £1 ...	15	4	0	
T.S. in England and Wales, 479 members, 21st April to 28th May, 1922, £15-9-4 ...	243	3	7	

DONATIONS

Mr. and Mrs. Zengschmitt, Paris, for Adyar Library £1-1-0	15	3	9	
	273 11 4			

Adyar
10th July, 1922

A. SCHWARZ,
Hon. Treasurer.

A NEW NATIONAL SOCIETY

A Charter for a National Society to be called "The Theosophical Society in WALES" was issued on 28th June, 1922, to Peter Freeman Esq., General Secretary, through Major D. Graham Pole, The General Secretary, T.S. in England, with its administrative centre in CARDIFF, Wales.

Adyar
8th July, 1922

J. R. ARIA,
Recording Secretary, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th June to 10th July, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
Blavatsky Lodge, T.S., Bombay, White Lotus Day Collection ...	51	0)
Krotana " " U.S.A. " " ...	39	6)
Saturn " " Shanghai " " ...	18	12)
Gaya " " White Lotus Day Collection ...	10	0)
Mr. Shripatrai H. Thakore, Vadifalia, Surat, for Food Fund ...	15	0)
Gooi Lodge, T.S., Laren, Holland, White Lotus Day Collection ...	17	0)
Miss Myrtice G. Leggett, Honolulu, U.S.A. ...	8	2	0
Anon per Dr. Besant, £25 ...	363	10	0
Mr. Hüm Roisman, Las Vegas, Nevada, \$10 ...	33	8	0
Per Mrs. Ralph Christie, Edinburgh :			
Edinburgh Federated Lodges, T.S. ...	£	s.	d.
Co-Masonic Lodge, Edinburgh ...	8	6	7½
Olcott Lodge, T.S. ...	1	1	0
Anon ...	3	0	0
Anon ...	2	12	4½
	15	0	0
Mrs. R. Mudalyandan Chetty, Adyar ...	5	0	0
	789	6	10

Adyar

10th July, 1922

A. SCHWARZ,

Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Halifax, Nova Scotia, Canada ...	Halifax ...	8-9-21
Hajomulco, Jalisco, Mexico ...	Kout-Houmi ...	25-11-21
Regina, Saskatchewan, Canada ...	Alcyone ...	14-12-21
Toronto, Ontario, Canada ...	Annie Besant ...	15-12-21
Pachuca, State of Hidalgo, Mexico ...	Minerva ...	1-1-22
Tampico, Tamaulipas, Mexico ...	Hypatia ...	11-1-22
Vulcan, Alberta, Canada ...	Vulcan ...	27-1-22
Vancouver, Br. Columbia, Canada ...	Julian ...	8-2-22
Ottawa, Ontario, Canada ...	Fellowship ...	13-2-22
Concordia, Argentine Rep. ...	Hermes ...	12-3-22
Xalapa, Veracruz, Mexico ...	Luz de Oriente ...	8-5-22
Leirvik, Stord, Norway ...	Klippen ...	13-5-22
Barnsley, Yorks ...	Barnsley ...	25-5-22
Cardiff, Glamorgan, Wales ...	Christian ...	29-5-22
Swansea, Glamorgan, Wales ...	Swansea ...	31-5-22
Bromley, Kent, England ...	Bromley ...	4-6-22
Riga, Latvia, Baltic ...	Riga ...	4-6-22
Ankleshwar, Gujrat, India ...	Ankleshwar ...	7-6-22

Adyar

8th July, 1922

J. R. ARIA,

Recording Secretary, T.S.

SUPPLEMENT TO THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1922, are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
Saturn Lodge, T.S., Shanghai, 8 members	38	8	0
Java Section, T.S., 1,563 members	781	8	0
Nairobi Lodge, T.S., British East Africa, 2 members per 1922, £1-10-0	22	14	0
New Zealand Section, T.S., 1,385 members, £46-3-4	703	6	8
T.S. in England, 395 members, 30th May to 28th June, 1922, £13-3-4	200	15	4
Miss Marie M. Tishewsky, Tokyo, per 1922, £1-5-0	19	6	0
Sun Lodge, T.S., Shanghai, Charter fee	15	0	0

DONATIONS

Mr. Bhanuprasad Dajibhai, Secretary, T.S., Bhavnagar, for Adyar Library	39	12	0
Mr. H. Defares, Bandjermasin, Borneo, for Adyar Library	88	0	0
	1,909	6	0

Adyar
10th August, 1922

A. SCHWARZ,
Hon. Treasurer.

SUPPLEMENT TO THE THEOSOPHIST SEPTEMBER
OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 11th July to 10th August, 1922, are acknowledged with thanks :

DONATIONS

	Rs.	A.	P.
A Friend, per Dr. Besant	14	0	0
Melbourne Lodge, T.S., White Lotus Day Collection, £6-10-0	99	2	0
Netherlands Section, T.S., White Lotus Day Collection, £14-6-11	217	15	6
Rangoon Lodge, T.S., White Lotus Day Collection	15	12	0
Mr. C. N. Subramaniam Iyer, Adyar	50	0	0
	396	13	6

Some members of the German Section, T.S. ... Marks 200 0 0

Adyar
10th August, 1922

A. SCHWARZ,
Hon. Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of issue of the Charter
Alameda, California, U.S.A. ...	Alameda ...	8-3-1922
Washington, D.C., U.S.A. ...	Light-bringer ...	12-3-1922
Albuquerque, New Mexico ...	Albuquerque ...	29-3-1922
Santa Fe, New Mexico ...	Santa Fe ...	6-4-1922
Pueblo, Colorado, U.S.A. ...	Pueblo ...	20-4-1922
Brest, Finisterre, France ...	Celtique ...	1-5-1922
Seattle, Washington, U.S.A. ...	Besant ...	5-5-1922
Reval, Esthonia ...	Besant ...	6-5-1922
Lowenberd, Germany ...	Der Pfad ...	19-5-1922
Granada, Republic of Nicaragua, Cuba ...	Darlu ...	23-5-1922
Boston, Mass., U.S.A. ...	Annie Besant ...	31-5-1922
London ...	Osiris ...	1-7-1922

LODGES DISSOLVED: *Advent Lodge*, T.S., in Toledo, Ohio, America, and *Whangarai Lodge*, T.S., in Whangarai, New Zealand, were dissolved in June, 1922.

The following four Lodges have joined to form a new Lodge, to be called *Annie Besant Lodge*, T.S., in Boston, Mass., U.S.A., in July, 1922: *Besant, Boston, Huntington, Alpha*.

Adyar
8th August, 1922

J. R. ARIA,
Recording Secretary, T.S.

Printed and published by J. R. Aria, at the Vasanṭā Press, Adyar, Madras.